

MALAPPURAM



KERALA DISTRICT GAZETTEERS



MALAPPURAM

Compiled by:

Dr. C. K. KAREEM

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सत्यमेव जयते

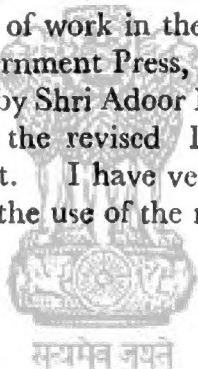
T. M. JACOB
MINISTER OF EDUCATION
AND
CHAIRMAN
Advisory Board for Kerala Gazetteers

INTRODUCTION

The District Gazetteer of Malappuram is the tenth in the series of the District Gazetteers of Kerala. There is a wholly convincing reason for attaching great value to Gazetteers for they present a Kaleidoscopic picture of the life of the people in their myriad activities as homosapiens, as householders, as social units and as citizens. While presenting a broad picture of the physical features, history, administration and socio-economic life of the district, the District Gazetteer also aims at providing useful and authentic information relating to the fields of Agriculture, Industry, Education, Medical and Public Health Services, places of interest and a host of others. It serves as an important reference book for the administrator, the research scholar and the general reader. जयते

The scheme of preparation of District Gazetteers was taken up as a national project by the Government of India in 1957. The contents of the District Gazetteers and the organizational set up for its execution have been drawn up by the Government of India on a uniform basis in order to exercise unified central direction and control over the project. The Government of Kerala in the Education Department in July 1958 accepted the scheme as sponsored by the Government of India and the Department of Kerala Gazetteers was set up.

It has been decided in 1976 to prepare a separate District Gazetteer of Malappuram. The draft of the Gazetteer was returned by the Central Gazetteers Unit, Department of Culture, Government of India with the specific directive to revise and redraft certain sections in the Chapters on History and People and accordingly the Advisory Board of the Kerala Gazetteers which met in 1981 appointed a Sub-committee consisting of Sarvasree Sooranad P. N. Kunjan Pillai, V. T. Induchoodan, Prof. Syed Mohedeen Shah and Dr. T. K. Ravindran to revise the Chapters on History and People with State Editor as Convener. The revised draft sent for printing has been delayed due to pressure of work in the office of the Deputy Superintendent of Government Press, Ernakulam. It was the keen interest shown by Shri Adoor K. K. Ramachandran Nair, State Editor that the revised District Gazetteer now published is brought out. I have very great pleasure to present this volume for the use of the reading public.



T. M. JACOB.

PUBLISHER'S NOTE

The draft of the District Gazetteer of Malappuram was sent to the erstwhile Central Gazetteers Unit, Government of India for approval in December, 1978 during the term of office of my predecessor. It was returned with the comments of the Central Gazetteers Unit in May, 1979. Also taken into consideration, have been the suggested changes of the Sub-committee comprising of Sarvasree Sooranad P. N. Kunjan Pillai, V. T. Induchoodan, Prof. Syed Mohedeen Shah and Dr. T. K. Ravindran.

As an official closely associated in the preparation of the Gazetteers from the very inception of the Department in 1958 and now as State Editor, Kerala Gazetteers, I feel very happy to present this volume for the use of the general reading public. To Shri T. M. Jacob, Minister for Education and Chairman, Advisory Board for the Kerala Gazetteers, thanks are due for the introductory note.

I am thankful to Shri M. Saratchandran, Deputy Superintendent of Government Press, Ernakulam and his staff for having expedited the printing of this book.

ADOOR K. K. RAMACHANDRAN NAIR,
Trivandrum.

STATE EDITOR.

PREFACE

The District Gazetteer of Malappuram is the tenth in the series of the District Gazetteers of Kerala and perhaps the last in the series, as it has been decided not to prepare the District Gazetteer of the newly formed Idukki District. Since the scheme of the revision of District Gazetteers has to be completed by March 1981 the work on the Malappuram Gazetteer had been taken up in right earnest. The Department of Gazetteers in the State has only a skeleton staff to attend to the various schemes before it. These programmes have been taken up by the Department knowing fully well that it has only the most inadequate staff at its disposal. Very few may perhaps be aware of the magnitude and quantum of work in executing the above stupendous projects. The collection, collation, drafting, editing and even proof-reading are done by the State Editor with the help of only two technical men under him. The collection of source materials from various archival repositories of India and wide reading of ancient, medieval and modern works, personal contact with men of learning, establishing acquaintance with places of archaeological and historical importance and pestering departmental heads and officers to elicit statistical details pertaining to their establishments are the endeavours before the actual writing, that cannot ordinarily be understood by the higher official machinery. In spite of the fact that very little encouragement has been forthcoming, we were able to finish the work of District Gazetteers before the stipulated time.

It is not out of place here to mention that the Chapter on History is purely an original work depending solely on basic records, contemporary writings

and other reliable source materials. I am happy to state that a brief history of the Mappilla revolts of Malabar from 1792 to 1921 is given in this chapter, as most of these revolts occurred in the area under the Malappuram District. It may be noted that no efforts has been made in the past to write the history of these revolts and therefore this is the first attempt in our historical literature to bring out in somewhat detailed form the nature, cause and consequence of these revolts in their chronological order. As we have depended mostly on the records of judicial, military and police department series of the Tamilnadu Archives and the National Archives of India, relating to each revolt, which are mostly unpublished, the Chapter on History will be of great value to the students and teachers of history. To get a comprehensive picture of the nature and cause of these revolts we have consulted a number of 'Reports' submitted by Commissioners, Collectors, Police, Military and Judicial Officers. Similarly the tenancy reports and their procedure volumes have been carefully studied. A lot of secondary sources like the **Malabar Manual**, **Indian Antiquary** volumes and similar other publications also came to my rescue.

The dynasty history of the Walluvanad Rajas who wielded the royal sceptre in this region is not available either as monograph or even figure in the general history of Kerala. To collect materials for the construction of such a forgotten period and to write a somewhat tolerably good account about this farfamed royal dynasty of Malabar, much archival and archaic materials was searched out. The effort in this direction was strenuous and exacting. It gives me great satisfaction to state that for the first time in the history of Kerala the dynastic account of the Valluvanad Rajas has been brought out. In all these respects

the Chapter on History deserves careful consideration of the teachers and students of history.

Similarly serious attention was given in writing other chapters. As far as possible the latest statistics are given and sincere effort has been made to design the chapters in such a manner that these would reflect the changing conditions of the society, the facts of the economic and industrial set up and the possibilities of development of the area exploiting the unexploited resources of the place. Whatever might be the merits and demerits of this volume I can rest assure the readers that the matter contained therein is absolutely original.

In this connection, it may also be mentioned that the work of the issue of supplements is also attended to along with the work of the District Gazetteers. I am very proud to note that the supplements of Trivandrum and Quilon have already been sent to the Central Gazetteers for their approval and the work on the supplement to the Trichur District Gazetteer is fast progressing. A good deal of source materials for the State Gazetteer Volume has been collected and preliminary work on this has also been launched.

It was impossible to finish so much of work in spite of all the heavy odds, but for the sincere co-operation of Sri Adoor K. K. Ramachandran Nair, Assistant Editor who has conscientiously helped me in drafting many chapters.

I may also place on record the services rendered in this connection by Sri V. A. Abdul Khadir, Sub Editor and Sri N. Raghavan, Stenographer and Sri A. Raghavan, U. D. Clerk. I am also grateful to Sri P. Balakrishnan Nair, Smt. P. Sulochana Bai and Sri P. Thomas, Typists who have strained

themselves to cope with the volume of work entrusted to them, knowing the time bound nature of the scheme. Sarvasree K. Janardhanan and V. Sasidharan Nair, Peons in this Department were also of great timely help in meeting the challenge collectively.

I acknowledge with thanks those experts who have supplied notes on certain specialised topics that are incorporated in this book. The account of Fauna was supplied by the late Dr. A. P. Mathew, Retired Professor of Zoology, and the section on Flora was prepared by Mrs. Malathi Raghavan, Department of Botany, N. S. S. College for Women, Karamana, Trivandrum. The Geological Survey of India and Meteorological Department of India have promptly supplied materials on Geology and Meteorology respectively.

Hereunder is given the names of the members of the Advisory Board as constituted by the Government, with the Minister for Education as Chairman :

1. Editor or his Nominee, Central Gazetteers, Government of India.
2. Prof. K. V. Krishna Aiyar.
3. Prof. Syed Mohideen Shah.
4. Sri Sooranad P. N. Kunjan Pillai.
5. Dr. T. K. Ravindran.
6. Director of Archaeology.
7. Director, State Institute of Languages.
8. Director, Encyclopaedic publications.
9. Secretary, Higher Education, Government of Kerala.
10. Sri A. Sreedhara Menon.
11. Dr. M. G. S. Narayanan.
12. State Editor (Convener).

I will be failing in my duty if I do not express my thanks to Dr. P. N. Chopra, M.A., Ph. D., Editor, District Gazetteers, Ministry of Education, Government of India, New Delhi and the staff of the Central Gazetteers Unit for their effective role in planning and co-ordinating the work of the preparation of the District Gazetteers. The Unit scrutinised the draft of this volume with great care and several helpful suggestions were made with a view to improving the quality and standard of the publication. It may also be mentioned here that a portion of the expenditure incurred on the compilation and printing of the Gazetteers is being met by the Government of India.

Trivandrum,
1-12-1978.

Dr. C. K. KAREEM,
State Editor, Kerala Gazetteers.



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MALAPPURAM DISTRICT GAZETTEER

CHAPTER I

GENERAL

Introductory:

It was on June 16, 1969 that the district of Malappuram was formed. The district gets its name from its headquarters Malappuram, which was formerly one of the villages in Ernad taluk. Malappuram literally means terraced place over the hills. Considering the hilly nature of the place, Malappuram used to be called by this name from very early times. Even though Manjeri seems to be more advanced the headquarters of the district was fixed at Malappuram owing to its historical importance and centrally situated position. Malappuram figures very frequently in the annals of the British rule as a place where very often the authority of the English in Malabar was questioned. There were revolts in 1841, 1843, 1849, 1851 and 1921. It was to meet the challenge of the Mappillas that the Malappuram Special Police was formed and stationed here since 1852 when it was found that the native troops who were first sent to Malappuram in consequence of the risings of 1841 and 1843 and also in the outbreaks of 1849 and 1851 were not able enough to quell successfully the revolts. The Malappuram Special Police was abolished after the revolt of 1921 and in their place a company of Malabar Special Police was stationed here. Thus Malappuram became the headquarters of the Malappuram Special Police which was a synonym of English tyranny and oppression. During the time of Mysorean occupation of Malabar Malappuram was protected by a fort built by them.

Even now the maidan at the foot of the cantonment hill is known as Kottappadi or fort gate, though only scanty traces of the old fort are visible at present. Malappuram still has another importance for its Jama-at mosque and the residence of Pukkoya Thangal. This family like Jaratingal Thangal of Ponnani is considered to be direct descendants of the Prophet and is held in high esteem and veneration by the Mappilla population of this part of the State. The annual **Nercha** which is held in this mosque is considered very important by the Mappillas of the whole district. It is celebrated with all pomp and festivities for four days in the month of April.

Adjoining the mosque is a mausoleum of the Malappuram Shaheeds numbering 47 whose exploits and martyrdoms are commemorated in a very popular Mappilla war song viz., **Shaheed Malappattu**. These war songs are celebrated as an inspiring source by all Mappillas who joined the revolts against the English including the great revolt of 1921. Fawcett who was the Superintendent of Police had rendered this song into English and published (1902) it in the Indian Antiquary Vol. XXX, p. 505. It was often reported by the English Collectors that any kind of festival intended to be held at the Sayyid **Jaram** would be followed immediately by an outbreak of the fanatic Mappillas. Consequently during the time of the English, they prohibited the Mappillas performing any organised ritual or festival at the Shaheed Mausoleum. However the **Jaram** mosque is held in great veneration by the Mappillas of Malabar.

Besides the above religious institutions there are important temples dedicated to Siva, viz., Tripuram-thakam temple, Mannar temple and Channath temple. The only government college of this district is also

situated in Malappuram.

Location and general boundaries, total area and population:

The district is situated between $10^{\circ} 37'$ and $11^{\circ} 30'$ latitude and between $75^{\circ} 50'$ and $76^{\circ} 32'$ east longitude. It is bounded on the north by Kozhikode district, on the east by the Nilgiris and Coimbatore districts of Tamil Nadu State and Palghat district on the south by Palghat and Trichur districts and on the west by the Arabian Sea.

The district has a total area of 3,638 sq. kms. and a population of 1,856,312. Taluk-wise area and population of the district are given below:

<i>District/Taluk</i>	<i>Area in sq. km.</i>	<i>Population</i>
District	3,638	1,856,362
Ernad	226.94	715,496
Perinthalmanna	505.9	273,101
Tirur	665.1	653,793
Ponnani	199.4	213,972

The proportion of the population to the total population of the State is 8.72. The density of population per sq. km. is 510. This is far above the density of the adjoining district of Palghat which has only a density of 383. But the figure is a little below the state average of 548. The position of Malappuram is 7th among the districts as regards the density of population. The highest density marked in the 1971 census is in Alleppey district having 1,128 persons per sq. km. and the lowest in Kottayam with a number of 326 persons. Like the Palghat district the population of females is higher than the males in this district also. The number per thousand males is 1,041.

History of the district as an administrative unit :

Malappuram district was formed on June 16, 1969. Thus the district as an administrative unit began to exist from that date. The new administrative unit was formed when the backward areas of Kozhikode and Palghat districts were grouped together to form the Malappuram district. Tirur and Ernad taluks of former Kozhikode district, excepting a few villages on the northwest and southeast corners were included in Malappuram district. Ramanattukara, Feroke and Kadalundi villages were retained in Kozhikode district and added on to Kozhikode taluk. Paruthur Village of Tirur taluk which lies to the south of Thootha River was added to Ottappalam taluk of Palghat district. Though the taluks with the names of Perinthalmanna and Ponnani with their headquarters at Perinthalmanna and Ponnani respectively were taken to the newly formed Malappuram district, only certain portions of these taluks have been attached to the newly formed district. Perinthalmanna taluk was bifurcated the eastern parts being formed into a separate taluk by name and headquarters at Mannarghat and retained in Palghat district. Ponnani taluk was cut into three pieces, Trithala firka being tagged on to Ottappalam taluk of Palghat district and a portion of Andathode firka being tagged on to Chawakkad taluk of Trichur district.

The district has only one revenue division. Consequent on the formation of the district the office of the Revenue Divisional Officer was shifted to Perinthalmanna and he has jurisdiction over the whole district.

There are 4 taluks viz., Ernad, Tirur, Ponnani and Perinthalmanna. The taluk is under the charge of a Tahsildar. The taluks are further divided into firkas which are in charge of Revenue Inspectors. Villages

the smallest units of revenue administration, are in charge of Village Officers. The Revenue Inspector is a co-ordinating executive between the Tahsildar and the Village Officers. Developmental activities are routed through the 13 Blocks in the district, which are under the direct administrative control of the District Collector.

Ernad Taluk:

The taluk comprises of 4 firkas, 48 villages and 36 panchayats. The headquarters of the taluk is at Manjeri. The boundaries of this taluk are Kozhikode taluk of the Kozhikode district and Nilgiris district of Tamil Nadu in the north, Mannarghat taluk of the Palghat district in the east, Perinthalmanna taluk in the south and Tirur taluk in the west. The highland region of this district lies in this taluk, with a population of 103,819.

Tirur Taluk:

Five firkas and 39 villages constitute the administrative units of this taluk. There is a municipality at Tirur. There are 29 panchayats. A major portion of the seacoast and lowland areas of the district come within the taluk. The taluk is bounded on the west by the Arabian Sea, by the Kozhikode taluk on the north by the Ernad and Perinthalmanna taluks in the east and by the Ottappalam and Ponnani taluks on the south.

Perinthalmanna Taluk:

The taluk has 2 firkas, 24 villages and 16 panchayats. There is no municipality in this taluk. The taluk lies entirely in the midland region. It is bounded on the north by the Ernad taluk, on the east by the Mannarghat taluk, on the south by the Ottappalam taluk and on the west by the Tirur taluk.

Ponnani Taluk:

There are 2 firkas, 13 villages and 10 panchayats in this taluk. The boundaries of the taluk are Tirur taluk in the north, Ottappalam in the east, Chavakkad and Talappilly taluks in the south and Arabian Sea on the west.

A taluk-wise list of firkas is given below:

<i>Taluk</i>	<i>Firka</i>
1. Ernad	1. Malappuram 2. Kondotty 3. Manjeri 4. Wandur
2. Tirur	1. Tirur 2. Vengara 3. Kuttippuram 4. Tirurangadi 5. Tanur
3. Perinthalmanna	1. Perinthalmanna 2. Mankada
4. Ponnani	1. Andathode 2. Ponnani

A taluk-wise list of villages is given in Appendix A.

TOPOGRAPHY**Natural division, elevation, configuration, etc.:**

On the basis of physical features, the district divides itself into three natural divisions—the lowland bordering the sea, the midland consisting of the undulating country east of the lowlands and the highlands on the northeastern extremity. The elevation of the land gradually increases from the sea level as it goes east and the highest elevation is attained at the north-eastern boundary lying along the Western Ghats.

The following table gives the area and population by natural divisions as per the 1971 census:

Area and natural divisions 1971

<i>District/Taluk</i>	<i>Area in sq.km.</i>	<i>Total</i>	<i>Population by natural division</i>		
			<i>Highland</i>	<i>Midland</i>	<i>Lowland</i>
District ..	3,638.0	1,856,362	103,819	1,595,475	157,068
Ernad ..	2,261.9	715,496	103,819	611,677	..
Perinthalmanna..	505.9	273,101	..	273,101	..
Tirur ..	665.1	653,793	..	569,405	84,388
Ponnani ..	199.4	213,972	..	141,292	72,680

Hills, peaks, etc.:

The following are the important hills in the district:

1. The Vavul or Wayut Mala (2,339.73 metres).
2. Vellari Mala 7,362 feet (2,335.38 metres). Tri-junction of Ernad, South Wynad and Kozhikode taluks.
3. The Chekkumalai Hills, containing a Trigonometrical Survey Station (600.46 metres).
4. The Pandalur Hills (610.2 metres).
5. The Uroth Mala (477.6 metres) containing a Trigonometrical Survey Station.

All the hills are in Ernad Taluk, excepting Pandalur Hills which borders Ernad and Perinthalmanna taluks.

Plateaus and plains, height above sealevel and lines of natural drainage:

There are no plateaus in this district.

(Source: District Census Hand Book 1971—The area of the district is supplied by the Surveyor General of India and the area of taluk represents 'land use area' as supplied by the Director of Survey and Land Records.)

Seacoast, length, bays, estuaries, natural harbours, etc.:

The seacoast of the district is about 48 km. long. There is a port at Ponnani.

Rivers and tributaries etc.:

The important rivers of the district are (1) Chaliyar (2) Kadalundi (3) Poorapuzha (4) Tirurpuzha (5) Thoothapuzha and (6) Bharathapuzha.

A brief description of these rivers is given below:

Chaliyar:

The Chaliyar River is one of the major rivers in the State. It is formed by the confluence of numerous streams and rivers and the important tributaries which contribute their flow to the main river are listed below with the approximate length and drainage area of each:

<i>Name of tributary</i>	<i>Length in kms.</i>	<i>Catchment area in sq. kms.</i>	<i>Elevation of source</i>
1. Cherupuzha ..	37	210	1200 M
2. Iringipuzha ..	45	230	2280 M
3. Kurumbanpuzha ..	29	95	1650 M
4. Kanhirapuzha ..	18	82	2300 M
5. Karimpuzha ..	40	184	2517 M
6. Punnapuzha ..	54	307	2337 M
7. Vadapurampuzha ..	38	256	2390 M
8. Chaliyarpuzha ..	13	44	240 M

The parent river Chaliyar flows through Cholamala Estate, Kanthapara, Kurumban Mala, Mannathiam-balam, Mambad, Edavanna and Arcacode in Malappuram district then flows through Vazhakkad bordering Malappuram and Kozhikode district, then, enters Feroke in Kozhikode district and joins the sea at Beypore. The river has a total length of about 168 km. Except during the summer, the entire length from Beypore to Nilambur is made use of for navigation. Large quantities of timber are floated down to Kallayi through Chaliyar River.

Kadalundi River:

Kadalundi river is formed by the confluence of the tributaries of Olipuzha and Velliar. The river takes its origin from the forests of the Silent Valley at an elevation of 1,200 M above M.S.L.

The length of river is about 130 kms. This flows through Perinthalmanna, Ernad and Tirur taluks. Almost throughout the flow in the upper region, it forms the boundary of Perinthalmanna and Ernad taluks. The important places along the river course are Karuvarakundu, Melattur, Pandikad, Malappuram, Tirurangadi and Kadalundi. It bounds the Malappuram Municipal town on the eastern and southern sides. Olipuzha and Velliar join it at about 2 km. east of Oravampuram.

Kadalundi is one of the rivers which is subjected to high flood damages. This is mainly due to the fact that it flows along the coast for a distance of about 32 kms. in a comparatively shallow terrain below M.S.L. During both the monsoon periods, the river and its tributaries in the lower reaches are in floods with the result that neighbouring villages of Thenhippalam, Velimukku, Munniyur, Koduvayur (A. R. Nagar), Trikulam, Kodinhi, Tirurangadi, Neduva, etc., get submerged. A bridge-cum-regulator across Keralallur river at Palathingal in Parappanangadi which has been recently completed helps to a great extent in controlling floods in Kadalundi river. The Benchali scheme which is nearing completion is also a multi-purpose scheme intended for flood control and irrigation.

The river is used for inland navigation from Palathingal to Mannur for about 22 kms. in length. Small boats go up also with cargo during rainy season. Timber logs and bamboo rafts are floated down through this

river from Karuvarakundu area and from Kadalundi they are taken through backwaters to Kallayi and Ponnani.

Poorapuzha:

Poorapuzha or Pooraparamba river is one of the smallest rivers of the State. It starts from near the tail-end of Pooraparamba cut and flows in a westerly direction. The river is tidal. Its total length is only about 8 kms. It is connected to Keeranellur River by the Pooraparamba cut. It crosses the Madras-Mangalore railway line between Tanur and Parapanangadi Stations. Recently a road bridge has been constructed across the river.

From the navigational point of view the river is very important. The Canoli Canal connects Tirurpuzha and Poorapuzha with Keeranallur and Kadalundipuzha.

Tirur River:

This is a small river which takes its source at Atavanad in Tirur taluk. It has no tributaries worth mentioning. It is called Valillapuzha in its upper reaches. It has an overall length of 48 kms. from its origin upto its infall into the sea. In fact it does not fall directly to the sea. It joins the Bharathapuzha at its mouth. It cannot be said as a tributary of Bharathapuzha also, as immediately on joining Bharathapuzha, both enters the sea.

From the navigational point of view, it is very important. Till recently a number of motor boats were regularly plying between Tirur and Ponnani. From Ponnani to Koottai, this river forms part of the west coast canal system, the artificial portion of which is known as Canoli Canal. The river is navigable throughout the year from Ponnani to Tirur Railway Station.

Thoothapuzha:

This is a tributary of Bharathapuzha. It is also known as Pulamantholepuzha. It originates from Mannarghat forests in Palghat district. From Thootha to Thiruvegappura near Pallippuram railway station where it joins Bharathapuzha, it forms the boundary between Malappuram and Palghat districts.

Bharathapuzha:

This is the longest river in the State. Major portion of the river flows through Palghat District. From Thiruvegappura to Kuttippuram it forms the boundary between Palghat and Malappuram districts. At Kuttippuram it completely enters Malappuram district. It then traverses between Ponnani and Tirur Taluks and joins the sea at Ponnani.

Lakes and Tanks:

There are no major lakes in the district. Velian-gad Lake is situated about 8 kms. southeast of Ponnani. It extends about 12 km. in a north-north-west direction and then takes an abrupt turn towards west and thence southwest and continues to flow like a river thence and empties itself into the Arabian Sea at Veliangad. There is a regulator at Viyyam to prevent influx of salt-water to the lake—proper where **kole** cultivation is carried out during February—May.

There are some small lakes in the Ponnani taluk. They are Maniyar Kayal in Kaladi **amsom**, Vellancherry Kayal and Maravancherry Kayals in Trikkana-puram **amsom** and Pattikayal situated in Angadi and Pattithara **amsoms**. These lakes are used for irrigation purposes and for fishing.

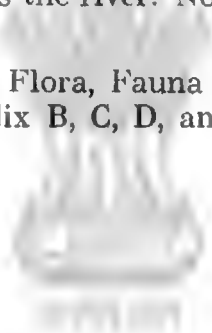
Springs and spring heads:

There are no springs and spring heads in this district.

Tidal waterways, their causes and importance—

Being very wide near the mouth where the Bharathapuzha joins the sea, tidal water enters the river. During the summer navigation between Tirurpuzha and Canoli Canal in Ponnani town crossing the Bharathapuzha is possible at the time when the tides are up. When the tides are down several sand-banks appear in the river making it impossible for the country boats to cross the river. No dangers occur from these tidal waves.

Sections on Geology, Flora, Fauna and Climatology are given in Appendix B, C, D, and E to this Volume.



CHAPTER II

HISTORY

Prehistory and Archaeology:

Malappuram district, like any other district of Kerala, did not find a place in the Palaeolithic map of India. It is quite impossible to construct the early history of this part of our country owing to the absolute absence of the remains of the remote past. However one thing is certain that Malappuram district that lies near the Western Ghats probably has buried within its womb valuable relics of the early inhabitants of Kerala. Geologists and anthropologists say after careful consideration and serious study that the Arabian Sea once washed its waves on the foot of the Western Ghats and that the strip of land west of the Ghats which we call the 'land of the Perumals' emerged out of the sea bit by bit spreading over a period of many centuries. Therefore Malappuram district can proudly claim its antiquity much more than the coastal districts of Kerala. The land that came into being was occupied by the people who came from the other side of the Ghats. It is presumed by scholars that the first eruption of the volcanic convulsion of the Arabian Sea that left a small strip of land on the Western side of the Ghats was in the fourth millennium B.C. There were similar other natural phenomena time and again, the last one being in 1341 A.D. when the present Vyppeen Island including Cochin and Azhikode emerged out of the sea. The geological studies prove beyond doubt that present Kerala has come out of the sea in different stages at different periods. Basing on this we can safely conclude that except the coastal area of the Ponnani Taluk, Malappuram district

comes under the first wave of land formation and therefore its prehistory dates back to the 4th millennium B.C.

The area is rich in megalithic monuments. It may be noted that the hill tribes bury their dead even today according to megalithic cult. Thus megalithism is still a living institution among them. The primitive men seemed to have buried their dead in large sepulchral urns. The megalithic cists were found in abundance in many parts of the district. Similarly laterite rock-cut caves have been noticed at Tavanur amsom in Ponnani taluk. Dolmens, menhirs, umbrella stones, hero stones and other remnants of the habitations of the primitive man are abundant in many parts of the district. One characteristic group of megalithic monuments that closely resemble ordinary cromleches was found out by W. Logan. Another peculiar specimen of an urn is mentioned by Logan who found it at Variankulam. The bottom of the urn thickens out in a circular shape and through the protuberance a small hole is grilled⁽¹⁾. Probably some of the monuments belong to the Copper and Bronze Ages.

Archaeological Remains:

Dolmens, rock-cut caves, Sub-terranean passages, menhirs, vattazethu inscriptions, stone circles, topikallus, Kudakallus, etc., were among the ancient monuments enlisted from forty-eight localities in the district by Robert Sewell*

The recent discovery of wavy line painted ware by the State Department of Archaeology which overlaps

(1) Logan, Malabar Manual Reprint, Madras 1951, Vol. 1, pp. 180 and 182.

*Robert Sewell, Inscriptions of Southern India, Vol. 1.

the megalithic black and red ware of the early centuries of the Christian Era in the Ponnani taluk is of great importance. Another notable discovery is that of the rock-cut cave at Ponmala village, Ernad taluk. It is a double chambered cave. But it is very badly damaged. Funerary deposits like bowls, dishes and plates of the ordinary black and red variety were recovered from this cave and are now preserved in the collections of the Archaeological Museum, Trichur. Again a cave in R.S. 277/14 Kuttapalam amsom, Vattakulam village, Ponnani taluk was discovered while quarrying for stones for the purposes of house construction. It measures two metres by one metre and forty-five centimetres. The height from the floor is one metre and ten centimetres. On the eastern side is seen a bench with a height of twenty five centimetres and a length of ninety centimetres. The entrance of the cave is sixty-two centimetres above the floor level of the open quadrangle. Broken pieces of pot sherds and a bowl with wavy line design and rusted iron implements are the relics collected from the cave. The cave had been earmarked by the State Department of Archaeology for further trial digs as this is the first time that pot sherds with wavy line designs have been discovered in Kerala.

A circular rock-cut cave with a top opening closed by a granite slab was discovered in Survey No. 1/5 in Kodungath desom of the Perinthalmanna taluk. The interior circumference is twelve metres, with a height of one metre and nine centimetres at the centre. Besides the usual funerary furnishings like dishes, bowls, vases of the black and red variety and iron implements, an interesting oven on laterite of twenty-five centimetres high, was also found. These are now kept in the Archaeological Museum, Trichur.

Ancient Period:

No attempt has been made by any scholar to narrate the early history of this district. Random references are made by W. Logan, K. P. Padmanabha Menon and others when they dealt with the general history of Kerala. Since there is no account that throws light on the ancient history of this district, the attempt made here is based on the study of the available data as revealed by epigraphy, works of classical geographers, Sanghom literature and other literary sources.

The traditional history bequeathed to posterity and believed by generation after generation is that Kerala was salvaged from the Arabian Sea by the mythical hero Parasurama. After reclaiming the land, he peopled it and prescribed for them the social order and ethics which are called the **Keralacharam**. He also divided the land into 64 **gramams**. The **Keralamahatmyam** and **Keralolpathi** that contain this legend are supposed to be of doubtful historical veracity. They are proved to be of later origin. But there are references to the Parasurama legend in Chapter IV, verse 53 of **Raghuvamsa** of Kalidasa and in the Thiruvilangad Plates of Rajendra Chola (1012-1044 A.D.). The historicity of this legend can be explained by the fact that it indicates the Aryan infiltration and the subsequent Brahminical supremacy over men and matters.

The territorial divisions mentioned in **Keralolpathi** and **Keralamahatmyam** though apocryphal in nature, continue to exist in some form or other even to the present day. Of the 64 gramams to which the legendary hero Parasurama divided Kerala, the two gramams of

Panniyoor and Chovvaram falls within the district ⁽²⁾. The ancient history of this district becomes more interesting as these two leading **gramams** come under this region.

These territorial divisions consisted of **nadus**, **desams**, **taras**, **cherries**, etc. The **nadu** or district was under a **naduvazhi** who was otherwise known as **Vazhkai vazhi**. The naduvazhis exercised authority over the respective **nadus** in all civil and military affairs. Hereditary succession was generally followed. The authority vested on them was restricted by royal power. If the King was strong, the submission of the

- (2) Panniyoor and Chovvaram (Sukapuram-Sirapuram) **Gramams** lay six miles away from each other in the Ponnani Taluk. These were two famous Brahmin villages. The 64 villages (**gramams**) to which Kerala was divided by Parasurama came under the influence of these two groups. In the beginning these two villages were the centres of higher Vedic learning and were vying with each other to learn and propagate the Vedic philosophy and culture. Thus it was a healthy and useful rivalry, the object of which was to emulate learning and scholarship. But it grew into bitter enmity and uncompromising attitude among the two rival groups. This is known as the **Kuru Matsaram** or rivalry between Panniyoor and Chovvaram Brahmin divines. Since the Brahmins became pre-eminent in the caste-hierarchy of Kerala, they held sway not only over the spiritual world but also over secular matters.

The Kshatriyas and other ruling princes also sided with one party or other. Both parties made hectic campaigns to enlist supporters from among the Brahmin villages and Kshatriya princes. To distinguish the supporters of these two parties they had adopted different types of dress, the caste mark and even the mode of tying the top knot of the hair on the head. It is said that even slicing vegetables and cooking them were also different. When Panniyoor faction received the whole hearted support of the Zamorin, the Chovvaram group obtained the patronage of Perumpadappu and the Vellatiri.

In the wake of the first Chalukya invasion which took place in the early part of the seventh century A.D., the Panniyoor faction supported them. When the Rashtrakudas established sway in the Karnataka Country subjugating the dynasty of the Chalukyas, the Chovvaram groups became the supporters of the Rashtrakudas. It is a well-known historical fact that the Western Chalukyas and the Rashtrakudas were representatives respectively of Vaishnavites and Saivites. Thus one faction, Panniyoor gramam (place dedicated to panni incarnation of Vishnu) became Vaishnavites and the Chovvaram Sivapuram Saivites.

naduvazhis under him was complete. Otherwise as Buchanan⁽³⁾ pointed out in the early 19th century the **naduvazhis** assumed the title of Rajas and were for all practical purposes virtual rulers.

These **nadus** were divided into **desams** for military and civil purposes. **Desams** were under **Desavazhis**. But these **desams** which were the private property of the **naduvazhis** were administered by them directly or by officers appointed by them. In almost all cases the **Desavazhis** managed the estates of their overlords, the **naduvazhis**. Thus **desavazhis** came directly under **naduvazhis** and were subjected to their dictation.

Each **desam** was subdivided into **gramams**, **taras** or **cherries**. These were not actually territorial or revenue divisions but were cast and tribal classifications. **Gramam** was the region where the Brahmins inhabited; **tara** was the name given to the localities where Nayars had their dwelling places and **Cherries** were the places where Ezhavas and other castes lived. Each tribe or caste had its own headman who looked after the affairs of the caste and presided over the tribal polity. The **gramini** was the leader of the Brahmins and his decisions on caste disputes were binding. In a **tara** **Karanavar** was the head of the Nayars who looked after their affairs. **Cherries** had their **Tandans** or **Moopans** and others according to the caste of which they were leaders.

The **taras** and **gramams** enjoyed sovereignty over the territories they held and were independent for all practical purposes of the **naduvazhis** and **desavazhis**. The King's power was subjected to effective check by the self governing popular assemblies. The **nadus**, the **desams** and the **taras** had their **Kootams** or assemblies.

(3) Buchanan, Vol. II, p. 51, 'A Journey from Madras through the countries of Madras, Kanara and Malabar.

These **kootams** were directly responsible in the management of their respective regions. Thus in the ancient and medieval periods of Kerala politics, disintegration of power and the resultant fragmentation of the territory were the characteristic features. Logan writing in the 19th century explained "the Nayar inhabitants of a **tara** formed a small republic" (4). These territorial assemblies played a key role not only in the social and economic well being of the people but also in the formulation of the political conditions of the country.

The representatives of these popular assemblies met once in twelve years at Tirunavai⁽⁵⁾ to elect a **Rakshapurusha** or a protector. The **Rakshapurusha** received allegiance from all **naduvazhis** and **desavazhis**. He was respected by all and was elevated to the position of a **Chakravarthi** or Emperor. When dissensions and disputes arose between the **naduvazhis** and **desavazhis** it was the duty of the **Rakshapurusha** to make the contestants reconcile themselves and obey his mediation. It was an avowed duty of the **Rakshapurusha** that he should uphold the traditions and customs of the people. Accordingly when a protector was nominated by the Elders of all the Assemblies, the first and foremost thing he did was to confer the titles and other honours upon the **naduvazhis**, **desavazhis** and heads of tribal and caste sections. Strictly adhering to the **Keralachara**, the **Rakshapurusha** reigned over the country while his subordinates virtually ruled over the territories they held. This system worked well for a long time when the representatives of the Assemblies

(4) Logan—Malabar Manual, Vol. p. 120.

(5) Tirunavai figures prominently in all versions of **Keralolpathi** and **Keralamahatmyam**. The importance of Tirunavai lies in the fact that it is inseparably bound up with the traditional history of Kerala. Tirunavai was the place where the installation of the first Perumal

did not agree on a unanimous choice of a **Rakshapurusha**. The Elders interfered and after much active deliberations arrived at an agreement to invite a member from one of the neighbouring ruling dynasties outside Kerala. Thus the Perumal Era was started.

It is said that there were twelve such Perumals who ruled over the land, each for twelve years with the exception of the last Perumal who is said to have ruled for three such terms. At the end of the third term, he divided his kingdom among his chieftains and appointed Valluvakonathiri or Walluvanad Raja to preside over the Tirunavai Assembly. The fact that the Valluvakonathiri was selected to conduct the great Pan-Kerala Assembly shows that he was probably the

was made. Classical works like **Purananuru** etc., relate with reference to Tirunavai. It is also celebrated, for, the most historic Vishnu Temple that stands in the northern bank of Bharathapuzha. Tirunavai was the place where an Othenmar Madam (College for Namboothiri Brahmin boys) that imparted Vedic training was situated. The Madam was founded and endowed by the Zamorin and was supervised by his family priest, the Tirunavai Vadhyan Namboothiri. Namboothiri boys at the age of 12 were sent to this Madam from all parts of Kerala and they stayed there studying the Vedas and the performance of rituals till they attained the age of 25. Not less than 100 such students enjoyed residential facilities here.

In the traditional history of Kerala, Tirunavai is associated with the last Cheraman Perumal who left for Mecca to embrace the religion of Islam, as this was one of the places pointed out by historians as the place of his departure. According to one interpretation last of the Perumals divided his empire among his subordinates and when he did so, the Vellatiri or Valluvanad Raja was entrusted with the management of the temple and celebration of **mamamkam** (Mahamakam).

Again the importance of the place lies in the fact that it was here that the Pan Kerala Assembly of representatives of all Kerala chieftains met and deliberations made.

A dip in the Tirunavai river is considered as holy as a dip in the Ganges Prayag. It is believed that the Navayogis founded the temple on the bank of the river and that in the Makha month on Makam astrum, there will be inflow of the waters of the Ganges in the river.

most important among the chieftains of Kerala during this period. No doubt it was a great honour conferred on the chieftain of this part of the country.

Society and Government:

With the habitation of the land, a kind of primitive communist society seems to have prevailed all over Kerala. A close study of archaeological relics, human skeletons and scanty materials of the past reveals that the early man lived in caves and lived by hunting. They were mainly food gatherers, honey, fruits, roots and such other natural products were collected by them. As was characteristic of all the primitive people, the early people of Kerala were also a wandering tribe shifting from one place to another.

With the lapse of time, they began to settle down and became food producers. This change from food gathering to food production was a significant milestone in the long path of human civilisation. With the permanent settlement, they took up the profession of cultivation and cattle rearing. There was no distinction between man and man on the basis of caste, creed or colour.

They worshipped at first as they feared, then admired and finally as they reasoned. This was the natural growth of human worship that led later to metaphysical speculations and religious propagation. In the early period, they believed in all natural phenomena that struck fear and wonder in their minds. They worshipped trees, forests, fire, snakes, thunder, sun and water. Burial was practised by them even though in the early stages, the practice was to leave the dead bodies where they were or throw them into the running water. The system of burial and afterwards

cremation of the dead bodies marked great advancement in the settled life of the early man. Ancestral worship was prevalent. The belongings of the dead were also buried with the dead bodies. This age-old practice is followed by the tribals and low castes even today.

A large number of burial urns that were excavated from different parts of Kerala explain the very system described above. Hero stones that are explained by experts as monuments erected by the ancient inhabitants in honour of their valiant fighters are also seen in large numbers in the district. Since each tribe had its own headmen, the preponderance of hero stones spread out all over Kerala shows the importance given by the tribal people to their leaders. Mothers were also worshipped after their death. The belief was that the spirit of the dead pervades over all actions of their children and guides them to success. There were frequent fights between different tribes. The Sanghom literature gives a number of such instances of war between the tribes. Bows and arrows were the common weapons. Mothers encouraged their children to be valiant heroes. A person who ran away from the battle field was not at all received by his family. The society condemned cowards and looked down upon them.

Women held an enviable position in the ancient society. Male members were often absent from the houses and they engaged themselves in their trade and occupations. Therefore the management of the household was left in the hands of women. Matriarchal system and the inheritance through the female line were prevalent.

'Kalavu' or secret union was the common form of marriage followed by the ancients. **Tholkappiyam** mentions another form of marriage popularly known as

'Karapu'. The Aryan system of **Swayamvara** can reasonably be compared with these types of marriages. Sanghom literature mentions **'Parattiyar'** or prostitution class who received licenses from the rulers and paid professional tax to them. The **Parattiyars** had never been looked down upon by the then society. On the other hand those accomplished and refined amongst them were highly respected by the rulers and nobles alike. Polygamy was common.

Tholkappiam mentions the existence of four divisions in the society namely Andanar, Arakar, Vaicigar and Velanmakkal according to the profession. Again there were classifications of the society in the Sanghom literature according to geographical units.

The whole country was divided into five regions taking the physical features of the land. They were **Kurinchi, Palai, Mullai, Murtutham** and **Neytal**. The people who inhabited these regions were called Kuravar, Kurumbar, Edayar, Ulavar and Paradavar respectively.

So far as we are able to guess agriculture was the main occupation. Cattle rearing fishing and hunting were followed by the people. Apart from the agricultural lands, the herds of cattle were held by individual owners. Milk, curd, fruits, meat, fish, etc., formed the main items of food. Rice was the staple food.

There were maritime relations with distant countries. Some of the ports including Ponnani carried on trade with the Greeks, the Romans, the Phoenicians and the Arabs reached the ports of Malabar from very early time. The goods were sold for gold. Yet barter was the system chiefly followed. Ivory, teakwood, honey, peacock, rice, etc., were the main commodities of export.

Medieval Period—825-1800:

With the dismemberment of the empire of the Perumal Era, the ancient period of Kerala History comes to an end. The veil of oblivion is slowly lifted and the dynastic history of this district becomes somewhat clear and interesting. According to the legendary history, when the last Perumal partitioned his empire, Valluvakonathiri who was the chieftain of the region comprising the Valluvanad taluk of the erstwhile Malabar district became the **Rakshapurusha**. His kingdom included roughly the present taluks of Perinthalmanna, Ottapalam and Ponnani and parts of Tirur and Ernad taluks. Thus the area was more extensive than the present Malappuram district.

Valluvanad dynasty:

It seems from the traditional history of Kerala that the Valluvanad Rajahs were one of the important chieftains in the ancient and medieval periods who ruled over the regions that come under the Malappuram district and also some of the portions of the modern Kozhikode and Palghat districts. The dynasty name appended to them was **Arangottu Swaroopam**. Rulers with the power to kill and be killed were only allowed to append Swaroopam with their dynasty name. That the Valluvanad Rajas were Swaroopis definitely elevates them to a position of sovereign rulers.

The Valluvanad Rajahs were generally known as **Valluvakonathiri**. They were also called by other names like Chathan Kotha, Sree Vallabhan, Vallabhan, Vellattiri, Arangodan, Vellatre, Rayiran Chathan and

Arangotti Udayavar ⁽⁶⁾. The term Arangotti Udayavar means the chieftain who holds his dominion on the other side (Arangotti) of the river (aar), his country being North of the Ponnani River. Their place was situated five kilometres away from Malappuram towards the Perinthalmanna Road. The place, fort and temple taken together were known as Kuruva-Kovilakam. Their capital was called Valluvapally.

The origin and antiquity of this royal house are only a matter of speculation. Tradition is strong in supporting the view that the Valluvanad Rajas were one among the ancient royal houses of Kerala. Logan is of the opinion that 'Valluva' is derived from Pallava and that Valluvanad stands for Pallava country. Logan argues that the Valluvakonathiri was entrusted with the privilege of **Rakshapurusha** of **Mamamkam** was due to the fact that he was not directly under the Perumals but enjoyed more freedom and sovereign rights than the other chieftains under the Perumals⁽⁷⁾. A writer in the Indian Antiquary finds much similarity in the names of Pallava rulers mentioned in a deed dated about fifth century A.D. with the Nairs of Malabar and the name of one of the Pallava headquarters mentioned therein is said to be a place called 'Palakkada' which is taken to be Palghat lying within a few miles of Valluvanad ⁽⁸⁾. It is very difficult to pronounce any conclusive judgment on these different views due to dearth of reliable evidence.

In one of the Granthavarics mention is made of a war between the king of Kongu Country and Nedumpurayur (Rajah of Palghat) in the year 896 A.D. The

(6) K. P. Padmanabha Menon, *History of Kerala*, Vol. II, p 182. Also see Ullur S. Parameswara Iyer—*History of Malayalam Literature*, Vol. III, p. 185.

(7) Logan, Vol. I, pp. 256-57.

(8) *Indian Antiquary*, Vol. V, p. 154.

Kongu army was defeated by the combined forces of Nedumpurayur, Ernad (Zamorin), Valluvanad and Perumpadappu (Cochin) rulers. For the help rendered by the Rajah of Valluvanad in this war which is known as **Konganpada** the Valluvanad Raja received, the Kurissi Vilayan Chathanoor and Kaithala villages from the Nedumpurayurnad. This historical event-**Konganpada**— is even now celebrated by the people of Chittur taluk where the war took place. However the first authentic mention of the Raja of Valluvanad is in the Jew's Copper Plate assigned to, by various authorities some where between the 8th and 10th century ⁽⁹⁾. He is called 'Rairan Chattan, owner of Valluva province, the Arangottu Swaroopam'. Among the witnesses mentioned in the 9th century Vira Raghava Pattayam giving away the lordship of Manigramam to Iravi Kottan of Mahadevorpattanam, the chieftain of Valluvanad finds a place ⁽¹⁰⁾. Mention is also made of one Vallabha, son of Raja Sekhara, Governor of Vallabha Rastra, under the Kerala king, who became a trusted friend and counsel of the Chola Prince, Rajaditya. The inscription of Tiruvattiyur is full of references to the intimate relation of these two princes ⁽¹¹⁾. It gives the story of Vallabha renouncing his worldly life and assuming the ascetic order because he could not help his friend, Rajaditya Chola who died in the battle of Takkolam fighting against the Pallava ruler Krishna Deva III in the year 949 A.D. Vallabhan assumed the name Chatturananapidita, Pupil of Niranjana Guru and spent the rest of his life as the head of the Thiruvattiyur Mutt ⁽¹²⁾.

(9) Epigraphia Indica, Vol. III, pp. 66-69.

(10) History of Kerala, Vol. II, pp. 510-11, later researches like Elamkulam assign—Vira Raghava Pattayam to the 12th Century.

(11) Tiruvattiyur Inscription. Rama Varma Research Bulletin, Vol. VII, Part I, pp. 25-26.

(12) Ibid.

The titles given to the royal members according to seniority were Valluvakonathiri (the ruling Raja), Vellalpad, Thacharalpad, Edathralpad, Kolathur and Padinjarekara⁽¹³⁾. This royal house split afterwards into four major families. They were called Mangada, Aayiramuazhi, Kadannamanna, and Aripura Thavazhies. In later years there were internecine wars and mutual jealousies between these Thavazhies. This weakened the very edifice of the far-famed Valluvanad Swaroopam and paved the way for their decline. Karuvayoor Moosad was the Chief Minister of Velathiri Rajas. Others who formed the cabinet under him were Mannarghat Nayar, Dharmoth Panikkar, Veetikkattu Nayar, Kolathur Warriar, Pulappatta Nair (Kuthiravattom), Karakka Moopan, and Kongottu Nayar. When the Zamorin started his campaign against Valluvanad, Kavalappara Nayar, Dharmoth Panikkar and Kuthiravattathu Nayar threw in their allegiance and joined the Zamorin. Another great blow that struck the dynasty was the death of Karuvayoor Moopil who was a dedicated and loyal general of Valluvanad. He fought against the Zamorin and died at the famous battle at Padapparambu near Malappuram. Similarly Velathiri lost his great lieutenants who sacrificed their lives as **chavers**. These great martyrs were Chandrathil Panikkar, Verkot Panikkar, Puthumana Panikkar, Kolkattu Panikkar, Vattonna Menon, etc. The strength and striking power of Velathiri were lost with the loss of these brave and valiant men. The Zamorin with the help of Arab traders and Mappilas managed to assassinate the Valluvanad Raja in one of the Mamamkam festivals and proclaimed himself as the Rakshapurusha of this grand festival. Hereafter began a continuous and protracted war and enmity between the Zamorin and Valluvakonathiri. The defeat and death of

(13) A. V. Sreekanta Poduval—Mamamkam, 1957, p. 73.

Valluvakonathiri might have happened sometime in the thirteenth century.

Kunnathattil Madambil Nair (Mannarghat Nair) was the **Deshavazhi** who looked after the affairs of the eastern boundary and hilly areas of Valluvakonathiri. Chondathil Mannadiar (Puthumana Panikkar) and Kavada Nair were other Chiefs under him. When the Kongan army entered Palghat, the Raja requested the Velathiri for help. It was Chondathil Mannadiar and his army that were sent by Vellathiri for assisting the Palghat Raja. Other dignitaries consisted of fourteen Swaroopies, two Nayars, two Nampoothiris, two persons of the royal house, four Panikkars, Elampulakkad Achan, Kulathoor Warriar, Uppamkalathil Pisharody, Pathiramana Vellodi, Parakkatt Kakkoot Mannarmala Nayar and Cherukara Pisharodi. This council of great-men was a great challenge to the Zamorin even in the decadent period of the Valluvanad Rajas.

One thing is certain, that the Valluva Konathiri was popular among his brother rulers and was esteemed by all of them. It was with the support and co-operation of all other rulers that the Valluva Rajahs could successfully conduct the **Mamamkam** festival⁽¹⁴⁾. It

(14) **Mamamkam** was a festival held once in 12 years at Tirunavai on the banks of Bharatapuzha. This festival was conducted in the year called Mahamagha one of the twelve years of the lesser Brahaspatya cycle. (Robert Sewell)—*Indian Chronography*, p. 65. It was therefore called the Mahamagham which in Malayalam termed as **Mamamkam**. The place where **Mamamkam** was held seems to have been a very sacred one. **Keralolpathi** and **Keralamahatmyam** assign a number of attributes to Tirunavai to hail its sanctity. Tirunavai was the place where Pan-Kerala assemblies were held to invite Perumals from outside Kerala **Keralamahatmyam**, Chapter 52. Again Tirunavai is supposed to be the place where the last Perumal is supposed to have partitioned his kingdom (Ibid p. 76). Finally Tirunavai was the place where the **Mamamkam** festivals were held first under the Valluva Konathiris and afterwards under the Zamorins of Calicut. The last **Mamamkam** was held in 1743.

is believed that this right of protectorate of **Mamamkam** delved upon the Vellattiri Arangot, when the last Perumal divided his empire among his tributaries in the year 825 A.D.⁽¹⁵⁾. This points to the fact that the principality might have flourished even before this date. Whatever might be the truth of their origin and antiquity the Valluvanad Rajas enjoyed a high position among their counterparts till the closing years of thirteenth century when the ambitious Zamorin could usurp the right of protectorate of **Mamamkam** from the **Valluvanad rulers**. History is replete with events of great heroism and unstinted loyalty of the soldiers of Valluvanad who questioned the authority of Zamorin in wielding the sceptre of **Rakshapurusha** of the **Mamamkam**. There is a lot of historical literature and folk songs that give a clear picture of the **Mamamkam** festivals and the inexhaustible heroism exhibited by the Chavers⁽¹⁶⁾ of the Valluvanad Rajas.

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- (15) **Keralolpathi**.—P. 72, Keralolpathi says that when Cheraman Perumal divided his empire he gave Tirunavai sand bank and the country and the privilege of conducting the **Mamamkam** festival with 10,000 Nayers to Valluvakonathiri.
- (16) **Chavers** (Sworn Soldiers who preferred death to defeat were those dedicated heroes who sacrificed their lives to avenge the death of their princes in the Tirunavai war. A number of opinions were expressed by the writers who dealt with this subject. These desperadoes who sacrificed their lives for the sake of prestige and glory of their rulers were called **Chavers**. During the **Mamamkam** festival all Malayalee princes sent flags in token of regard to the Zamorin at Tirunavai. The Valluvanad Rajah who did not recognise the Zamorin as a legitimate **Rakshapurusha** but considered him only an usurper used to send (instead of flags as a symbol of allegiance) men called **Chavers** (men who have elected to die)—If these men could kill the Zamorin who has protected by thousands of soldiers the right of **Rakshapurusha** would have devolved on the Rajah of Valluvanad. This heroic endeavour was hailed as most chivalrous. There were four Nair families under the Valluvakonathiri who used to send their heroes to fight and die in the **Mamamkam** festival. These four families were (1) Chandratt Panikkar, (2) Putumanna Panikkar, (3) Kokat Panikkar, (4) Verkot Panikkar. Along with them went a number of soldiers drawn from arms-bearing castes including Mappillas who opted themselves to die. Hamilton accounts 55 dead in the festival he witnessed (Hamilton, Vol. I, p. 307).

It is pertinent in this connection to give a detailed description of the **Mamankam** festival held under the auspices of the Zamorin and the heroic fight put up by the valient **Chavers** of Valluvakonathiri as described by Hamilton and others. Captain Alexander Hamilton in his **New Accounts of the East Indies** describes the custom as observed in the year 1695 A.D. in the following words:

"It was an ancient custom for the Zamorin, (Zamorin, then the local potentate) to reign but 12 years and no longer. If he died before his term was expired, it saved him a troublesome ceremony of cutting his own throat on a public scaffold erected for that purpose. He first made a feast for all his nobility and gentry, who were very numerous. After the feast, he saluted his guests, went in the scaffold, and very neatly cut his own throat in the view of the assembly. His body was, a little while after, burnt with great pomp and ceremony, and the grandees elected a new Zamorin. Whether the custom was a religious or a civil ceremony, I know not, but it is now laid aside and a new custom is followed by the modern Zamorin, that a jubilee is proclaimed throughout his dominions at the end of 12 years, and the tent is pitched for him in a spacious plain and a great feast is celebrated for ten or twelve days with mirth and jollity, guns firing night and day, so that at the end of the feast any four of the guests that have a mind to gain a crown by a desperate action in fighting their way through 30 or 40 thousand of his guards, and kill the Zamorin in his tent, he that kills him succeeds him in his empire. In Anno 1695, one of these jubilees happened when the tent was pitched near Ponnany (Ponnani), a seaport of his about 15 leagues to the southward of Calicut. There were but three men that would venture on that desperate action, who fell on with sword and target, among the

guards, and after they had killed and wounded many, were themselves killed. One of the desperadoes had a nephew of fifteen or sixteen years of age, that kept close by his uncle in the attack on the guard, and when he saw him fall, the youth got through the guard into the tent and made a stroke at His Majesty's head and had certainly despatched him, if a large brass lamp which was burning over his head, had not marred the blow; but before he could make another he was killed by the guards, and I believe the same Zamorin reigns yet. I chanced to come that time along the coast and heard the guns for two or three days and nights successively⁽¹⁷⁾.

Another account given by Logan in his Manual of the festival of 1683 founded on records preserved in the archives of the Zamorin's place is worth reproducing.

"The western gateway (of the temple) faces a perfectly straight piece of road a little over half a mile in length stretching from a temple gateway westwards to the elevated ridge hemming in the paddy-fields on the west. This road is but little raised above the level of the paddy flat. Directly facing this straight piece of road as the elevated ridges is reached, there are three or perhaps four terraces, the outlines of which may still be traced in the face of the precipitous bank.

"A little to one side of the upper terrace, are the ruins of a strongly built powder magazine, and on the flat grounds above and on both sides of the avenue shading the public road at this place is ample space for the erection of temporary houses.

"In a neighbouring enclosure under cultivation is a disused well of fine proportions and of most solid construction.

(17) Hamilton—A New Account of East Indies—Chapter XV, pp. 306—309.

"From the upper terrace alluded to, a commanding view is obtained facing eastwards of the level rice-plain at the foot, of the broad placid river on the right backed by low hills, of higher flat topped laterite plateaus on the left, their lower slopes bosomed in trees, and, in the far distance, of the great chain of western ghats with the Nilgiris in the extreme left front hardly distinguishable in their proverbial colour from the sky above them. It was on the spot ⁽¹⁸⁾ on a smooth plateau of hard laterite rock, raised some 30 to 40 feet above the plain, that the Zamorin used several times in the course of the festival to take his stand with the sword of Cheraman Perumal, the last Emperor, in his hand.

"The sword is and has been for centuries slowly rusting away in its scabbard, but it is not alone on it that the Zamorin depends for his safety, for the plain below him is covered with 30,000 Nayars of Ernad, the 10,000 of Polanad and numberless petty dependent chieftains, each counting his fighting men by the hundred or the thousand or by thousands. Away on the rights across the river are the camps of the second prince of the Zamorin's family and of the dependent Punnattur Raja; the third, fourth, fifth and sixth princes' camps too are close at hand in the left front behind the temple, and behind the terrace itself is the Zamorin's camp.

"The whole scene is being made gay with flags as an elephant is being formally caparisoned with a chain of solid gold with "one hundred and fourteen small links and one clasp making in all one hundred and fifteen"—as the record specifically testifies—and with golden bosses or other ornaments too numerous to be

(18) This spot was called Vakkayur and is now occupied by the tile works of the Basel Mission Station at Kottakkal.

detailed. But this part of the ceremonies is not to be permitted to pass unchallenged, for it signifies in a formal manner the Zamorin's intention to assume the role of **Rakshapurusha** or protector of the festivities and the people there assembled. On the instant, therefore, there is a stir among the crowd assembled near the western gate of the temple directly facing at half a mile distance the Zamorin's standing place on the upper terrace.

"From this spot, running due east in a perfectly straight line to the western gate of the temple, is the straight piece of road already described, but the road itself is clear and the armed crowd on the plain, it is seen, are hemmed in by barrel palisading running the full length of the road on both sides. Two spear's length apart the palisades are placed and the armed crowd on either hand, consisting on this occasion of the thirty thousand Ernad Nayars, it is seen, are all carrying spears. The spearmen may not enter that narrow lane, and by the mere weight of their bodies present an impossible obstacle to the free passage of the foemen now bent on cutting down the Zamorin in his pride of place.

"Amid much din and firing of guns the **Moriturū**, the **Chaver** Nayars, the elect of four Nayar houses in Waluvanad, step forth from the crowd and receive the last blessings and farewells of their friends and relatives. They have just partaken of the last meal they are to eat on earth at the house of the temple representative of their chieftain; they are decked with garlands and smeared with ashes. On this particular occasion it is one of the houses of Putumanna Panikka who heads the fray. He is joined by seventeen of his friends—Nayar or Mappilla or other arms-bearing caste-men—for all who so wish may fall in with sword

and target in support of the men who have elected to die.

"Armed with swords and targets alone they rush at the spearmen thronging the palisades; they wind and turn their bodies, as if they had no bones, casting them forward and backward, high and low, even to the astonishment of the beholders, as worthy Master Johnson describes them in a passage already quoted. But notwithstanding the suppleness of their limbs notwithstanding their delight and skill and dexterity in weapons, the result is inevitable, and is prosaically recorded in the chronic thus: "The number of **Chavers** who came and died in the early morning the next day after the elephant began to be adorned with gold trappings—being Putumanna Kantur Menon and followers—was 18".

"At various times during the ten last days of the festival the same thing is repeated. Whenever the Zamorin takes his stand on the terrace, assumes the sword and shakes it, men rush forth from the crowd on the west temple gate only to be impaled on the spears of the guardsmen who relieve each other from day to day.

"On the eleventh day, before the assembly broke up and after the final assault of the **chavers** had been delivered, the **Ernad Elamkur Nambiyatiri Tirumulpad** (the Zamorin next in succession) and the **Tirumani-sseri Nambudiri** were conveyed in palanquins to the eastern end of the narrow palisaded lane and hence they advanced on foot, prostrating themselves four times towards the Zamorin, once at the eastern end of the lane, twice in the middle, and once at the foot of the terraces. And after due permission was obtained they took their places on the Zamorin's right hand.

"After this, so the chronicle runs, it was the duty of the men who have formed the body-guard to march up with music and pomp to make obeisance. On this occasion, however, a large portion of the body-guard seems to have been displeased, for they dispersed without fulfilling this duty and this story corroborates in a marked way the facts already set forth regarding the independence and important political influence possessed by the Nayars as a body.

"The Ernad Menon and the Calicut Talachanna Nayar with their followers were the only chiefs who made obeisance in due form to the Zamorin on this occasion, and possibly by the time of the next festival (1695 A.D.) of which Hamilton wrote, the dissatisfaction might have increased among his followers and the Zamorin's life even may have been endangered, as Hamilton alleges, probably through lack of men to guard him. Tradition asserts that the Chavers who managed on one occasion to get through the guards and upto the Zamorin's seat belonging to the family of the Chandrathil Panikkar.

"The chronicle does not mention the fact, but a current tradition states that the corpses of the slain were customarily kicked by elephants as far as the brink of the fine well, of which mention has been made, and into which they were tumbled promiscuously. The well itself is nearly filled up with debris of sorts, and a search made at the spot would probably elicit conclusive evidence of the truth of this tradition⁽¹⁹⁾".

As adverted to above, the Valluvanad Rajas wielded supreme power among the rulers of Kerala till the Zamorin usurped his protectorate of the **mamamkam** festival some time in the latter half of the

(19) Logan : Malabar Manual, Vol. I. pp. 87.

13th century. A few inscriptions that lie scattered in different parts of this district reveal that the Valluvakonathiri like the other sovereigns of Kerala spent much money and land for building temples and protecting Brahmins. An inscription in Vattezhuthu at the Kundil Varman temple in the Ponnani taluk records that the shrine was built in the year 669 K.E. (1494 A.D.). Another inscription in the same taluk is at Panniyoor on a stone lying to the right of the northern entrance of the Vishnu (Varahamurthi) temple. This village is however mentioned in the same deed. It must have been as we have already said, a strong Brahmin centre. It records a gift to the temple by the villagers of Panniyoor. There is another inscription in Malayalam on a lamp pillar in front of the Siva temple at Anakarai in the Ponnani taluk. It simply records the erection of the lamp pillar. On the southern hall of the central shrine of the same temple there is another inscription in Vattezhuthu which marks the Kollam Era of 858 (1683 A.D.) as the year when the temple was roofed with copper. At Killikurichimangalam there are some inscriptions on the western and southern sides of the **mandapam** of a Siva temple. In the Mamiyotti Vishnu temple there is an inscription on a granite slab in Vattezhuthu character that gives the names of donors of land to the temple. Fifteen kilometres west of Angadipuram another Vattezhuthu on a rock is dated 1758 A.D. Thirteen kilometres north of Kuttipuram on the eastern side of the **mandapam** of the temple another inscription in Malayalam character dating the 16th century is seen.

But the ambitious Zamorin who was a rising power owing to his prosperous and lucrative trade with the help of the Arabs and Mappillas of his territory aspired to become the real Perumal of Kerala, by conquering his neighbouring principalities. A more favourable

opportunity came to him when the two Brahmin groups of Chovvaram and Panniyoor had taken their **Kuru malsaram** into extreme severity of factional wars. Panniyoor faction was supported by the Zamorin and feudatories while Chovvaram wrested their power on Perumpadappu and Valluvanad. Though there were ideological differences and occasional clashes between the two groups, this grew to great dimensions when the Brahmns of Panniyoor resolved to propitiate Siva in his awful disposition of Dakshinamurthi, presiding over death and disease, than as Siva teaching the Vedas as worshipped by those of Chovvaram. This provoked the latter who in their turn stole the idol from the shrine built by the Panniyoor group. The Tirumanasseri Nampoothiri⁽²⁰⁾ with the help of Kolathur and Palghat Nampoothiri warriors and his own three thousand Nairs vindicated the honour of Panniyoor by burning Chovvaram and recovering the image. The Chovvaram group then appended to the Perumpadappu and the Valluvanad Rajas. Panniyoor in their turn turned to the Zamorin and to the Chief of Vettam⁽²¹⁾ for help. Thus through a chain reaction a large number of princes and chiefs of Kerala were gradually

(20) Tirumanasseri was a Brahmin principality. It wielded considerable influence over the region in and around Ponnani which was a strong centre of commercial and political activities of the medieval period. The old palace of Rajas of Tirumanasseri is situated about 5 kilometres towards the east from the sea coast of Ponnani. He later accepted the suzerainty of the Zamorin. When the Venad Adigal agreed to give certain rights in the temple of Chengannur to the Zamorin, this was given over to Tirumanasseri Nampoothiri by the Zamorin. Thereafter the family shifted to Chengannur.

(21) Vettam or Vettathunad was a small principality that included some portions of Tirur and Ponnani taluks of the erstwhile Malabar district. This comprised of Tanur, Trikkandiyoor, Chaliyam, Triprangode. The Portuguese called them Tanur Rajas while the Dutch gave a corruption of Vettat to Bettat. They were called Tanur Swarupam. The rulers were Brahmins. In Malayalam and Sanskrit literature they were qualified as **Sreeprakasa Srikaram** and **Prakasa Bhupala**. He had four thousand Nayars under him. Vettathunad rulers were great patrons of literature and learning.

dragged into the **Kooru malsaram**. It is significant that this internecine conflicts were confined to those regions where the Nampoothiris had pre-eminence in the political and social life. Kolathunad and Venad where the number of the Nampoothiri Illams were small did not participate in the **Kooru malsaram**. The Zamorin appeared as the saviour of Panniyoor and turned his aggressive eyes upon the fertile fields of Valluvanad and beyond them of Palghat. Apart from his ambition of becoming the Perumal of Kerala he was instigated by the prospective trade expansion and economic prosperity if he could occupy the fertile regions of Valluvanad and also the free navigation in the Bharatapuzha and sea port of Ponnani.

When Tirumanasseri Nampoothiri turned against Chovvaram Valluvakonathiri and the Raja of Cochin retaliated by declaring war against him. On the request of Tirumanasseri and other Panniyoor factions

They introduced certain reforms in the Kathakali Art. Tanur was one of the early settlements of the Portuguese. It was on the land given by the Raja of Tanur that the Portuguese built a fort at Chalam at the mouth of Beypore river in 1531. Though nominally accepted the suzerainty of the Zamorin Vettathunad Rajas made twists and turns in their political relations with the Zamorin. The Raja of Cochin who was the enemy of the Zamorin was sometimes helped by them in his wars. When adoptions were required, the Cochin Royal House effected them from Vettathunad. The Portuguese set up this prince on the throne expelling the **Mutha Tavazhi** prince when the reigning raja died. Raja Veera Kerala Varma, the exiled Prince of the **Mutha Tavazhi** proceeded in 1662 to Colombo and met the then Dutch Governor. The fall of Portuguese was thus caused by the intervention of the Dutch at the request of this prince. In the war that followed which is elaborated in **Palapattu** was a turning point in the history of Cochin, Vettathunadu and the Portuguese. Raja Goda Varma of Vettathunad sided with the Portuguese. Three of the Vettathunad princes lost their lives in the battle but Goda Varma escaped. The Raja of Purakkad espoused the case of Goda Varma and gave him shelter whereupon the Dutch abandoned the idea of persuing the fugitive prince. When Mysoreans conquered Malabar, Vettathunad rulers took refuge in Travancore. By the end of the 18th century the family became extinct.

the Zamorin set his army in motion. The chief of Vettum with his four thousand Nayars came to the rescue of Panniyoor. The Rajas of Beypore, Chalam and Parappanad who had already accepted the overlordship of the Zamorin also joined the allied army against the Rajas of Cochin and Valluvanad.

The war thus ensued proved fatal to the Valluvakonathiri. The allied army was led by the Zamorin himself who established his headquarters at Triprangode. The second Prince—Eralpad—occupied Ponnani and joined with Tirumanasseri crossed the Bharathapuzha and pitched up his camp on the opposite bank right against Tirunavai. This strategic position helped the allied army to keep away the Perumpadappu army, joining the Velattiri. The Zamorin had another advantage of having a large number of Mappillas who enthusiastically helped him in his campaigns. They also provided food, provisions and transport.

In spite of the fact that the Vellodies or **Lokar** of Valluvanad did not get the timely help of Perumpadappu they fought vigorously and the war dragged on. It was only through machinations and tact that the Zamorin and his Minister Mangat Achan could defeat the army of Valluvanad. Mangat Achan was successful in turning to his side Kadannamanna Elayavakayil Vellodi (Junior branch of Kadannamanna). This demoralised the Valluvanad army. At the same time news was afloat that the Zamorin was able to win over the tutelary diety of Vellattiri, the Goddess of Tirumandhankunnu by propitiating her at Calicut. Nayars of Vellattiri were gradually unnerved by a growing feeling that their Goddess was deserting them. It is even said that some of the valiant soldiers of Valluvanad began to see dreams that their Goddess

was fighting against them. Thus deserted by his tutelar deity and disowned by his own men vellattiri at last withdrew from Tirunavai. Two of his princes fell dead fighting. The Zamorin now entered Tirunavai and proclaimed himself the Rakshapurusha⁽²²⁾.

Valluvakonathiri though he was forced to withdraw from Tirunavai, the seat of his prestige and power, did not submit before the Zamorin. Though lost many times, he continued his resistance. The Zamorin at the same time appeased the feudatories of Valluvakonathiri by conferring upon them the fields they originally held under Vellattiri in lieu of their fealty and homage. Thus the Zamorin became the master of Malappuram, Nilampur, Vallappanattukara and Manjeri. Pantalur and Kottakkal came under him only after a protracted struggle. Kaviyur Moosad who was the Brahmin Minister of Vellattiri was the chief of these places. Neither machinations of the Zamorin's minister Manghat Achan nor the threat of war from the Zamorin made his submission possible. On the other hand he indulged in provocative treachery in killing a Brahmin general of the Zamorin, Tinayancheri Elayatu whom he invited to his residence to negotiate a marriage proposal. The Zamorin sent the **Munalpad** or third prince with a large army against the Moosad. The Moosad was defeated and killed at Padapparamba. Pantalur and Kottakkal were thus

(22) When he lost Tirunavai and the right of Rakshapurusha, Vellattiri conducted Pooram festival in the place of Mamamkam at **Angadi-puram**. Here in the temple his tutelary deity Thirumandhankunnu Bhagavathi he stood on a raised granite platform from where in the olden days his predecessors started the procession to Tirunavai for Mamamkam festival. It was from here that the Chavers were sent to Mamamkam afterwards when Zamorin usurped it. The Pooram festival was conducted once in twelve years to remind the great Mamamkam and now the pooram is conducted every year in the month of Meenam. This change was made by the Mangada Valluvakonathiri who died in the year 1058 K.E. (1883 A. D.) ,

annexed. Another principality of Nedunganad was also annexed by the Zamorin. The ruler of Nedunganad, the Nedungadi was given a subsistence allowance with certain rights of supervision over the temple of Cherplasserry.

The Zamorin continued his war of conquest against the Rajas of Valluvanad, Palghat and Cochin. The Raja of Cochin became his feudatory and owed allegiance to him. But inspite of severe attacks and frequent wars, the Rajas of Palghat and Valluvanad did not submit to the Zamorin. Yet the Zamorin on the eve of the arrival of the Portuguese held sway over a considerable portion of Kerala and was the most important power to be reckoned with. All that was left to Vellattiri were Attappady valley, Mannar-ghat and Perinthalmanna.

The Zamorin after consolidating his conquests built a palace at Ponnani and fortified it. Ponnani which was one of the important sea ports of Malabar coast became one of his chief naval bases. When the power of the Zamorin extended further south, he spent much of his time at Ponnani managing the affairs of his state. On May 18, 1498 Vascoda Gama alighted on the shores of Kappad 12 kilometres north of Kozhikode. Then the Zamorin was at Ponnani. Thereupon Vascoda Gama sent two of his emissaries to the place. The Portuguese activities on the coast of Malabar had great impact on the political, social and economic life of Kerala. The Zamorin who was the most important power during this period did not agree to the Portuguese proposal to expel the Arab traders and to give the Portuguese the trade monopoly. Disappointed in his ambitious bargain, Gama sailed off to Cochin and negotiated with the Raja there. The following years witnessed bloody naval wars between

the Portuguese and Marikkars, the Admirals of the Zamorin. The original home of the Marikkars who waged century old wars against the Portuguese was at Ponnani which gives an important place for this district in the fight against foreign domination.

During the naval wars Ponnani became the Portuguese target as it was the centre of the commercial and naval activities of the Zamorin and the Mappillas: On November 14, 1507, the Portuguese under Almeida raided Ponnani. They indulged in all kinds of atrocities. The justification for this unwanted assault was explained by Almeida himself in these words: "Ponnani was the country which made war upon us more than any other country in India... ..and which truly stronger than any on that Coast." Ever since the subjugation of the Cochin Raja, Ponnani was the favourite residence of the Zamorin. Ninety per cent of the population was Mappillas. Most of them engaged in trade and naval activities. Among the merchants was one Kunjali. Owing to his eternal enmity to the Portuguese, he requested the Zamorin to give him the command of the navy against the Portuguese. Pleased with his courage and patriotism the Zamorin conferred upon him the title 'Marakkar' *. Hereafter began a succession of the famous Kunhali Marakkars as admirals of the Zamorin who checked the Portuguese expansions to the interior part of India and limiting their activities in the high seas by waging a number of heroic naval wars.

In 1524, the King of Portugal sent Vascoda Gama once again as Viceroy to conduct the war more vigorously against the Zamorin. But he could not accomplish much. On December 24, 1524 the old

* Marakkar literally means admirals of Ships. The word used for ships in Malayalam was Marakalam.

adventurer died at Cochin. His successor Menezes made a devastating raid on Ponnani on February 26, 1525. He set fire to a large number of buildings. Menezes tried to blockade the provisions of the Zamorin. But the Zamorin persisted in the siege, Tinayancheri and Kurunliyapatri, the Generals of the Zamorin conducting the operations by land. At last on November 4, 1525 the Portuguese abandoned their fort and blew it up by setting fire to a train of gun powder.

The continuous wars affected the trade in the Malabar coast. All Chieftains felt the necessity of coming into a peaceful settlement with the Portuguese. The decline of trade prompted the chiefs of Vettam, Beypore and Chalam to negotiate with the Portuguese, though all of them were feudatories of the Zamorin. Vettam offered land to the Portuguese to build a fort on the right bank of the river, opposite Ponnani. But the scheme of building the fort was abandoned by the Portuguese when their ships laden with building materials were sunk by storm while they were negotiating the dangerous river mouth. On the failure of this scheme, a successful intrigue with the Raja of Tanur, one of the Zamorin's unwilling feudatories, enabled the Portuguese to erect a fort at Chalam at the mouth of Beypore river. The position was one of great strategic importance. Only 10 Kilometers south of Calicut, Chalam commanded the long reaches of the Beypore river, and cut in twain the Zamorin's dominions. The Zamorin retaliated by attacking the rulers of Vettam and Chalam. The Raja of Chalam made an unconditional peace with the Zamorin. The Chief of Vettam was compelled to surrender all his lands near Ponnani and his island near Chalam to the Zamorin in 1538.

Though the Zamorin was able to enter into an agreement with the Portuguese in 1540, the fight against them was continued in the high seas. With the aid of the Zamorin the Mappilla navigators made desperate efforts to throw off the foreign yoke and waged almost constant wars with the Portuguese. Being a Muslim centre and an important Naval Port, Ponnani became a sad victim of pillage and plunder of the marauding Portuguese. In 1550, they attacked Ponnani and set on fire several houses and four mosques including the Big Mosque (**Valia Palli**). In 1552, the Zamorin received assistance in heavy sums brought to Ponnani by a Turk named Yusuf who had sailed against the Monsoon.

In 1559 the Mappilla navigators desisted from open warfare and took to piracy. Kutty Poker of Ponnani and the famous Kottakkal Kunjali Marakkar in particular harassed the Portuguese trade. The price their men had to pay was not only the life and property of their kith and kin but also forcible conversion to Christianity.

In 1569 the Zamorin entered into an alliance with the Sultans of Bijapur and Ahmednagar for a simultaneous attack on Chalam, Goa and Diu. Assisted by the Nayars of Vettum and Parappanad and supported by the Mappillas under Kutti Poker of Ponnani, the Zamorin surrounded the Chalam fort. In 1570 Kutti Poker lost his life in his heroic resistance against the Portuguese. In September 15, 1571 the Portuguese fort at Chalam surrendered to the Zamorin who raised it, to the ground, leaving not one stone upon another. The fall of Chalam was a severe blow to the Portuguese. Though they continued to raid the Zamorin's ports and did devastation to the country, the Portuguese showed friendly overtures to the

Zamorin and even offered to stop their maritime warfare provided the Zamorin permitted them to construct a fort at Ponnani because of its strategic position. At last in 1584, the Zamorin allowed them to build a factory at Ponnani in return for free navigation without obtaining their passes to the ports of Gujarat, Persia and Arabia. Even though they started the building of a port there the Portuguese could not complete the work. The Ponnani port was completed only in 1766 by Haider Ali when he conquered Malabar.

From 1584 the Zamorin showed a clear shift in his policy towards the Portuguese. The avowed enmity and the uncompromising attitude shown against the Portuguese by the Kunjalis were not so enthusiastically supported by the Zamorin afterwards. In 1591 the Zamorin allowed the Portuguese to build a factory at Kozhikode. He even laid the foundation of their Church granting them necessary ground and building materials. In 1598, he even joined them in a war against Kunjali Marakkar, and destroyed their fort. Kunjali Marakkar fell a sad victim to the unscrupulous Portuguese who broke their solemn oath taken to Zamorin not to kill Kunjali Marakkar.

It is pertinent in this connection to recollect the significant role played by the Makhdoods of Ponnani and the famous Kunjali Marakkars, the admirals of the Zamorin in the war against Portuguese domination. Buchanan gives the following account about the Makhdoods. 'Panyani' is the residence of the Tangul, or the chief priest of the Moplas, who says that he is descended from Ali and Fatima, the daughter of Mohamed. The Tangul was remarkably civil and when I returned his visit in the evening, received me with great hospitality, and requested me to eat with him; a thing very uncommon with the natives of India.

Being of Arabic extraction, they look upon themselves as of a more honourable birth than the tartar Mussalmans from the North of India, who of course are of the contrary opinion. In religious matters the Tangul is the head of the Moplas and his office is hereditary. Mosques are very numerous. In each presides an Imam or Mulla appointed by the Tangul. He usually bestows the office on the sister's son or a heir of the person who last enjoyed the office, unless he could happen to be disqualified by ignorance or immorality. The Tangul has some lands from which he pays no tax; but the inferior clergy are supported entirely by the contributions of their followers. The late Sultan, who wished to make innovations in everything did not respect this descendant of his prophet; but appointed another head for the priests of his faith in Malabar. This person called Arabi Tangul resides at Panyani but his followers are now reduced to five or six families and he has lost one half of the property that "Tipu bestowed on his favourite" (23). Makhdum Sheik Zainuddeen Ibn Ali the celebrated Arabic scholar composed a poem exhorting every Muslim to fight against Portuguese marauders. He also wrote several letters to Muslim rulers calling upon them to help the Zamorin against the Portuguese. A similar role was later on played by his son Abdul Azees Maabari, who succeeded him as Makhdum. As the religious and spiritual leaders of the Muslims of Malabar, the Makhdums always induced the Mappillas to fight against the Portuguese. Abdul Azees Maabari had no sons. Therefore he was succeeded by his elder brother's son, Ahmed Zainuddeen Ibn Mohamed Gazali. He was like other members of Makhdum family a great scholar and theologist who wrote celebrated works. As the author of *Thu-h-fatul-Mujahiddeen* the first historical work on Kerala, his

(23) Buchanan, p. 103.

name is still esteemed by the students and teachers of Kerala history. This book on history deals mainly with the Portuguese atrocities in Malabar. It reveals also the social, economic and political conditions of the 16th century. Sheik Zainuddeen wrote this book with the perspective of a historian with a view to inciting his fellow religionists against the Portuguese religious bigotry. As a contemporary record by a resident of Ponnani, the book gives a first hand report of an eventful period of Kerala history.

Similarly the famous Kunjali Marakkars had their original home at Ponnani. It was from there that they shifted to Tanur and other places on the coast. After 1507 they shifted to Kottakkal when Almeida attacked Ponnani. The Kunjalis were traditionally navigators and merchants. The Portuguese who were quite enemical to the Muslims made the Muslim pockets of Malabar their targets. It was the Kunjalis who rallied round the Zamorin and fought under his colours. Pleased with their patriotism and loyalty, the Zamorin conferred upon them the title of Marakkar, the Admirals of his navy. Mohamed Kunjali of Ponnani, a leading merchant and navigator who defended the country against Almeida's attack was the first who was honoured by this title.

Kunjali of Ponnani was thus given the hereditary title of Marakkar and permitted to organise naval wars against the Portuguese. He was the captain general of ships engaged in fighting the Portuguese. Under him was the great Captain Kutti Ali a daring adventurer whose reckless courage and genius afforded the country a brief respite in her period of adversity. Kunjali is a title given to them by the Zamorin that literally means 'the beloved'. Kunjali and his brother Pakki Marakkar fought several battles with the Portuguese. Similarly their Captain Kutti Ali and his

brother described by Portuguese historians as the Younger Kutti Ali were two adventurous men who were scared by the Portuguese than any other. They constructed war-paros-fast—boats rowed by thirty or forty armed men—for the purpose of chasing the Portuguese ships. They had hundreds of such boats stationed in every river mouth. Their men stationed on hill tops and signalled the movements of enemy vessels to war-paros. They destroyed a number of Portuguese mercantile ships. At the same time they provided escort to the Calicut vessels doing spice trade with foreign countries. In the year 1523 Kutti Ali and his brother were defeated in naval engagements at the hands of Portuguese seamen, D'Souza and George Tellia who were ably selected by Vascoda Gama for this purpose. We have seen that the first act of Menezes who succeeded Vascoda Gama was to attack Ponnani and destroy the ships in the port in 1525. Captain Kutti Ali retaliated by entering the port of Cochin and burning all the Portuguese vessels he found there. Similarly when the Zamorin laid seige to the Portuguese port of Chalam Kutti Ali supported the attack by intercepting supplies from Goa and Cochin and occasionally bombarding the port from the sea. The port was abandoned and the Portuguese were compelled to evacuate. Portuguese were determined to remove the great menace caused by Kutti Ali and organised a large scale navy to fight against him. In 1528 a great part of his fleet was destroyed and Kutti Ali escaped with the remnant of his fleet. His brother, Younger Kutti Ali was captured and was released later for a high ransom. Another brave seamen who were distinguished captains of the naval guerilla were Pattu Marakkar and Balia Hassan. Pattu Marakkar assisted by the Adigal of Puracaud seized and sank every Portuguese ship he fell in with. Balia Hassan was a relative of the Raja of Arakkal who

commanded his navy. The Portuguese were so much afraid of him that Vascoda Gama himself proceeded to Cannanore requiring the Raja to surrender him. When found no other way out the Raja surrendered Balia Hassan to Vascoda Gama who put him into the prison. Menezes who succeeded Vascoda Gama, executed him in spite of the intervention of the Raja of Kolathiri and the heavy ransom offered by Arakkal Raja. The execution of Balia Hassan only aggravated the situation. Another brave seaman who gave great loss of men and money to the Portuguese was Ali Raj. He was a leader of the Mappilla community of Dharmadom and Tellicherry who commanded a large number of armed boats.

Pattu Marakkar who was styled as Kunjali III had already won his laurels in many a fight. Two years after the Portuguese fort of Chalam was destroyed, Pattu Marakkar obtained permission from the Zamorin to build fortresses and dockyards at Puthupattanam. The Zamorin granted permission. This was called the Marakkar Kotta. De Conlo describes the fort at Kotta thus : "On the land side was a deep ditch with a double wall above 7 feet thick, flanked at regular distances with towers..... mounted with canon. Between the two creeks..... he built a strong wall with two towers to secure the town and lined the sea shore with pallisados, flanked by bastions, one of which higher than the other was mounted with heavy canon to defend the entrance of the harbour which was further secured by a boom of masts strongly chained together". It was from here that the Kunialis defended the country against the atrocities of the Portuguese. Portuguese on the other hand was successful in obtaining permission from the Zamorin to build a fort at Ponnani. The Marakkar Kotta offered a great challenge to the Portuguese at Ponnani.

In 1586, Pattu Marakkar fought a battle with the Portuguese and defeated them. In 1589 Khwaja Moosa, the nephew of Pattu Marakkar gave a stiff fight and put the Portuguese ship to flight. He captured many ships and caused much damage to Portuguese trade. For over two years Portuguese navigation was practically intercepted on the Kerala coast. But Moosa was overtaken by Andre Furtado who gave a crushing defeat by destroying all his ships. Moosa himself escaped with great difficulty by swimming ashore. The defeat of Moosa did not dishearten Kunjali. He took to the sea immediately with another fleet and swept the Portuguese ships off the Kerala coast. Peace was concluded between him and the Portuguese. But as usual peace did not last long and the war continued.

Two years after the building of the fort—Marakkar Kotta—Pattu Marakkar died and was succeeded by his nephew Muhamed Kunjali Marakkar IV. He, operating on the West Coast made certain notable captures and paralysed Portuguese shipping. He was the most famous of the Marakkar family. He strengthened the fortifications by erecting towers heavily armed with canons. He was even more successful against the Portuguese than his father. The Zamorin who gave permission to the Portuguese to build a fort at Ponnani was in fact wounding the sentiments of the Kunjalis who were for centuries shedding blood in defense of their overlord—the Zamorin. This strained relation was exploited by the Portuguese. Albuquerque sent Dom Alvaro de Abranches to negotiate an agreement with the Zamorin. An agreement was signed by the Zamorin with the Portuguese in 1597. This again provoked Kunjali who thought of defending himself against the Portuguese and their ally the Zamorin. The first attempt by the allies to dislodge Kunjali and

his men from the Kotta was repulsed with heavy loss. But another organised and continued effort was made in 1599 under Andre Furtado against the Marakkar Kotta. The attack was repulsed with vigour. Kunjali finding his position untenable opened negotiation with the Zamorin requesting only that his men's lives should be spared. But Furtado did not agree. He was bent on destroying Kunjali's power. Realising his position very weak Kunjali surrendered his sword to the Zamorin and submitted before him on condition that his life should be spared. The Zamorin handed him over to the Portuguese on this condition. But breaking their promise, the Portuguese put him to death. This was the end of an enthralling episode and a glorious legacy of an uncompromising fight heroically done by the people of Kerala against the Portuguese. K. M. Panikkar observes: "It may be a matter of surprise that the Zamorin should have allied himself with the Portuguese to destroy the power of the Marakkars who had served him so well for centuries, especially against the Portuguese during the previous one hundred years"⁽²⁴⁾. Panikkar concludes his Chapter on the Fall of Kunjalis in these words: "There can be no doubt that the lives of these Chiefs reflect glory and honour on all Kerala for their achievements against the naval tyranny of the Portuguese form indeed a great Chapter in the History of Kerala"⁽²⁵⁾.

The tombs of the Kunjalis can even now be seen at Kottakkal where the family still lives. They are held in great veneration by the Mappillas of Malabar. The ancient house of the Kunjalis and the vestiges of his fort are protected by the Government of Kerala.

The Portuguese who destroyed the power of the Marakkars of Malabar were not destined to hold it

(24) K. M. Panikkar—A History of Kerala, p. 130.

(25) Ibid, p. 130.

much longer. The Dutch had for long looked with jealousy at the Portuguese monopoly of oriental trade. They had been long nurturing their plans for the expulsion of the Portuguese from the Malabar coast. It was in 1595 that a fleet of four vessels commanded by Cornelius de Houtman was fitted out and sent to the East. The arrival of the Dutch in Indian waters changed the whole political situation in Kerala. As early as in 1604 the Dutch concluded a treaty with the Zamorin "with a view to the expulsion of the Portuguese from the territories of His Highness and the rest of India"⁽²⁶⁾.

By virtue of the Treaty the Zamorin permitted them to trade at Calicut and Ponnani and to build forts in these places for their protection. Stein Van Golenesse, the Dutch Governor in his '**Memorandum on The Administration of the Malabar Coast**' writes in the year 1743 thus, "The residency at Panany (Ponnani) is made of mud and must be rethatched every year with new olas. In the terms of peace of 1717, Article 9, it was stipulated that the same was to be covered with tiles. However the Zamorin was never consented to it. In view of the cost of expenses, the present state of affairs is objectionable, in other respects, the matter is of little importance, since the only use of the new residency there, is to watch the viles of the court of the Zamorin"⁽²⁷⁾.

The Dutch after their establishment in Calicut and Ponnani tried to dislodge the Portuguese and gain political and commercial importance in the Malabar Coast. This opportunity was offered to them when there was dissensions in the Cochin royal family on the question of succession. The reigning junior branch

(26) Dutch Treaties in Mackenzie MSS. p. 121.

(27) Stein Golenesse—Memorandum etc., 1743. p. 84.

became extinct in 1646 and adoptions were made both from the elder dispossessed branch and a collateral branch living at Palluruthy. Between these two branches, family feud broke out immediately and with the help of the Portuguese, the members adopted from the elder branch were again expelled. In 1650 when the throne fell vacant five princes from Tanur were adopted in 1658. They were given the right to succeed. The real claimant to the throne was the elder branch of the family.

The dispossessed prince appealed to the Zamorin for help. With the intervention of the Zamorin the nobles were sharply divided into two parties, one supporting the Mootha thavazhi (elder branch) and the other the Tanur adoptions (younger branch). Aditya Varma, the Raja of Vadakkumkur, the Raja of Edappally and the Chief of Paliyam rallied round the Zamorin in support of the dispossessed prince. The new adoptees of Tanur found support in the Rajas of Poracaud and Valluvanad. The principals in the fight were, of course, the Zamorin, on behalf of the elder branch, and the Portuguese, on behalf of the new line ⁽²⁸⁾. On the advice of the Paliyam Chief, Vira Kerala Varma the dispossessed prince, set sail to Columbo and sought help from the Dutch Governor.

The war of succession thus started in the Autumn of 1661 with the Dutch leading the allies of the dispossessed prince and the Portuguese espousing the cause of the Tanur adoptees, ended in the disastrous failure of the Portuguese and their allies in the year 1663. Their possession in Kerala fell into the hands of the Dutch. The three of the Tanur princes died in the war. But the ruling prince escaped to Ernakulam from where he took refuge under the Rajah of

(28) Padappattu, p. 14.

Poracaud. Over the fortresses at Cochin, Pallippuram, Cannanore and Quilon, the flag of the Portuguese had given place to the flag of Holland.

The Dutch did not appear to have much direct activities in the regions under review except occasional skirmishes with the Zamorin. Their factory and residency at Ponnani also did not play much role in the activities of the Dutch.

This is made clear by the then Dutch Governors when they wrote their 'Memoranda'. Stein Van Gollennesse refers to the kingdom of Valluvanad in the year 1741. He writes "Valluvanatty (Valluvanad) alias Arangolla is a kingdom next to Bettete (Vettathunad). The king has the privilege every 12 years of sending notorious murderers to the feast of Mamanka, the right to conduct which, so he says, has been taken away from him by the Zamorin contrary to all right and justice. A few weeks ago, he caused two elephants of the Zamorin to be carried off, which has provoked the Zamorin to such an extent that the latter intends to make war upon him after the feast of Mamanka; but as this matter is no way affecting the Honourable Company, we may look forward to the results with equanimity"⁽²⁹⁾.

Another reference which has some importance as regards the history of this district made by Gollennesse in his 'Memorandum' is given below. He writes, "the king (the Zamorin) holds his court at Panany (Ponnani) where the Honourable Company has a resident, viz., the book keeper Gerrit Van Dorpan, who has only to watch the stratagems of the court..... at present the Zamorin is celebrating the famous feast of Mamamka at Tirnevay (Tirunavay) with much pomp and not without heavy expenses"⁽³⁰⁾.

(29) Gollennesse—Memorandum etc., 1743, p. 65.

(30) Ibid, p. 66.

The Dutch were declining very fast in the commercial and political activities with the establishment of English and French Companies who were vying with each other for commercial monopoly and political supremacy. The wars waged by the Dutch against the Zamorin and Marthanda Varma of Travancore, were detrimental to their interests with the notorious defeat at the battle of Colachel in the year 1743 and their defeat at Chetvai at the hands of the Zamorin in 1791 lowered their position in the esteem of the local chieftains. Though they regained Chetvai in the year 1717, the Zamorin organised a confederacy of the Rajas of Kayamkulam, Vadakkumkur, Thekkumkur and Parur to fight against the Dutch. With the diplomatic success of Padmanabha Pattar, the emissary of the Zamorin, the ministers of these Rajas met at Ponnani to chalk out a concerted effort against the Dutch. But owing to unforeseen calamities that ravaged the country the confederacy did not set on motion for a long period. In 1729, there was widespread smallpox that caused heavy casualty all over Kerala. The epidemic continued for more than two years. As we have seen in the report of Gollennesse that the Zamorin was preparing for the **Mamamkam** festival in the year 1743 and that the Zamorin intended to punish the Valluvakonathiri for having taken two elephants of the Zamorin by force.

As usual the Valluvakonathiri sent his **Chavers** to the **Mamamkam** to question the authority of the Zamorin. The **Chavers** sent by the Valluvanad Raja were also slain as usual and the festival went on uninterrupted. But the Zamorin wanted to punish the Raja of Valluvanad and sent his army to attack him. The Velattiri was also preparing for a final assault and was organising his army for a show of strength. The war that ensued was not decisive though

destructive to both sides. The Valluvanad area being so hilly and untractable, as it was, the Zamorin's army could not make effective operations. With heavy loss on both sides, the war came to a close with the onset of monsoon.

Another event that diverted the attention of the Zamorin was the revolt of the Mappillas of Tirurangadi in the year 1745. It was an organized attempt by the Mappillas to show their indignation that was gathering momentum after the execution of Kunjali IV by the Portuguese. The local chieftains and Nayar gentry who were all along depending for their merchandise on the advances given by the Mappilla merchants deserted them with the fall of the Kunjalis and made their trade with the Dutch, the French and the English. This embittered their relations with the Nayers and the chieftains of Kerala. Thus in the long history of communal amity and friendship Tirurangadi revolt marked of painful episode. The peace and tranquillity enjoyed by the people were destroyed by this unfortunate incident.

At last it was in 1757 that the Zamorin was able to lay siege to Chetvai occupying the island opposite to it so as to prevent Saucour to reach Chetvai by sea. The Dutch were forced to abandon the port leaving all their guns behind. The loss of Chetvai and the utter failure suffered by the Dutch on two occasions to retake it was the severest blow to the prestige of the Dutch armies in India.

The Zamorin did not stop with his conquest of Chetvai but proceeded against the Dutch fortress at Kodungalloor. The Raja of Cochin who was an ally of the Dutch proceeded to Trivandrum and concluded a treaty with Marthanda Varma on January 25, 1757. Among other things the treaty provided not only the

defense of his kingdom but also the recovery from the Zamorin all the lands taken from the Raja of Cochin. Meanwhile the Zamorin sent his army to Valluvanad and Palghat. After giving a crushing defeat to the army of Valluvakonathiri the triumphant Nayars of the Zamorin under Chencheeri Nampoothiri entered the territory of the Shangoory Rajas of Palghat. A severe fight ensued in which thousands of people were slain. An agreement was signed by the parties. The Palghat Raja agreed to pay one-fifth of the revenue to the Zamorin as war indemnity. In his extremity the Palghat Raja sent Kombi Achan as his emissary to Mysore with an appeal to render military help against the menace of the Zamorin.

Haider Ali who was the Foudar of Dindigal was ordered by the Dalawa of Mysore to render military help to the Raja of Palghat. Haider Ali sent his brother-in-law Maqdam Ali with an army of 2,000 horses and 5,000 infantry. The Mysoreans with the help of Palghat Nayars carried their arms as far as Kozhikode⁽³¹⁾. The Zamorin sued for peace. He promised to pay a war indemnity of twelve lakhs. Maqdam Saheb returned satisfied with the agreement.

When the Mysorean army left Kerala the Zamorin once again sent his army to Palghat demanding one-fifth of the revenue as agreed upon earlier. The Zamorin's men attacked the forts of Palghat Raja and killed a number of Achans. Those who escaped from the massacre turned for help to Haider Ali, who by this time had become the virtual ruler of Mysore. Iti Kombi Achan entered into an agreement with Haider Ali. Haider Ali agreed to help the Raja of Palghat to regain his lost territory from the Zamorin. Hearing of the movement of the Mysorean army the Zamorin

(31) Tellicherry Cons. XVI, p. 45.

evacuated the conquered country. The Rajas of Palghat became a tributary of Mysore from this date, and agreed to pay annually a sum of 5,000 fanams to Mysore. The Raja of Palghat was considered as one of the faithful allies of Mysore thereafter.

When the internal security was assured and external aggression was repulsed Haider Ali turned towards Malabar. The Zamorin who agreed on a war indemnity of 12 lakhs to Magdum Ali was required to pay the arrears. In 1766 Haider after occupying Chirakkal and Kadattanad made a triumphant entry into the Zamorin's territory. Unable to pay the promised amount the Zamorin sent his women to Ponnani and committed suicide by setting fire to his palace at Kozhikode. The Raja of Palghat met Haider Ali and followed him to Mankara through Ponnani from Kozhikode. Palghat and Valluvanad division of Malabar came directly under the control of the Mysoreans. Madanna was appointed the Governor of Malabar. At Ponnani Haider completed the fort which was left unfinished by the Portuguese. Manjeri, was the headquarters of the Mysoreans in the Southern Division of Malabar. Madanna the Civil Governor introduced many administrative reforms. The Achans of Palghat helped the Mysore officers in the collection of revenue and other local administrative matters.

In the first Anglo-Mysore War Malabar easily became one of the theatres of war. But it was confined to North Malabar. In the second Anglo-Mysore War this part of Malabar felt directly the pinch of the war. After the death of Maqдум Ali at the siege of Tellicherry fort⁽³²⁾. Tipu was required to proceed to Malabar for taking the command of the Mysorean army⁽³³⁾. When Tipu reached Palghat he

(32) Wilks, Vol II, p. 36-37.

(33) Tellicherry Factory Diary, dated July 1, 1762.

found that the English detachment under Col. Hamberstone had retreated from the place. Without loss of time Tipu pursued the English "incessantly harassed and cannonaded" (34), and a large part of Tipu's cavalry who had preceded the enemy captured much of their baggage and provisions. This was continued throughout the day until Hamberstone reached the river Ponnani by sun set. The river was swollen by rain. Tipu believed that it was impassable. Therefore he determined to encounter the English forces next morning and gave rest to his army. To his surprise he found early in the morning that the enemy had crossed the river and escaped from his clutches. Wilks graphically describes how the English force was saved from total annihilation at the hands of Tipu in these words: "the early part of the night was passed in anxious search for a practical ford and at length one was found so deep as to take ordinary men to the chin, yet in clinging together in silence the tall assisting the short the whole got across without loss of a man" (35).

Those who saved their lives from a possible disaster took the greatest speed to escape from the impending peril. Though Tipu made a desperate attempt to override them, he could not, because, by that time they had taken up a safe position in the Ponnani town (36). Col. Macleod having arrived with a reinforcement from Bombay took up the command of the whole army.

Tipu on reaching Ponnani encamped in front of the English army and made preparations for an effectual assault. On November, 29, with the assistance of Lally he made a regular and vigorous attack

(34) Wilks, Vol. II, p. 30.

(35) Wilks, Vol. II, p. 36-37.

(36) Military Consultations, January 1783, Vol. 85A, p. 144.

on the English line. But the strong position occupied by Macleod obliged Tipu to retreat to his former position ⁽³⁷⁾. Wilks observes that Tipu after his ineffectual attempt retired to further distance to await the arrival of his heavy equipments in order to resume the attack on the position of Ponnani. "But on the 12th of December the swarm of light troops which had continued to watch the English position was invisible and successive reports confirmed the intelligence that the whole Mysorean force was proceeding by forced marches to the eastward"⁽³⁸⁾. Having received the sad news of the death of his father ⁽³⁹⁾ Tipu suddenly broke up his camp and proceeded with all possible haste to Seringapatam. Before he left the place he ordered Arshed Beg Khan to take charge of the Government of Malabar and to remain on the defensive at Palghat⁽⁴⁰⁾.

Immediately after the dangerous situation of Col. Macleod and Humberstone at Ponnani was known, the Bombay Governor despatched urgently their Commander-in-Chief and Brigadier General Mathews to relieve them with such forces as were available. But General Mathews retraced his steps under special orders from Bombay ⁽⁴¹⁾, when he heard of the hasty retreat of the Mysorean forces. Col. Macleod who was at Ponnani was also recalled for the execution of their schemes of capturing Bednore.

Tipu succeeded his father and pursued the war more vigorously. This time the war fronts were shifted from Malabar except that the Palghat fort was

(37) Secret Consultations, January 23, 1783, Nos. 17-19.

(38) Wilks, Vol. II, p. 37-38.

(39) Secret Consultations, January 6, 1783.

(40) Military Consultations, February, 1783, Vol. 86A, p. 719.

(41) Ibid.

captured and occupied by Fullarton. On March 11, 1784 when the treaty of Mangalore was signed Malabar once again became a part of Tipu's kingdom.

Tipu knew that his Malabar possessions could be held safe provided he had settled his disputes with the Raja of Travancore. Tipu sent Vakils with presents and letters to the Raja requesting him for an alliance against the English ⁽⁴²⁾. But the Raja on the strength of the English support rejected his request and sent only a provocative reply⁽⁴³⁾. On the receipt of this letters Tipu marched from Palghat via Kullippuram and encamped about four miles from the Travancore Lines ⁽⁴⁴⁾.

Cornwallis declared war on the pretext of Tipu's attack on the "Company's ally and friend"⁽⁴⁵⁾. The war began with all vigour and enthusiasm on the part of the English. In the first phase of the war itself the whole of Malabar was overrun by them.

On September 21, 1790 Palghat fort, the stronghold of Mysoreans was capitulated to Col. Stuart ⁽⁴⁶⁾. Col. Hartley who was in the fort of Ayyicottah moved from there with the English army capturing Chetvai and Chavakkad. He then proceeded to Ponnani. After reducing unimportant posts Hartley reached Ponnani on the first week of December where he met with a severe opposition from the Mysore forces under Mertab Khan and Hussan Ali Khan. On December 10, 1790 Hartley who made arrangements for a junction with forces of Major Dow of Tellicherry Factory at Ponnani inflicted a crushing defeat upon the

(42) Mathilakom Record Churna 1308, p. 74-75.

(43) Foreign Pol. February 5, 1790, pp. 281-82.

(44) Ibid.

(45) Foreign Political Secret Consultations Nos. 6-16, February 3, 1790.

(46) Pol. Cons. No. 13, October 20, 1790.

Mysoreans. In the fight not less than 2,000 Mysore soldiers were either killed or wounded or captured, Martab Khan with the remnant of his force fled first to Peroke and then crossed the Tamarasseri Ghat. Major Dirom in his narration describes the flight of the Mysorean army thus: "he (Hartley) encountered two of Tipu's commanders Martab Khan and Hussain Ali Khan, at the head of 9,000 Tipu's men and 4,000 Mappillas on the plains of Tervannengurry (Tirurangadi) on the morning of the 10th instant. After a smart action the Colonel routed Martab Khan with the right wing of the enemy and put them to total flight"⁽⁴⁷⁾. This rout of the Mysorean army paved the way for the establishment of Company's rule in Malabar.

Medieval Polity:

The independent kingdoms that came into existence after the dismemberment of the Empire of the last Cheraman Perumal were eighteen. These **nadus**, the portions of which come under the present district, were Valluvanad, Vettathunad, Tirumanasserinad and Nedunganad. Among the rulers of these places Valluvanad and Nedunganad were samanthans and Vettathunad and Tirumanasseri Brahmins. The law of primogeniture was followed in succession with the difference that the senior most among the princes was traced through the father in Brahmin dynasties but among others through the mother. Patriliney was the system followed by the Brahmins and matriliney by others. On the death of a chief, the whole state went into mourning which lasted till the pollution was over. Normally pollution was for sixteen days. **Ariyittuvazhcha** or the formal beginning of reign took place with religious ceremonies. The new chief after

(47) Major Dirom—Narrative of the Campaign, etc., p. 263.

a dip in the water and wearing a coarse cloth round the loins offered worship to his tutelary deity and proceeded to the temple where the Azhuvancheri Thamprackal⁽⁴⁸⁾ had taken up his residence. The new ruler then prostrated before the Thamprackal. Blessings were showered on him. The new ruler was required to take an oath to protect Brahmins and cows.

- (48) Among the sub-castes of Nampoothiris, Thampurakkal occupies a pre-eminent place. As spiritual sovereigns or Samrat, (corruption of this Sanskrit term is Tampurakkal). They enjoy certain peculiar privileges recognised by all Nampoothiris and followed by all kings and chieftains in Kerala. The privileges they enjoyed were: (1) **Bhadrasanam** i.e., the chief seat in an assembly (2) **Bhrama Samrajyam** (Bhraminical sovereignty), (3) **Bhrama Vazheha** (an authority in Vedic lore and holiness resulting from the study and recital of the Vedas) and (4) **Sarvamanyam** (universal acknowledgement of reverence. The Thampurakkal is held in high esteem by all other Brahmins and possessed unquestioned supreme spiritual authority over all Nampoothiris. The Rajas of Kerala performed Sashtanga Namaskharom before him.

There were only two families of Thampurakkal known among the Nampoothiris. They were Azhvan cherry and Kalpakancherry Thampurakkals. Both these families belonged to the Athavanad amsom of Ponnani taluk. The importance of Malappuram district in the history of Kerala is again illustrated by the family seat of the Thampurakkals. The family of Kalpancherry Thampurakkal became extinct. The only Thampurakkal that exists, is the Azhvan cherry family.

Tradition assigns to the origin of Azhvan cherry in the Palghat desam. It is believed that the Azhvan cherry Thampurakkal left Palghat exchanging their property with the Palghat Achans and shifted to Ponnani. The reason for their shifting was that one of the Palghat Rajas lost his caste owing to his connection with a Malasar woman. To show their spiritual dominance and supernatural powers many stories were attributed to them. Nagam Aiya mentions one such interesting story. 'According to popular tradition' says he, 'Azhvan cherry Nampoothiri on his way home from Hiranyagarbham ceremony with a gold cow from the ruling sovereign of Kerala was accorded by a Pulaya (Paraya) thus 'we are the rightful claimants to dead cows, not Brahmin dignitaries. If this cow should be yours, you had better walk it home'. On this affront being afforded the Nampoothiri by his great mantric power sprinkled water upon the golden cow and gave it life. The wondering Pulaya exclaimed 'You are indeed a Thampurakkal'. And it is believed that this title of Thampurakkal belongs to them by that time. **Travancore State Manual**, Vol. II, p. 259. Buchanan writes about the Thampurakkal as follows: "Soon after my arrival I sent a message, by a Brahman, to know whether it would be

Returning to the palace he distributed his favours conferring honours and titles.

The family was protected against extinction by adoption. According to the practice that followed female member was not permitted to succeed to the throne, though she could be a regent.

most agreeable to this person to receive a visit from me, or for him to come to my tent. The answer was, that he would be very happy to see me whenever I was ready. My politeness was lost on the **Brahman**, who kept me waiting in an outer apartment until my patience was exhausted. I then sent to him an order from the government of Madras, commanding all persons to give me such information as I wanted, and desired him to come to my tent. This was complied with, and he came attended by several **Namburis**. The **Alvangeri Tamburacul** having been seated on a chair, which he took care should be higher than mine, I soon discovered that he was an idiot, who grinned with a foolish laugh when the most serious questions were proposed to him. His attendants, however, were men of good sense, and apparently well informed; and from them the following account is taken.

The present **Tamburacul** is descended in the male line from the **Brahman** who was appointed to that high dignity by **Parasurama**, when he created **Malayala** and gave it to the **Namburis**. When a **Tamburacul** is likely to die without male children, he adopts a male of the same family, and appoints him successor; but, if he had sons, the eldest succeeds of course. **Sankara Acharya**, about 1000 years ago, came to Malabar, and made some reforms in the discipline of the **Brahmans**; but the then **Tamburacul** was far from acknowledging the superiority of that personage, and the present one considers himself as much higher in dignity than the **Sringagiri Swami**, who is the successor of **Sankara Acharya**, and chief of the **Smartal Brahman**s. The **Tamuri Raja**, as I have already mentioned, affected to consider himself as inferior only to the invisible gods; but this pretension is treated with the utmost contempt by the **Namburis**, the lowest of whom is of a much higher birth than any prince on earth. This high opinion of themselves is attributed to the power that they have of influencing the gods by their invocations (**Mantrams**), especially to the power which they have, by means of certain forms of prayer, of rendering an image the residence of a god. The **Namburis** pretend, that while this country was governed by princes appointed by the **Sholun Rajas**, these viceroys were entirely subject to the **Alvangeri Tamburaculs**, and did nothing more than, by means of the civil arm, carry their orders into execution. When the office of the **Raja** came to be hereditary by the appointment of **Cheruman Perumal**, the **Tamburacul** still pretend to have a right to dispose of the government; but his

The political system was monarchy though there were instances of small principalities having republican form of Government. There were small temple states who exercised sovereignty over a well defined territory of their own called **Samketam**. Some of them, for example, Pallayur Temple were very small not more than two square miles in area. But there were big temples having more than one hundred square miles under their jurisdiction with a number of subsidiary temple states. For example the temples of Elamkunnappuzha, Trivandrum and Trikanamathilakam had vast areas of land and also a number of subsidiary temples. The famous Guruvayoor temple and 17 other temples were under Trikanamathilakam. This was governed by Brahmins who formed themselves a Committee called **Uraler Sabha**. The king was considered as **Koyma** (Ruler or Protector). It was the duty of the rulers to protect these temple states against the encroachment of any invader. But the king had no jurisdiction over these territories nor could he impose his law over them. Another important aspect of the temple states was that if any one takes refuge in a temple state he was not pursued by the enemy and his position was safe.

power was confined to the performance of a ceremony called **Putapayshacum**, which is somewhat analogous to the anointing that our kings use. On this occasion, the **Tamburacul** and his **Namburis** received much **Dana**, and other charities; but they had no authority to reject the next heir. All the **Rajas**, except the **Velat** family, had, for many generations before the conquest, given up the ceremony of **Putapayshacum**. The **Rajas** possessed no authority to punish any **Namburi**, farther than, in case of some very atrocious crime, to banish him from their dominions. The **Namburis** were subject to the jurisdiction of the **Alvangeri**, who in his judgments was always assisted by a council of learned men, and guided by the **Hindu** law. The book that they consult on the subject is the **Asocha Prayaschittum** composed by **Veda Vyasa**, one of the gods, who assumed the form of a **Rishi**, and was always the author of the eighteen **Puranas**. Buchanan, Vol. II, p. 105.

When Van Gollennesse, the Dutch Governor of Malabar, wrote his memorandum in 1743 he enumerated four important kingdoms and 46 principalities in Kerala. The important kingdoms were the Kolathiris, the Zamorin, the Raja of Cochin and the Raja of Travancore. Each state had a number of dependants who owed allegiance to them and fought under their colours at the time of war. These principalities again were divided into **nadus** and **desams**. The **desam** was further subdivided into caste and tribal groups such as the **gramam** of the Namboothiris, **tara** of Nairs, **Cherry** of low castes. The management of them was under the headmen or leaders, **gramanies**, **karanavan**, **thandans**, etc., as the case may be. **Desavazhis** had direct control over all the affairs of the **desam** and was duty bound to execute the orders sent to them by the king or the **Naduvazhi**. They were also military leaders subject to the authority of the **Naduvazhis**. The **Naduvazhis** had authority in their respective **nadus** in civil and military matters, but the extent of that authority and the degree of their subordination to the king depended upon their political status ⁽⁴⁹⁾.

The Kerala '**dharmā**' followed by the rulers of Kerala also helped the decentralisation of central authority. The traditions and usages were such that the rulers could not do away with the tributaries and chieftains. The ruler had no right to interfere in the internal affairs of chieftains, much less the tributaries. The land held by them was hereditary and they enjoyed the right to hold in demesne. No ruler could be deprived of his ancient property. This was an important custom followed by the rulers of Kerala. The princes and chieftains were quite free to enter into any alliance or treaty with any power or declare war

(49) Buchanan. London 1801, Vol. II, p. 394

and conclude peace or collect taxes and tolls. The strange political usage of reinstalling the vanquished rulers and chieftains after a war and abstaining from awarding capital punishments to them, kept them unchecked and left them free from fear of annihilation. Therefore neither these **Naduvazhis** or **Desavazhis** nor even the major Raja's possessed unfettered sovereign authority. The real power was restricted to a great extent by the Nair nobles like Kaimals, Pillais, Karthas, Nambiars etc., who possessed armies of their own ⁽⁵⁰⁾. Apart from the influence of these feudal barons, the popular assemblies like. **Tarakootam**, **Desakootam**, **Nattukootam** and **Uralar Sabha** made effective check on the rulers from turning themselves into monarchical absolutism. Thus absolute absence of a unifying central authority was the outstanding feature of Malabar politics before the advent of Mysorean conquerors.

The chief sources of income of the rulers were the proceeds of the royal estates, the annual tribute paid by the feudatories, customs duties at 5 per cent on all exports and imports, **Purushanthram** a succession fee for the recognition to any office or estate—and other feudal dues. Feudal chieftains and nobles were under obligation to give presents on festive occasions like Onam and Vishu and also at ceremonial functions like marriages, and child births. At the time of war or internal disturbances, the rulers received financial aid or imposed levies. Another sort of income was from the escheat of properties of persons who were convicted for treason and other capital offences. Other sources of income included profits of coinage, fee for **ponnarippu** (washing for gold in river beds), fee for **angamvettu** (trial by battle), fines imposed on law breakers and criminals, excise duties on inland

(50) K. M. Panikkar, History of Kerala, p. 98.

trade, poll tax on slave owners, licence fees collected from boatmen, artisans and other professional men. The Tiyyas and fishermen paid license fees for tapping knives and fishing nets respectively.

The rulers had royalty on all elephants caught from the forests, on the tusks of elephants, on the skins and claws of the tiger, and the skin and horns of the stag killed or dead. The rulers also claimed all remains of the wreckage of ships and boats and also vessels that might be driven ashore by wind. The protection fee which was called '**Changatham**', the fee collected from **Pulayattu Pennu**—Namboothiri women sentenced for immorality after **smarthavicharam**—and also the war indemnity and booty were other items that replenished the exchequer. Though there was no land tax a protection money was demanded from the owners of land at times of war.

The latter half of eighteenth century marked a revolutionary change in the political setup of Kerala. Marthanda Varma of Travancore not only conquered but also annexed the petty states and consolidated his conquest ignoring the traditional idea of Kerala polity. That policy was followed with great success in Cochin by Paliath Kombi Achan, the greatest among the traditional Dewans of Cochin who reduced the nobles and took away their feudal privileges. The same process was successfully done by Haider Ali in Malabar when he conquered the country. Thus with the close of the 18th century Kerala was practically divided into three geographical units of Travancore, Cochin and Malabar which was destined to remain in tact till the formation of State of Kerala.

Medieval society :

The society was compartmentalised into castes and communities. The Nampoothiris were first in the caste

hierarchy. They wielded spiritual and wordly powers as priests and **jenmis**. These powers were so inseparable that to study the features of the feudal society of Kerala separately without giving due consideration to its bearings over the behaviour of the society will be an anomaly.

Buchanan gives the following pertinent remarks: "I have already mentioned that the Nampoodiris pretend to have been possessed of all the landed property of Malayala ever since its creation; and in fact it is well-known that before the conquest by Hyder they were the actual lords of the whole soil, except on small parts appropriated for supporting the families of the Rajas. All the remainder forming by far the greater part was the **Jenmam** or property of the Namboodiri Brahmins; and this right was, and by them is still considered as unalienable; nor will they allow that any other person can with propriety be called **Janmcar** or proprietor of land"⁽⁵¹⁾.

In fact in a feudal society where possession of landed property is the criterion by which the position of the individual was determined, Namboodiris alone held supreme sway over the whole society of Kerala.

The Kshatriyas and the Samantha castes wielded political authority as rulers and chieftains. But they had no inherent right over the **jenmom** lands held by the Brahmins and Devaswoms. Lands setup for the maintenance of the Rajas were called **Cherical** lands. The management of the private property of the rulers and chieftains was in the hands of Nayar gentry. They were also the professional soldiers who formed the militia of the country. The Nayars thus enjoyed a high social status next to the rulers.

(51) Buchanan, Vol II, p. 60.

The Ezhavas and Mukkuvas engaged in their traditional caste professions, the Ezhavas being engaged in toddy tapping and agriculture whereas the Mukkuvas took up fishing. They were considered to be low castes having even atmospheric pollution. The Mukkuvas and other sections of low caste Hindus were denied of all human rights and were looked down upon as outcastes.

Though there were Jews and Christians they did not play any significant role in the area under review. But Buchanan in the year 1800 mentions Christian pockets in Ponnani and other places and comments that he was told by their papa (priest) that their number was on the increase even during the period of the Mysoreans (52).

But the Mappillas held a pre-eminent position in the society. They were permitted to bear arms along with the Nayars. The naval activities of the Mappillas of this district had already been mentioned in this Chapter. Their commercial activities and naval warfare had won for them everlasting fame especially their heroic fight against the Portuguese. As merchants and traders they were esteemed by the rest of the society.

But with the coming of the Portuguese and other European traders, the monopoly which they enjoyed in trade and commerce was lost. Then there was acute competition offered by the European traders and the consequent reverse in commercial fortune befell on them, their status in the society also declined. The chieftains and the Nayar gentry bargained with European traders and ignored them. This caused the disappearance of communal harmony which prevailed for centuries.

(52) Buchanan, Vol. II, p. 81.

The position became more worse with the occupation of Malabar by the Mysoreans. The position of Namboothiris had fallen to such an extent that most of them were left in want by the imposition of land tax. Similarly the chieftains and the Nayar gentry suffered with the loss of their political power. K. M. Panikkar sums up the position thus; "The second half of the eighteenth century thus witnessed the destruction of the political predominance of the Nayers and this is the most capital fact in the history of Kerala for the last four hundred years" ⁽⁵³⁾.

In the society there were a lot of superstitious believes in evil spirits. **Mantravadis** and other magicians were held in horror. People believed that by invoking evil spirits all fortune could be gained and misfortunes driven away. They believed in sorcery, black magic and pronouncements of **Velichapads**.

Temples were the centres of learning and worship. The temple property was considered as sacrosanct and offerings to them in the form of land and money were most common. Temple festivals were occasions of rejoicing and festivity.

Kudippaka or blood feud was prevalent in the society. If a person was killed, it was the duty of the nearest relative of the deceased to avenge the death. We have already mentioned about the suicide squads or **Chavers** maintained by the Valluvakonathiri to take revenge upon the Zamorin who usurped the protectorate of the **Mamamkam** from his predecessors.

(53) A History of Kerala, p. 309.

Punishment was by ordeal. People accused of crime including witchcraft had to prove their innocence by any one of the numerous forms of ordeal such as the ordeal of the boiling ghee, crocodile ordeal, ordeal of the red hot iron, the ordeal of the poison and the ordeal of weighing. Swearing before the deity in a shrine might also be regarded as an ordeal. The prisons were generally called **ara** which were small cells of the size of a man in length, breadth and height. Capital punishment was awarded for counterfeiting, violating the honour of women, theft, murder, treason and injury to Brahmins. The sentence was to put to death by stabbing, impaling or beheading. Brahmins, women and children were not put to death whatever be their crimes, the first being exiled and the rest being sold as slaves. The punishment for treason was very severe. The culprit was beheaded. His property confiscated and the members of his family were driven out of their houses.

Kalari or gymnasium was the centre where physical and military training was imparted to the children of Kshatriyas and Nayars. The preceptors were called Asan, Kurup, Panikkar, Kurukkal, etc. The Ezhava **Chevers** earned their livelihood as champions of rival parties in the **Aankapor** or trial by battle at their own kalaries. Like the **Chevers** the Christians and the Muslims had also their **Kalaries**. The Kurukkals of Manjeri and the Kunjalis of Kottakkal instituted **Kalaries** to train Mappilla navigators and soldiers.

The Nampoothiris and Mappillas followed patriliney whereas Samanthas followed matriliney. The **Karanavan** of the undivided family of Nayar **taravads** was the great uncle of the family. The succession was only through female line. This system

of succession was followed also by certain families of the Muslims of Ponnani especially the famous Makhdum family.

The Nampoothiris had a polygamous life. Only the eldest member was permitted to marry from his caste. The nobles and moneyed men also practiced polygamy. Among the Muslims of this district, polygamous life was very common. As a result of this, divorce was usual.

Among the Kammalas fraternal polyandry was followed. Certain Nayars and Ezhavas also followed suit. Polyandry was common among the Nayars. An irregular marriage which was called **Sambhanda** existed among them.

Economic condition :

When Malabar including this district was ceded to the English in 1792, the economic condition of the country as a whole was encouraging. The revolutionary reforms introduced by the Mysorean administrators in the realm of trade and commerce and in the agrarian relations paved the way for economic prosperity and happiness. Before the advent of the Mysoreans the system prevailing in Malabar was that no land tax was levied from the property and that the ownership of the land vested with the **Jemmies**.

The radical changes introduced in the agrarian relations and the revenue administration can better be understood if we know the salient features of the Malayali system of land tenure before the Mysorean occupation of Malabar.

Major Walker in his report on the **land tenures of Malabar** made it clear in 1801 when he wrote that "in no country in the world is the nature of this species of

property better understood than in Malabar nor its rights so tenaciously maintained.....**Janmakaran** possesses the entire right to the soil and no earthly authority can with justice deprive him of his authority"⁽⁵⁴⁾. **Jenmom** property embraced more than 75 per cent of the land, the rest being apportioned as **cherical** land, held by the king and **Devasthanam** or Devaswom lands appertained for the maintenance of the temples ⁽⁵⁵⁾.

"In the political History of Malabar", wrote W. Robinson, "one fact is at least supported by a considerable amount of evidence viz., land was originally held free of rent and tax" ⁽⁵⁶⁾. The Zamorin had in a characteristic letter to the Joint Commissioners in 1792, assured them "by the ancient custom of Malabar, Nairs held their land free, they paid revenue to no one" ⁽⁵⁷⁾. Sheik Sainuddin declared "Whatever might be the extent of land held by the people the Government did not levy either land tax or take the share of the produce" ⁽⁵⁸⁾.

The Mysorean administrators surveyed the land and fixed the land tax on the basis of the produce. The measurement of land was calculated till then according to the quantity of seed grain required to sow a certain field ⁽⁵⁹⁾. What was the output of land and how much of the produce he has to give away as

(54) Major Walker, Report on the Land Tenures of Malabar, p. 180. Also see Report on the Revenue Affairs of Malabar and Canara by William Thakaray, p. 3.

(55) Buchanan, Vol. II, p. 368.

(56) Report of the Malabar Land Tenures Committee, p. 122.

(57) Fgn. Misc. No. S. 56, p. 207

(58) Tuhfat-ul-Mujahideen, p. 85.

(59) Fgn. Misc. S. 56, Part II, p. 863.

pattam or rent, to the **Jenmi** was known to the tenant. The Mysoreans assessed land tax on the **pattom** or share of the **Jenmi**. A certain portion of the **pattom** or so called rent paid by the husbandman to the **Jenmi** was taken by the Government as revenue. The land tax thus introduced by the Mysoreans, though a novelty, did not affect the agriculturists or cultivators directly. On the other hand the brunt fell heavily on the **Jenmis**. Suppose the **Jenmies** received five paras of paddy as his share from a field of one para seed sown the Government tax fixed was three paras. The **Jenmies** were very much affected and made clamours on this exorbitant exaction. Another important aspect of the agrarian reform was that the Nampoothiris who held the majority of the land as **Jenmom** felt themselves aggrieved by the survey of their land and taxation. They, as a class, did not give a single penny by way of tax and their land had never been encroached by any authority for survey and settlement. When they were required to appear before the Revenue Cutchery or offices they felt that it was a deliberate attempt to degrade them in the esteem of others ⁽⁶⁰⁾. Therefore many of them sold their **Jenmom** rights to the Mappillas and left Malabar. Those who did not go defied the authority and revolted. One such repercussion of the agrarian reform was the revolt of the Manjeri Kurukkal against the Mysoreans. The Kurukal of Manjeri was one among a few Mappilla Jenmis of Malabar.

"Each kind of tree was usually assessed at the rate of one fanam (annas 2) for every bearing coconut tree, annas 4 for every bearing jack tree, 8 pies for every bearing arecanut and annas 12 for every pepper vine estimated to produce 15 seers of green pepper.

(60) Fgn. Misc., S. 56, Part I, p. 150.

Trees which did not produce more than 10 coconuts were excluded from tax as unproductive"⁽⁶¹⁾. For the purpose of fixing the assessment, coconut was converted at Rs. 7.50 per thousand nuts, arecanut at Rs. 4 per thousand nuts, jacks at 25 paise per tree. "The rates", observed Buchanan, "were very much below market price as not to leave the **Jenmi** altogether destitute"⁽⁶²⁾. Arshed Beg Khan, Tipu's Governor, on receipt of complaints, allowed a remission of 20 per cent of the tax collected⁽⁶³⁾.

During the medieval period agriculture received great impetus. The Portuguese and the Dutch introduced new products. The cash crops like pepper and other spices were extensively cultivated owing to great demand from foreign merchants. The Mysoreans made it a state monopoly and procurement was done directly from the cultivators. Among the Warehouses built by them for storage, one was at Manjeri and another was at Ponnani.

Gollennesse wrote in 1743 thus: "I put pepper in the first place because the Honourable Company maintains its expensive establishments on this Coast for that branch of trade"⁽⁶⁴⁾. Moens gives in detail the Dutch trade and commerce by the end of 1781 in his Memorandum⁽⁶⁵⁾. The list of the English trade contracts is given in the letters to Fort St. George, 1785 published by the Tamilnadu Archives⁽⁶⁶⁾. Extensive trade activities and institutions of markets and warehouses led to economic advancement.

(61) Fgn. Misc. S. 56, Part I, p. 404-405.

(62) Ibid., p. 404.

(63) Fgn. Misc. S. 55, para 39, p. 43.

(64) Gollennesse, Memorandum, etc., p. 71.

(65) Moens, Memorandum, etc., p. 214-226

(66) Vol. XLV, p. 63-65.

Buchanan found a number of iron mines in different parts of the district. He writes: "In Vellator there are thirty four forges for smelting iron. He continues after describing the process of smelting"⁽⁶⁷⁾ the iron sells at four fanams a **tolam** or 7 shillings and $7\frac{3}{4}$ penny a hundred weight. When the operation is well performed, and the iron mass weighs 12 **tolams** the proprietor has 20 and $\frac{1}{2}$ fanams profit⁽⁶⁸⁾. New towns and ports sprang up. The Port at Ponnani witnessed hectic naval and commercial activities during this period. Since this district was directly under the Mysorean administration during their period the people under them enjoyed economic progress owing to increase in trade and improvement of agrarian relations. From Ponnani, rice, teakwood, ginger, indigo, pepper, coconut, arecanut, betel leaves, etc. were exported. Buchanan in the year 1800 calculated 'on an average, the trading boats which are called Patemars carry 50,000 coconuts and 1,000 **mudies** of rice, equal to 500 Bengal bags'. He continues: 'The port is also frequented by vessels from different places on the coast. Those from Bombay bring wheat, Meti, the pulses called **wulindu**, **pyru** and **avaray**, sugarcane, jaggery and salt. They take back teakwood and coconuts. Goa sends the same kind of goods'⁽⁶⁹⁾. The chief imports in this port were clothes of silk, gold, porcelain wares, camphor, silver, copper, etc.

The period also witnessed the institution of many industries. Salt farming was organised first by the Dutch and followed thereafter by others. Ponnani was one of the centres of salt pans. Buchanan informed by Wye, the Collector of the southern

(67) Buchanan, p. 113.

(68) Ibid, p. 115.

(69) Buchanan, p. 108.

division of Malabar in which the whole of the present Malappuram district is included says that in this district there were 18,544 **cannies** or plots of ground employed for making salt and that the quantity might probably be increased where the inhabitants rich enough to incur the necessary expense⁽⁷⁰⁾. Dyeing industry was another one introduced by the Dutch and flourished in this district. The traditional industries also made much progress. Artisans displayed their skills on many items. Carpenters, masons, goldsmiths and ironsmiths continued their work by constructing beautiful temples, mosques, churches, houses, godowns and market places. Chetties and Pattar Brahmins were engaged in money lending and sometimes in ushery. At the same time the tribal folk who were confined to forests and hilly regions exchanged their articles of trade such as honey, wax, ivory, peacock, etc., for necessities of life. In short there was hectic activity all over the district during the period under review.

MODERN PERIOD

We have seen that the Mysore army was defeated and driven away by the English under Col. Hartley and Col. Stuart. No attempt had been made thereafter by Tipu Sultan to regain the lost territory of Malabar as he was busily engaged in the defence of his own capital. Thus in the early months of the commencement of the Third Anglo Mysore War itself Tipu lost his Malabar possessions. But Malabar was ceded to the Company only in 1792 with the treaty of Seringapatam. During the interregnum the Company entrusted the management of the whole Malabar Province to Raja Kesava Das, the Diwan of Travancore. This period covered nearly eighteen months.

(70) Buchanan, p. 129.

After the treaty of Seringapatam in 1792, General Abercromby, the then Governor of Bombay visited Malabar and appointed William Gamul Farmer and Major Alexander Dow of the Tellicherry Factory as the First Commissioners to report the company on a permanent system of the Government in Malabar. Page who was a civil servant of the Bombay establishment also joined the First Commission. The Report of the First Commission was submitted in December 1792. In the same month Duncan and Boddam who were deputed from the Government of Bengal joined the Bombay Commission. The Commission was then renamed as **'Joint Commissioners appointed to inspect into the State and condition of The Province of Malabar**. On October 14, 1793 the Joint Commissioners submitted a general Report which was afterwards followed by a supplementary Report. It was on the basis of these Reports that the English Officers made the political settlements on the claims and counter claims of the Rajas and Chiefs of Malabar and the institution of Civil, Judicial and Military establishments.

Political Settlement :

The major problem came before the Commission for solution was the settlement of the claims and the counterclaims of the Rajas and Chieftains of Malabar. For the purpose of administrative convenience, Malabar was divided into two divisions viz., Northern and Southern divisions. These were placed under two supervisors. The southern division consisted of nine districts and two small taluks of Parappanaad and Cowlappara. The area now under the present Malappuram district was under the districts of Velatiri, Cheranaad, Vettathunad and Parappanad (1).

(1) John Wre (Collector). A report on the Southern Division of Malabar dated. February 5 1801 Calicut, 1907—Enclosure A—pp. 1-2.

The Velatiri district was divided into four taluks. These were the taluks of Angadipuram, Melattur, Kappil and Mannarghat. These taluks were again divided into hobilies. Angadipuram taluk contained nine hobilies, Melattur eight hobilies, Kappil three hobilies and Mannarghat two hobilies. Each hobily was subdivided into desoms. The nine hobilies into which Angadipuram taluk was divided, contained the following number of desoms:—

1. Angadippuram	Nine desoms
2. Panganil (Pang)	One desom
3. Kottattoora (Koottathara)	One desom
4. Venkata (Vengad)	One desom
5. Perinthalmanna	Four desoms
6. Anamangata (Anamangad)	Eleven desoms
7. Kuruvanpalam (Kuruvambalam)	Four desoms
8. Yealungollam (Elamkulam)	Twelve desoms
9. Poracattery (Porukkara)	Nine desoms

The division of Melattur taluk into hobilies and desoms was as follows:—

Melattur	Eight hobilies
1. Nenmeny hobily (Nenmmmini)	8 desoms
2. Kariawattum (Kariavattam)	10 desoms
3. Kodura (Kodur)	1 desom
4. Kaidunamana (Kadannamanna)	10 desoms
5. Mangarda (Mangada)	3 desoms
6. Melatloor (Melattur)	4 desoms
7. Kuruwa (Kuruva)	8 desoms
8. Pandikada (Pandikkad)	17 desoms

Similarly Kappull (Kappil) taluk was divided into three hobilies with the number of desoms noted against each:

Kappull taluk	3 hobilies
1. Wellattoora hobily (Vellayur)	6 desoms
2. Kakutta (Kakkoota)	6 desoms
3. Irunaritala	16 desoms

Mannarghat taluk which was divided into two hobilies with Mannarghat hobily and Bhimanad hobily contained 14 and 8 desoms respectively. This taluk is now under the modern Palghat district. Thus Velattiri district had four taluks, 22 hobilies and 163 desoms.

Similarly Cheranaad district was divided into four taluks 18 hobilies and 100 desoms. The number of taluks and hobilies into which the Cheranaad district was divided, was the following:—

District	Taluk	Hobily
Cheranaad	Cheranaad	7
Do.	Ramnaad (Ramapuram)	6
Do.	Shembalangad	3
Do.	Venkatycottah	2

The seven hobilies, Tricollam with 5 desoms, Kannamangalam with 20 desoms, Vengara with 3 desoms, Koduvayur with 4 desoms, Uragon (Urakam) with six desoms, Kollangara with 8 desoms and Irugalura (Iringalloor) with 2 desoms were the divisions of the Shernaad taluk.

Ramnad taluk contained six hobilies. They were:

1. Karappora (Karippur)	One desom
2. Naloor (Nallur)	One desom
3. Shergava (Cherukav)	One desom

4. Karatta (Karad)	One desom
5. Attinghelly	Three desoms
6. Shellenanbarch (Chelambra)	Two desoms

The three hobilies into which Shenbalangad taluk was divided contained the following number of desoms in them:—

1. Nanbadinaad hobily	26 desoms
2. Kollapadinaad	10 desoms
3. Irikalakeranaad	15 desoms

Another taluk of Velatiri district was Venkaty-cottah. This was divided into 2 hobilies, viz., Kottakkal hobily and Putoora (Puthur) hobily.

Kottakkal hobily contained 5 desoms and four Kalloms whereas Putoora hobily contained three desoms and six Kalloms.

Similarly Vettathunad was divided into 3 taluks, which were again subdivided into 13 hobilies and 127 desoms. The three taluks of Vettathunad district were Talakkaad (Thelakkad), Koottayi (Koottai) and Karenkanthala. Talakkad taluk contained five hobilies with the following number of desoms:

1. Talakkad (Thelakkad)	9 desoms
2. Marlangaat	10 desoms
3. Veltum (Vettom)	7 desoms
4. Naramagadura (Niramaruthur)	6 desoms
5. Tanur	6 desoms

Koottai taluk was divided into 4 hobilies. The names of these hobilies and their divisions into desoms are given below:

1. Palippadanaad	11 desoms
2. Mangalam	10 desoms

3. Alatura (Alathiyoor)	11 desoms
4. Paralkerapuram (Pariyapuram)	17 desoms

Similarly Keragantala taluk was divided into four hobilies which were again subdivided into desoms. Kerakentala (Karthala) hobily contained 18 desoms, whereas, Namonupure hobily contained six desoms. When Alipure (Aliparamba) hobily had seven desoms, the Orura was divided into nine desoms.

Another taluk of this district was Parappanad which was divided into four hobilies. The four hobilies and the desoms they contained were the following :

1. Parappanangadi hobily	3 desoms
2. Vallikunna (Vallikunnu)	3 desoms
3. Thenjippalam	3 desoms
4. Mannur	1 desom

The table below shows the number of districts, taluks, hobilies and desoms into which the present Malappuram district was divided under the Superintendent of the southern division of Malabar in the year 1801 (2).

District	Taluks	Hobilies	Desoms
1. Velatiri	4	22	163
2. Shernaad	4	18	100
3. Betutnaad	3	13	127
4. Parappanaad	1	4	100
Total	12	57	400

From the above, it can be seen that the present Malappuram district contains four out of nine

(2) John W. Wye (Collector). A report on the Southern Division of Malabar dated, February 5, 1861 Calcut, 1907-Enclosure A—pp. 1-9.

districts into which the southern division of Malabar was divided by the East India Company after the cession of Malabar by Tipu Sultan. Among these four districts, Mannarghat taluk which was divided into two hobilies and 22 desoms does not come under the Malappuram district. The headquarters of the southern division was at Calicut. All matters pertaining to the southern division of Malabar with regard to its political settlement, revenue affairs and other administrative matters were equally applicable to the areas that come under the modern Malappuram district.

On the eve of the Third Anglo-Mysore War, the Tellicherry Factors with the approval of the Bombay Government and the Governor General published a Cownama to the Malabar chieftains on May, 1790 requiring them to help the company in their war against Tipu Sultan. It was guaranteed that if any Raja, most sincerely and vigorously, supported the English against Tipu Sultan, he would be treated as an ally of the company in all future dealings⁽³⁾. It was stated that the Rajas would be freed from the Mysoreans. There was no specific provision as to give a guideline for the future relations of the company with the Rajas, after the successful completion of the war. When Malabar was ceded to the company the question was taken up by the Governor of Bombay with the Governor General on a clarification required by the Chief of Tellicherry⁽⁴⁾. The Governor General instructed the Bombay Commissioners that "they (the Rajas) would be subject to such equitable arrangements and regulations and to such stipulation of tribute to the company as should be settled at the conclusion of the wad"⁽⁵⁾. The Bombay Commis-

(3) Fgn. Misc. S. No. 56, Part I, Voucher No. 10, pp. 455-6.

(4) Sir John Shore, Minutes on the Joint Commissioner's Report, p. 13.

(5) Ibid., p. 15.

sioners started their work according to the instructions received from the Governor General.

The first political settlement relating to this district was made with the Raja of Velatiri on July 30, 1792. An agreement was reached between William Gamul Farmer and Major Alexander Dow on the part of the English East India Company and Vallabhan, Raja of Valluvanad. The Raja of Valluvanad represented to the Commissioners that the countries of Melattur, Angadipuram, Mannarghat and Kappil had always been under the kingdom of Velatiri, and that in consideration of the services rendered to the company in assisting their armies, the Raja, hoped to hold his former countries as Manager for the company, paying to them the revenues collected from the said countries. Velatiri or Valluvanad was the sole remaining territory of the Valluvanad Raja who once exercised sovereign power over a large portion of South Malabar. His territory had been gradually broken up by the Zamorin. At the time of Mysorean conquest there remained to him the following amsoms:—(1) Kodur, (2) Kuruvai, (3) Pallipuram, (4) Mangada, (5) Arrakku paramba, (6) Chettnellur, (7) Angadipuram, (8) Perintalmanna, (9) Pulakkattin, (10) Velambur, (11) Kariyavattom, (12) Nenmmmini, (13) Melattur, (14) Panga, (15) Kolattur, (16) Karuvambalam, (17) Pulamanthole, (18) Elamkulam, (19) Vettattur, (20) Kottapadam, (21) Arakurissi, (22) Thachambar, (23) Anamangad, (24) Parai, (25) Chembrasser, (26) Pandikkad⁽⁶⁾. Kariat Moopa, the Karyakar of the Raja of Valluvanad submitted an account of the Revenue expected to be collected from the areas that would come under the management of the Raja of Velatiri. The following was the account delivered by the Karyakar :—

(6) W. Logan—Malabar Manual Vol. I p. 652.

But soon a dispute arose between the Raja of Velatiri and the Nairs of Kongad, Edathara and Mannur. The Commissioners who were not favourably inclined to the Raja of Valluvanad who had left arrears of revenue rendered the Nairs of Kongad, Edathara and Mannur independent and permitted them to pay their revenue direct to the Government. Accordingly an agreement was reached between the Commissioners and the Nairs in September 1792.

The Raja of Cochin forwarded his claim to the management of these places on the ground that an advance of cash was paid by him to these Nairs. Similar claim was put by the Raja as regards the management of Velatiri kingdom. The Joint Commissioners rejected the claims of the Raja of Cochin on both cases. In the first claim over the Nayars of Edathara, Mannur and Kongad the Commissioners upheld the assertion made by the Nairs that they had repaid the amount taken from him. Similarly as regards the claim on Velatiri Raja the Commissioners did not consider it worth for serious attention⁽⁷⁾.

Although the Velatiri Raja's district was restored to him for management, it was soon discovered that he was powerless to repress the disturbance which arose between Nayars and Mappillas of his dominion. There were armed revolts between the Mappillas and the Raja's men that completely upset the law and order situation of the country. It was in consequence of this that so early as May, 1793 the Joint Commissioners have to resume the management of the dominion of Velatiri.

The Raja was removed from the office of the management of the Velatiri kingdom and was

(7) Logan Treaties etc. Vol. II, XXI, p. 170.

granted a pension. The Valluvanad Raja who once occupied a pre-eminent place among the Rajas of Malabar and who did not submit to the power of the Zamorin and fought to the last for keeping his ancient heritage was at last degraded into the position of a petty feudal Chief.

Another political settlement was made with Vecra Varma, the Raja of Parappanad concluded on 11th August in the year 1792. The Raja Vecra Varma met the Commissioners at Calicut and represented to them that the countries of Parappanad and Mannur formerly belonged to him and his ancestors and therefore he should be given the management of the territory which was agreed upon as adverted to above⁽⁸⁾. This was farmed out to the Raja for a net sum of Rs. 14,000 per year. He was required to pay the amount in three instalments. A sum of Rs. 8,000 on the first of Dhanu (December 1, 1792) as the first instalment ; the second, Rs. 3,000 on Meenam 1, (March 1, 1793) and the third Rs. 3,000 on Medam 1 (June 1, 1793). It was mentioned specifically in the fourth clause of the treaty that "the aforesaid amount of Rs. 14,000 being founded on accounts delivered as just, the Company shall have right to appoint any person they may please to inspect them and if it is discovered that the collections of the country amount to more, the difference is to be paid to the company"⁽⁹⁾.

Rama Varma, the Raja of the district of Vettathunad was another Chief with whom the Company entered into an agreement on August 14, 1792. The Raja Rama Varma petitioned to the Commissioners through his Karyakkar Kondu Menon representing that the countries of Vettathunad formerly belonged

(8) Logan, Treaties etc. Vol. No. XIV.

(9) Ibid.

to him and his ancestors. He therefore requested to hold them as manager on behalf of the Honourable Company paying to them the revenues collected from there. The Zamorin made representation to the effect that Vettathunad formed his ancient possession through conquest and that the management of the place would be given to him. The Commissioners did not want to make the Zamorin more powerful as he was already put over a large tract of land. His claim was therefore rejected and an agreement was reached with Rama Varma, the Raja of Vettathunad⁽¹⁰⁾.

Accordingly Kondu Menon the Karyakkar of the Raja presented an account of revenue expected to be collected from Vettathunad. Vettathunad was then divided into twelve taluks containing 128 villages. The revenue expected from these places was Rs. 33,787 and anna 1, sea and land customs Rs. 6,000; thus a total of Rs. 39,787 and anna 1. An amount of Rs. 4,980 was allowed to be taken by the Raja and his family for their maintenance and to defray the collection charges. Thus the Raja agreed to pay a net amount of Rs. 34,807 and anna 1. He had to remit this amount in three instalments of Rs. 14,807 and anna 1 on December 1, 1792, Rs. 10,000 on March 1, 1793 and the balance sum of Rs. 10,000 on June 1, 1793. The provision of inspection by the Company and the share of excess amount collected was also included in the agreement. As a mark of respect and superiority the Rajas of Beypore, Parapanad and Vettathunad were required to pay their revenues through the Zamorin, who was also temporarily vested "as in the ancient times", with power to administer justice "overall those petty Rajas"⁽¹¹⁾.

(10) Logan, Treaties Vol. II, No. XV.

(11) Logan, Vol. I, p. 480.

But Rama Varma did not live long. It is recorded in the Diary of the Bombay Commissioners thus 'The Vettathunad Raja' dying on May 24, 1793 without any heirs, natural or adoptive to succeed him, his estate was declared as escheat to the Company⁽¹²⁾.

We have seen that Parappanad, Vettathunad and Vanuvanad were leased out to the hereditary Rajas of these places to collect the revenue on behalf of the Company. At the first instance the agreement was signed with the Rajas for yearly rent. When it was found that the system did not work well, these places were leased out to the chiefs of the respective places on quinquennial terms ⁽¹³⁾. It was in the year 1794, the territories managed by Vallabhan, the Raja of Valluvanad and Ramavarma, the Raja of Vettathunad had already come under the direct management of the Company as mentioned earlier. Therefore the quinquennial lease arrangement was made only with the Raja of Parappanad and the Nairs of Kongad, Edathara and Mannur. When the Company's government in Malabar felt itself strong and stabilised, the Rajas were pensioned off and the country was resumed by the Company. The administration and revenue collections came directly under the officers of the Company.

The sum paid to the Velatiri Rajas as Malikhana, was calculated according to the 1/5th of the revenue collected from his territory. Similarly the settlement of the Parappanad was made with the Padinjarekovilakom Raja of Cottiot who had been entrusted the collection of Parappanad. He was given 1/10th of the collection. At the same time the other 1/10th of the Parappanad revenue was paid to the two branches of the Parappanad Rajas. John Wye writes

(12) Diary of the Malabar Joint Commissioners dated May, 27, 1793.

(13) Logan, Vol. II, Treaty No. LXXX.

that "so that on his death there was in fact no Raja of Parappanad, the Kuriyedom Raja of that family receiving his present allowance more out of compassion than right"⁽¹⁴⁾.

Revenue Administration :

When the collection of revenue and the management of the country came directly under the Company's government they made arrangements for easy realisation of the revenue. Revenue establishments were instituted in all desoms. Each establishment consisted of a **Parbutty** (parvathyar) **Menon** and **Kolkars**. The **Parbutty** was required to obey the instructions given to him by the Collector of the district. One of the instructions was "you are to bring in the amount of your collections on the 5th, 15th and 25th of every Malabar month to the **Cutcherry** and you are also to pay the **Kudiwashy*** thereon at the same time. If you neglect to attend on these you will lose your pay and for a second offence you will lose your appointment"⁽¹⁵⁾. **Gumasthas** (clerks), were also employed for the assistance of **Parbutty**. There were sufficient number of peons and **Kolkars** in each Cutcherry. The pay fixed for a **Parbutty** was Rs. 18 and a **Menon** Rs. 10 per mensem. Peons received Rs. 4 and Annas 8 and the **Kolkars** 7 fanams each. In the head revenue cutcherry a Head **Gumastha** who was the keeper of the revenue account was appointed at Rs. 40 per mensem, one shroff was employed in writing receipts and accounts at Rs. 30 per mensem and a copyist on Rs. 30 per mensem were also appointed⁽¹⁶⁾.

(14) John Wye op cit. **General Remarks**, Vol. V.

***Kudiwashy** was the term used for denoting the 10 per cent extra charges levied in addition to the usual Juma. This was for meeting the expenses of collection of revenue.

(15) Instructions for Parbutties Class II. **A Report on the Southern Division of Malabar, 1801** by John Wye.

(16) Thomas Warden, **Report**, Para 27.

These revenue officers were appointed by the Collectors of each district. The Collectors were empowered with the authority of supervising all revenue officers under them. They could suspend or dismiss the corrupt officers if the charges were proved against them. Thomas Warden, the Collector, in his report dated March 19, 1801 explained clearly the arrangements made for the collection of revenue and its establishment.

Customs, duties and other taxes :

Other items of revenue enumerated by J. W. Wye, in 1801 in his Report are the following: Rice or **Batty** grounds 10, 5, 3, and 1 fanam per one para of seed sown. The measurement of land was determined according to quantity of seed required to sow the area. According to Thomas Warden 9/10th of the total revenue came from **Batty** fields. Other taxable items were jack trees one fanam each, coconut two to one fanams each, betel nut for one fanam each, pepper vine each 3 fanams, house two to four fanams, shops two to four fanams, **Kathi** or Tier's knives two fanams each for permission to draw toddy, **chatti** or stalls two fanams each for distilling the toddy, oil palms a fanam, weavers shuttle four to twelve fanams, carpenters hatches two fanams, blacksmith two fanams, oil mills four to five fanams and fishing nets with two thonies 35, 40 and 64 fanams⁽¹⁷⁾. In Kongad, Mannoor and Edathara revenue received from **Batty** fields was 5,238 hoons 0 fanam and 30 kash.

From the Report of Thomas Warden, it seems that customs duties yielded an annual revenue considerably more than those of any sea or inland station

(17) Report on the southern division of Malabar, John W. Wye, enclosure B, p. 34.

in Malabar. Customs duties came chiefly from the import of tobacco and clothes from the eastern side. To this was added considerably the import of cotton thread after the establishment of a number of weaving mills. The mode of collecting the customs duties was to impose a fixed percentage on the value of the goods imported. This was regulated by the provincial custom regulations.

It was in 1793 that the Bombay Commissioners first proclaimed the regulations on customs on imported and exported articles. The export duty was $2\frac{1}{2}$ per cent of the value of the commodity. The levy on pepper, sandalwood, cardamom, cassia and nutmegs was $10\frac{1}{2}$, 6, 12, 4 and 5 per cent respectively. If imports and exports were to be carried through sea, prior permission might be obtained from the Bengal, Bombay and Madras Presidencies. If permitted the usual tax was 4 per cent. But if goods were sent to Europe in English ships the duty was $3\frac{1}{2}$ per cent. If it was sent in foreign ships 8 per cent was charged. Tobacco and ganja, imported by land were to pay 8 per cent of the value. All other articles were charged at $2\frac{1}{2}$ per cent. No duty was levied on pepper, cardamom, sandalwood and nutmegs if they were imported by land. The items once paid import duties were not levied when exported again. All other articles paid $2\frac{1}{2}$ per cent. In addition to this, customs duty 2 per cent of the value as duty of imports and exports was also imposed to defray the expenses of Bombay marine.

For levying customs duties chowkies were established in different places of the district. All the commodities imports as well as exports, passed through these chowkies were to be accounted and the duties were to be collected before the goods were allowed to

be passed to their destination. The rate of customs were notified as to avoid undue exaction. If more amount was collected the punishment imposed was to realise treble the amount from the person concerned and also dismiss him from the post. The amount would be divided equally between the Government and the aggrieved.

Judicial Establishment :

On June 15, 1793 the Commissioners prepared and transmitted to the supervisors and collectors the rules governing the establishment of civil and criminal courts in their respective districts. Appeals from civil courts were first heard by the court of appeal at Calicut. The final appellate authority was the Bombay Government. Accordingly in different parts of Malabar, civil and criminal courts were established. One such court was instituted at Palghat and another at Kottai in the Vettathunad district and one at Cherpulassery. Their jurisdiction was limited to claims not exceeding the value of Rs. 200. Local judges were appointed in these courts to hear and decide small causes. The civil courts were named as Adawlut courts and the rules and regulations of these civil courts were embodied in 'Adawlut' regulations. The judicial charges in the year 1801 for the 'Adawlut' establishment were given by Thomas Warden, Collector and Local Judge of the southern division of Malabar⁽¹⁸⁾.

One Sheristadar on 10 hoons*, was the keeper of native register of the proceedings of the court and of the records relating to the civil courts. One 'Gazi' on the same pay was appointed as the expounder of Muhammadan law. Cases relating to personal law

(18) Thomas Warden, Report, op. cit., Appendix i, p 3.

*1 hoon is equal to Rupees Three.

of Muslims were decided, interpreted and explained away by the Gazi. In deciding cases between Muslim defendants and non-Muslim plaintiffs the same law was applied. The law applied was otherwise if the plaintiff was a Muslim and the defendant a non-Muslim. Another important person in the 'Adawlut' establishment was a Namboodiri with a pay of 10 hoons per mensem. He was the expounder of the Hindu law. As Namboodiris were considered and accepted as the priestly class by all Hindus except by Tamil-Telugu Brahmins they were employed by the Company in the judiciary for the purpose of interpreting and explaining the Hindu law where Hindus were parties. The Company's government were very cautious not to interfere with the caste rules and traditions prevalent in the country. Therefore it was declared "it can be done consistent with that line of caution and conciliation which the Governor-General has uniformly recommended", concluding, "that His Lordship, however, partially desirous that it should be generally understood both by natives and Europeans that the right of government is inherent and indisputable and that as soon as the minds of the people are better prepared for it and proper arrangements can be made for the purpose, the Company will take the administration on justice entirely into its own hands"⁽¹⁹⁾. There were ten peons in all 'Adawlut' courts on the pay of 4½ rupees per mensem. They were employed in summoning defendants in civil courts and such other duties appertaining to that department.

The same pattern was followed in the criminal courts also, which was named 'Foujadari' courts. The law applied to judgments passed in this department in the case of Muslims was the 'Shariat' law expounded

(19) Minutes, Sir John Shore on the Report of the Malabar Joint Commission, 1792-93 pp. 50-51.

by Abu Haneefa, Yusuf and Mohammed Shafi, modified by the distinctions and rules of preference established in practice within the provinces of Bengal and other places by the then existing regulations of the Company's government. As in the civil courts the criminal courts also had a Muslim 'Quazi' to guide the judges. Hindu 'Pandits' from the Namboodiri caste were also appointed for the same purpose. But the system of criminal administration varying from community to community, the Commissioners after ascertaining the system of punishment prevalent in different parts of Malabar from the several Rajas made a common criminal procedure as applicable to all. Directions were issued to bring Hindus and Muslims alike into the purview of criminal administration by classifying ordinary and common offences. They also defined the duties and functions of tribunals of criminal judicature. The jurisdiction of native and local subordinate magistrates was limited to petty offences, such as abusive language, inconsiderable assaults or slight affrays etc. As regards the jurisdiction relating to punishment was limited to corporal chastisement not exceeding 39 **Rattans** or stripes or imprisonment not exceeding 25 days or by fine not exceeding 20 rupees. All offences of a grave nature were to be committed to the Superintendents of the division who was empowered with hearing and deciding such cases as provincial magistrates. The provincial magistrate could not impose any punishment that would exceed 40 **Rattans** or imprisonment for more than a month or by fine which should not exceed 1/10th of the net annual income of the party nor in any instance beyond rupees 200. If the fine exceeded Rs. 100 the provincial magistrate had to refer the case to the Supervisor who was the Chief magistrate. Only after obtaining the concurrence of the Supervisor the provincial magistrate could exact the fine. Charges

of grave concern were to be committed by the provincial magistrate for trial to one of the three provincial 'Foujadari' courts that were established at Calicut, Cherpulassery and Tellicherry. Each of these Foujadari courts had a Daroga, Mufti or Moulavi and Brahmins, together with other proper officers and servants. The Muslim and Hindu pandits learned in the laws of their respective religions, were employed for assisting the Superintendents in performing their duties. It was laid down that no capital sentence was to be inflicted upon any person without the unanimous approbation of the three provincial presidency magistrates on the verdict of the supervisor. In case no unanimity was possible the matter was referred to Bombay Government for final decision⁽²⁰⁾.

Broadly speaking this was the judicial system followed by the Company's officers in Malabar when civil and criminal courts were established in different parts of the country. The Governor-General laid down the policy of the English thus "to secure (the ceded territory) under a regular administration of justice, all those advantages to the Company which their situation and valuable productions are capable of affording both in revenue and commerce"⁽²¹⁾. Thus the ultimate aim in instituting their civil and criminal administration was to enhance the prestige and power of the Company and to exploit the country to the maximum for their own advantage and profit. In the year 1801 J. W. Wye assessing the civil and criminal administration of the southern division of Malabar reported that the appointment of native Derogas with the power of hearing and deciding civil suits to the extent of rupees 200 and with the power of inflicting corporal punishment was one of the causes for the

(20) Minutes, op. cit. pp. 52-53.

(21) Ibid., p. 4.

general discontent among the people of this district. He further clarified "I do not here mean to ensure the measure, for had they done their duty it must have been attended with very great benefit but the manner in which these men, solely subservient to their own interest, obtain undue influence in their respective Districts....."(22). The same sentiment was expressed by the Commissioners in their Report, when they recommended the establishment of the civil and criminal courts. They declared that in the first instance the Company had to begin with great caution, care and conciliation and the natives both Hindus and Muslims should be employed in assisting the judges in the local and provincial courts. When the people would reconcile themselves with the system as untenable these natives would be removed by the English. Finally when the Company found itself established they codified a uniform system of civil and criminal law. The native judges who were employed to administer Hindu and Muhammadan law were removed and judges conversant with the civil and criminal laws were appointed instead.

Police establishment:

During the Mysorean regime the practice was to employ **Moopans** with armed force under them for the purpose of keeping law and order in each locality. The Company's government instituted the system of stationing their military in certain localities where there were troubles. The Commissioners recommended to appoint **Moopans** and other officers under them as was done by the Mysoreans. Thus in Vettathnad and Ponnani one **Moopan** each was appointed at Rs. 25 per mensem and under them 50 armed **mappillas each at Rs. 4** were appointed

(22) Report on the Southern Division of Malabar, February 4, 1801, p. 19.

At Velattore 100 armed Mappillas under two **Moopans** were also employed on the same pay. But the authority of **Moopans** was limited to the revenue collection and also to help the English officers by appraising the whereabouts of the refractory chieftains and rebels. Apart from there **Moopans**, there was a regular police establishment in those districts where Mappillas were in a majority. The Company's officers were to obey the local magistrate and obtain his directions regarding criminal offences. They were also required to seize such men as would not pay their revenue or to remain as guards over property when attached by the courts.

According to the Report of Thomas Warden, the police established in this division contained the following persons in the year 1801. Two Jamadars at 50 fanams each, 6 Havildars at 15 fanams each, 100 Kolkars at 12 fanams each, a Kuttuval on Rs. 25 and a Menon on Rs. 6. These people were employed in preserving the peace of the country. The Commissioners felt the turbulent nature of the natives and they proposed to create a Nair militia and Mappilla militia separately for the purpose of keeping the tranquillity of the country. The proposal was accepted by the Bombay Government and the Governor-General. But it seems that the Mappilla militia was not formed in any part of Malabar owing to the rebellious disposition of this community. All Commissioners and Collectors often requested the Bombay Government and Governor-General to allow them to disarm the people. In 1801, Wye, recommended that it was a period favourable for disarming the people as there was Mappilla outrages in certain parts of this district. The situation was agreeable to him because if all people were disarmed the Company's officers could distinguish the armed men who defied their authority. He further reported "until this is done Malabar can never be permanently

tranquil''⁽²³⁾. He was of the opinion that if the natives were disarmed the expenses on the collection of revenue and of the police establishment could greatly be reduced. Accordingly in 1802 the carrying of lethal weapons and possession of them were held illegal and those who defied were made liable for punishment.

Agrarian settlement :

The policy of the English was to create some loyal subjects in the ceded territory so that they would support the Company's Government. It was with this view that the English Officers reinstated the Rajas who declared their unconditional support for building up a strong Government under the East India Company. During the Mysorean occupation of Malabar the Namboodiris who were the **Jenmis**, left for Travancore as they failed to reconcile with the agrarian reforms introduced by the Mysoreans. When their unquestioned right of ownership of property was challenged by the introduction of land tax and survey of land the Namboodiri **Jenmis** who were also the divine heads of the Hindu community felt that they were to be deprived of their caste supremacy. The Mysoreans therefore made their settlements with the **Kanamdars** who were the actual holders of the landed property⁽²⁴⁾. Many Namboodiri **Jenmis** sold their lands to their **Kanamdars** when they left Malabar. But in 1792 when Malabar was ceded to the English the old **Jenmis** also returned with the Rajas from Travancore and made their claims on those lands which they once held. During this period of nearly three decades the possession of those lands might have been transferred from individual to individual. New buildings probably

(23) Report on the Southern Division of Malabar, February 4, 1801, p. 16.

(24) Minutes of G. G. Sir John Shore on the Joint Commissioner's Report 1792-93—Para 15, pp. 9-10.

might have been built up on these lands. The properties might have been partitioned between their sons and daughters. Again some might have pledged their lands and received advance for clearing off their debts or conducting marriages etc. Therefore when, in 1792 the **Jenmis** made their claims on these properties the situation was completely changed. This created grave problems. In spite of the fact that the Malabar Commissioners felt justified in giving the ownership right to the holders of land who were in possession for two or three decades together against the claims of the **Jenmis**, the policy pursued by the higher authorities of the Company was to reinstate the **Jenmis**, in their lands just as they had done with the Rajas. The purpose was manifold.

In the first place they wanted to have loyal supporters for their government. The Mappillas of Malabar who were numerous, comprising one-third of the population were actually the loyal supporters of the Mysoreans and fought against the English under the colours of the Mysorean Nawabs. This attitude of Mappillas was clearly evident to the early English enquirers who justly thought to ignore them by extending their helpful hands and bestowing munificent favours to the aggrieved Nair and Namboodiri communities of Malabar and thus creating a cleavage between the two. The far-reaching result of the Company's rule in Malabar was the widening of the ancient enmity between the Mappillas and the Nairs of Malabar. In the agrarian settlement these factors have come up for full consideration. Caste Hindus were mostly **Jenmis** and Mappillas were mostly the tenants and **Kanamdars**. Therefore the settlement was in favour of the former and highly injurious to the interests of the latter.

“As for the Nairs and other ruling families”, writes E. M. S. Namboodiripad, “were given back all the lands they once owned and what is more were made full owners of these lands with no restrictions whatsoever in their relations with their tenants”⁽²⁵⁾. When this settlement was

(25) *Kerala Yesterday, Today and Tomorrow*, p. 208.

made the English officers were misled by the implications of the terms, **Jenm**, **Kanam** and other tenures. They took it for granted that the **Jenmi** of Malabar enjoyed the same status and rights of their European counterparts and their relations with the **Kanamdars** were considered equivalent to the sub-tenants of European feudal society. This was a mistake that created the whole trouble in the concept of **Jenmam** and **Kanam** tenures. The English officers fixed the tenures on this basis and gave unprecedented rights to the **Jenmis**. The only agreement with them was the payment of tax to the government. No condition was imposed on them restricting them from exacting exorbitant **pattom** or rent from the tenants. They were also left free to evict **Kanamdars** at their will and pleasure. Thus the **Jenmam** right which by custom and practice bestowed only a right to have one-third of the share of the produce was explained away as the real right of ownership of the property. The **Kanamdar** who was not actually the tiller of the soil but the supervisor of cultivation was also required according to ancient custom to receive one-third of the produce. The other one-third was due to the peasants and workers. These three component parts of the Malabar system of **Kanam-Janmam, Maryada** was revoked by the English on misconstruing the terms of **Jenm, Kanam** etc. The **Jenmis** were given the right to give away their land to the highest bidder. The **Kanamdar** held his land at the pleasure of the **Jenmi**. This caused widespread discontent in Malabar especially in the southern division.

The net result of the change is described by one of the English Collectors of Malabar and the Special Commissioner who was deputed to enquire into the peasant unrest in Malabar thus, "the grant of freedom to a community thus organised meant a freedom for the strong to oppress the weak; the freedom for the newly created proprietor to take

an ever increasing portion of the share of the net produce left over after paying the government dues. What wonder then, that the drones in the hive have prospered and grown fat or the working bees have become famished and lean”(26). But K. M. Panikkar evaluating the change that occurred since this agrarian settlement remarks “it was only after the Malabar settlement of the ‘Commissioners’ and the introduction of the new agrarian relations, prosperity began to reign in Malabar”(27). The consequence of this change is well defined by another historian. “If a tenant failed to comply with the **Jenmis** demand”, writes Nagam Aiya, “he was promptly turned out of his holdings. This led to serious discontent among the agriculturists”(28).

The policy of divide and rule pursued by the English throughout India was in fact first experimented in Malabar. J. W. Wye who was the Collector of the Southern Division of Malabar wrote in his report in 1801 that the great number of Mappillas in the Southern Division and the spirit of jealousy between them and the Nairs was a situation favourable to their government as it would effectually prevent any union between them. He reports to his superiors “It should be the policy of our measures as far as prudence and justice will allow to restore a due equilibrium of these two interests in Ernad and Vellatre (55). When this was carried out the enmity between the two major communities of Malabar became more and more serious. The subsequent history of Malabar present frequent clashes and conflicts of these two interests one supported

(26) Logan, p. 683.

(27) K. M. Panikkar *History of Kerala* . 529.

(28) *Travancore State Manual*, Vol. III, p. 161.

(55) Report on the Southern Division of Malabar, J.W. Wye, p.15

and instigated by the English and the other being suppressed and ignored by them. The Mappillas who were disappointed and frustrated raised the flag of revolt against the established government and experienced brutal oppression from the English.

Unrest in the District:

With the inception of the Company's rule in Malabar, drastic changes were introduced in the agrarian relations. The vanguarded Rajas and the **jenmies** who fled from Malabar during the Mysorean period were reinstated in their old possessions. The agrarian relation which was worked out so efficiently during the Mysorean period was set aside by the introduction of the new system. The **jenmies** were given free hand to levy any amount as **pattom** and they were free to evict any tenant at any time. The situation is well assessed by Logan in his report as special Commissioner. He wrote "the Bombay authorities and afterwards the Madras authorities recognised the **Jenmi** as absolute owner of his holding and therefore free to take as big a share of the produce of the soil, as he could screw out of the classes beneath him"⁽⁵⁶⁾. The undisturbed possession of land for nearly three decades by the **Kanamdars** who were almost all at the time of Mysoreans the Mappillas made them independent of the **jenmis** and gave them absolute right over the land they held. But when **jenmies** were placed over their heads and when **jenmies** began to exact more money under the protection of the company's government the Mappillas of south Malabar started their life and death struggle against this tyrannical landlordism and the suppressive measures of the government. More than 82 revolts—big and small—took place under the Company's government. Most of them occurred in the areas that come under the present Malappuram district.

(56) W. Logan, Special Commissioner's Report, Para 67.

Therefore our attention has to be drawn into the details of these events which the British historians characterise as the Mappilla Rebellions.

The root-cause of the Mappillas of south Malabar turning against the **jenmies** and their supporters—the government—was agrarian discontentment. As we have seen in the early chapters that the **jenmies** were mostly Namboodiri Brahmins and the rest were Nairs. On the other hand the **Kanamdars** were mostly the Mappillas. Therefore English historians could easily characterise these agrarian fights as fanatical outbreaks of the Mappillas against Hindus. In fact the cause for the revolts was the grievances of the Mappilla peasants against the Hindu **jenmies** who exacted taxes exorbitantly from the Mappillas.

The first revolt was headed by Unni Moosa Moopan of Elampulassery amsom. He was an influential Mappilla chieftain who had been entrusted with the collection of the revenues of that amsom by the officers of Tipu Sultan. Under Arshed Beg Khan, Unni Moosa was employed with hundred armed men as regular employee. Apart from the collection of the revenue, it was the duty of these Moopans to maintain the law and order of the areas where they were posted. This practice of appointing Moopans as local chieftains with a number of armed men under them worked very effectively during the time of the Mysoreans. Moopan, literally means the leader. Thus Unni Moosa Moopan enjoyed great privileges under the Mysoreans who had a retinue of Mappilla soldiers under him. He was the chief of Elampulassery amsom and enjoyed great support from the local people. Unni Moosa had a number of fortified houses in different parts of the district.

When Malabar was ceded to the English and when settlements were made with the Rajas, Unni Moosa put forward his claim over a large tract of land which he held, was his ancient possessions. The Commissioners who knew that Unni Moosa was one of the officers under Tipu Sultan and fought against them in the Third Anglo-Mysore War, did not concede the demand made by Unni Moosa.

There were other Mappilla Chieftains also in the district who were denied of their claims on false pretensions by the Commissioners. Manjeri Athen Kurikkal, Chempan Poker and Hydrose were other Mappilla chieftains who also rose in revolt, against the company's government along with Unni Moosa. On May 20, 1792 Major Dow, one of the Commissioners ordered the English army to move to Velatiri with all speed and do whatever necessary to maintain peace and capture Unni Moosa ⁽⁵⁷⁾. The English battalions encountered with the rebel chieftain who with his followers fought vigorously under the protection of his fortified palace. But after a days heroic resistance Unni Moosa with his armed men retreated into the jungles. His palace and allied buildings were occupied by the English. One interesting information we get from the report of the Commissioners is that when the fort and palace of Unni Moosa were captured and occupied by the English they discovered a number of letters written by Tipu Sultan requiring Unni Moosa to continue his fight against the English ⁽⁵⁸⁾. Thus the concerted efforts of Unni Moosa, Chempan Poker, Hydrose and Athen Kurikkal were not only to redress their personal grievances but also were a conscious attempt to overthrow the English, by aiding Tipu Sultan of Mysore to stage a come back to power in Malabar. Therefore the first Moppilla

(57) Foreign Misc. S.No. 55, para 213, pp.261-62.

(58) Ibid., pp.264-65.

revolt of 1792-1802 deserves our serious attention as it forms the first organised fight against the English.

When in the district of Velatiri, Unni Moosa and others were at large, another rebel chieftain, Hydrose was fighting against the English in Vetutnaad. Owing to the great hazard created by Hydrose and his men, the Company's officers felt it impossible to maintain peace in this part of Malabar. Major Dow, recommended that in Velatiri and Vetathnad, the Mappillas should be appointed as Moopans with sufficient men attached to them. Accordingly in Velatiri two Moopans and 100 armed Mappillas were appointed and in Vetathnad one Moopan and 50 armed Mappillas were taken into the Company's service. This measure also did not satisfy Unni Moosa and Hydrose. Major Hartley and Dow wrote to the Commissioners that they would be allowed to move with the English army against these rebel chieftains. They further reported that "the Raja (the Zamorin) promised to send 2,000 Nairs for this purpose"⁽⁵⁹⁾.

Meanwhile situations became more serious when the prince of Padinjare kovilakom of the Zamorin's house and Kunji Achan of the Palghat Royal family gathered their strength to strike against the English. The rebel Mappilla chieftains joined with them and posed a great threat against the very existence of the nascent English government in Malabar. The Joint Commissioners in their proclamation made them outlaws and declared an award of Rs. 5,000 each for the capture of Unni Moosa, the Raja of Padinjare kovilakom Kunji Achan, Chempan Poker and Athen Kurikal. It was only after a prolonged fight by the English forces under Captain Burchall that the confederation of the rebel forces were defeated. The prince of Padinjare kovilakom escaped to Travancore with his men while

(59) Ibid, pp. 260-61.

Kunji Achan of Palghat surrendered himself to Major Ramney, who imprisoned him in the Tellicherry fort where he breathed his last. But Unni Moosa and others continued their fight. Though the prince of Zamorin's family and Kunji Achan left the rebel confederation it did not discourage the rebel forces as they received the vigorous activities of Athen Kurikkal and Chempan Poker.

Chempan Poker and Athen Kurikal were in the service of the Company. They were appointed as native Derogas with the power of hearing and deciding civil suits to the extent to Rs. 200 and possessing the power of inflicting corporal punishment. John Wye repenting on these appointments in later years reported "two of the worst and most troublesome subjects in the southern division formerly held these offices, Chempan Poker in Cheranad and Manjeri Athan Kurikal in Ernad"⁽⁶¹⁾.

The family of Manjeri Athan Kurikal was held in high esteem by the people of that district. This family was one of the few *jenmies* from among the Moppillas. There was a hereditary feud between the Manjeri **Karnopad** (Raja) and the Kurikal family. It is believed to have existed from time out of mind but probably took an overt form with the success of the Mysorean conquest. The detailed intrigues of that period are very obscure and contradictory; but the Paynaad Kurikkal race at the head of Mappillas were antagonists of the **Karnopad** of Manjeri for the rule of the country. An intrigue of the varied issue seems to have been carried on, till at length, the **Karnopad** or Raja by going to Seringapatam during Haider Ali's time, and their stipulating a tribute to be paid became reinstated in his power. In A.D. 1780-1 he had

(61) John W. Wye, Report, 1801, p. 9.

obtained a cowlname for **Sarvamanyan** Grants for the pagoda, in spite of the Mappilla Kurikal. In 1784-85 after Haider Ali's death Athen Moyen Kurikkal rose in revolt and laid seige to the temple at Manjeri with a large body of Mappillas encamping on the hill, west of the temple. The temple was taken after a three day's seige and with the Raja's house immediately below it was burnt to ashes ⁽⁶²⁾.

On the receipt of this unwanted attack on the Hindu temple which was held by the **Karnopad** of Manjeri, on a Cowlname from Haider Ali, Tipu's officers in Malabar sent a detachment of troops of thousand strong from Malappuram to Manjeri. The army was headed by Kurumbala Kurup and accompanied by the then **Karnopad** of Manjeri. But this troop sustained a signal defeat from the hands of Athen Moyen Kurikal and his men. The commander of the army Kurumbala Kurup was killed in the fight. Hearing this set back and defeat of the army Arshed Beg Khan sent a reinforcement from Calicut. After a protracted and serious engagement Kurikal was driven back. The houses and bazaars were burnt down. Athen Moyen, the leader of the Rebellion and some of his relations were taken to Seringapatam in 1784-85 where he died.

On the session of Malabar after the first fall of Seringapatam in 1792 the **Karnopad**, who took refuge in Travancore returned to the country and was reinstated in his old possession. In consequence of the inability of the Raja to make collection from the Mappillas it was found absolutely necessary to give the Mappillas the power of making collections among themselves. The principal members of the Manjeri Raja's family left the country for Nedinganad leaving a

(62) Moplah Rebellion, Report W. Robinson, October 18, 1849, Appendix-A.

powerful body of Nairs in charge of the temple. Paynaad Athen Kurikal, son of the rebel Athen Moya Kurikal became Government Parvatyar and commander of the armed police force. He had great authority and power, and acted on extremely inimical means towards the **Karnopad** family. This Athen Kurikal is the rebel chieftain of whom we are now narrating.

In the fight against the English, these "most troublesome subjects" had put up valient resistance in spite of the great governmental machinery who was determined to destroy them. The Company's officers found it well-nigh impossible to suppress them, as they enjoyed popular support and sympathy. In spite of the fact that an award of Rs. 5,000 each was proclaimed for their seizure, the people of Malabar did not betray their trust and love reposed on them. The Company's officers failed to get any useful information regarding their hide-outs. At the same time they made marauding inroads into the Company's territory and made depredations. It became difficult for the revenue collectors to collect revenue and maintain law and order in the country. Therefore the company's officers changed their method from oppression to that of appeasement. As a result of this an agreement was reached between Major Murray on the part of the East India Company and Unni Moosa on the other part, on May 4, 1793. The agreement was as follows :

"Agreement between Major Murray on the part of the English East India Company and Oona Moota Moopa on the other part, that he (Oona Moota) agrees to become the friend of the Company and to give the country no molestation from this day forward, and it is hereby agreed by Major Murray that he shall be considered as our friend. In conformation of this, his estate of Elambulacherry is given up to him with a

promise of further marks of our favour, that he shall have an appointment under our Government or an allowance in money in lieu of it, as shall be agreed on hereafter.

Signed near, Oorumpuram, the 8th May, 1794, before Captain Mac Donald, Lieutenants Stuart and Burr" ⁽⁶³⁾. Thus the Company agreed to give Elampulassery amsom to Unni Moosa "with a promise of further marks of our favours". From the Malabar supervisors' diary, dated May 11, 1794, we understand that Unni Moosa was also offered a pension of Rs. 1,000 per annum ⁽⁶⁴⁾.

But Unni Moosa refused to accept the pension and renewed his claim for a share of the revenue. The supervisors did not agree to consider him equal to the Rajas who were reinstated in their ancient possessions. At the same time Unni Moosa was not prepared to accept the offer of pension and to degrade himself to be the Collector of revenue for the Company. He started gathering his men and fortified his strongholds in different parts of the district with the determination of fighting against the English. The Supervisors failing to reach a rapprochement, revoked the above agreement and declared him an out-law. A reward of Rs. 3,000 was again declared for his capture ⁽⁶⁵⁾. An open fight ensued between the English forces and Unni Moosa's men. Captain Mac Donald was successful in seizing the fortified house of Unni Moosa which was situated at the Pandalur hills and demolished it. It is entered in the Supervisor's diary that six other fortified houses were also captured and pulled down by the English officers ⁽⁶⁶⁾.

(63) Logan, *Treaties etc.* Vol. II, No LXXVIII, p. 218.

(64) Supervisor's diary, June 30, 1794.

(65) Ibid.

(66) Ibid.

At the same time the English could not capture either Unni Moosa or his chief men. But they were successful in capturing one of his right hand General Hydrose at Ponnani, with the help of the inhabitants there. Hydrose was put on trial and was sentenced to death; but the sentence was afterwards commuted into transportation for life to Botony Bay; an island in Australia ⁽⁶⁷⁾.

However Unni Moosa, Chempan Poker and Athen Kurikal continued in open rebellion till 1797 when on the visit of the Governor and Commander General from Bombay to Malabar, the Company's officers made a settlement with Unni Moosa. The estate of Elampulassery was restored to him on condition of "his finding good and sufficient security for his future peaceable demaneour" ⁽⁶⁸⁾. Similarly an agreement in the presence of John W. Wye was made between Manjeri Athen Kurikal and Pattannaora Kora Menon as regards the collection of the revenue in Ernad taluk. When the taluk of Ernad was relinquished by the Zamorin in 1797 Athen Kurikal was placed at the head of police establishment consisting of hundred men ⁽⁶⁹⁾. The agreement as entered in Logan's Treaties, Engagements, etc., is reproduced hereunder. "The Paimashee negudi of forty-two Tarahs in Manjeri amounting to 122,235 fanams, 5 vishams, the Balla Krutch 12,223 fanams 8 vishams, the paimashee negudi of Malapooram amounting to 48,895 fanams, 14 vishams, Balla Krutch 4,889 fanams 8 vishams, making together the negudi of 971,171,133 fanams, 3 vishams, Balla Krutch, 17,113 fanams 3 vishams; after deducting may pay and that of the servants employed under me, I agree to collect and pay the remainder to the Raja's Sircar from the month

(67) Logan, Vol. I, p. 501.

(68) Malabar Supervisor's Diary, June 30, 1794.

(69) Malabar Supervisor's Diary, March 1, 1796.

of Canny to the month of Edavom, 14th September 1795 to 10th June 1796, when I have paid the money according to this writing, then the Raja is to give me a receipt."

Copy of account sent by the Samoory (⁷⁰).

	<i>Fanams</i>	<i>Vishams</i>
Due from Manjery and Malapooram for 971 ..	1,88,244	3
Received on the 16th Kumbhum (25th February 1796) ..	31,329	1
Balance	1,56,915	2
Amount of one-third ..	69,843	12
..	31,329	1
Due on the first one-third ..	38,514	11

But these arrangements did not last long. The untiring spirit of the rebel leaders who wanted to throw the yoke of the Company's Government in Malabar began their preparations utilising the opportunity of the peaceful settlement made with the Company. They gathered more men and fortified more hide outs. The Company's officers at last determined to face them with all strength. Unni Moosa and Chempen Poker published a proclamation in an Ola to the people of Ernad and Valluvanad calling them for an open revolt against the English. The Ola contained among many other things the disregard shown by the English against the Mappillas of Malabar and their partiality towards the reinstated *jenmies* and Rajas as to make them an instrument for suppression of the Mappillas. The Company's officers in a rejoinder denied all allegations. The proclamation is given below:

"Whereas by an Ola addressed to the inhabitants Arracottah by Unni Moosa and Chembum Poker, an

(70) Logan—Vol. II, Treaties etc. No. CXIII, p. 251.

attempt was made to influence the minds of the Mappilla inhabitants with a belief that the Honourable Company's Government was prejudiced against that caste of its subjects; and whereas a report has been circulated lately that the Company's Government intends employing solely Nairs in the suppression of the disorders lately committed in the Shernaad and Ernaad districts and in the apprehension of the heads and leaders of the gangs of robbers that infest the above divisions; thereby infusing a very pernicious sentiment, tending to divide the two castes of inhabitants and render of no effect the exertions and earnest wishes of Government to unite them in one amicable body, enjoying equally their just rights and privileges under the protection and favour of Government.

"This is to give notice that the Honourable Company making no distinction between the religions of their subjects, and desirous of showing equal favour to all of whatever persuasion, who live peaceably and obey Government, do hereby call upon the inhabitants of both castes to lay aside their prejudices against each other and forget their ancient animosities, and live in unanimity and friendship together, and make known to them, that as it is their duty to protect the good, so it is their determination to distinguish between them and the bad, punishing the latter with that means only which as the exercisers of protection and punishment they possess, and is alone to be used; and they therefore hereby publish their entire discountenance of the intentions imputed to the conduct of Government in the reports lately circulated and forbid the collecting together in bodies of either of the castes of inhabitants for the purpose of acting against each other or for any purpose whatever that have not the sanction of Government. As the malpractices of robbers and disturbers of the peace are equally obnoxious to the subject as to

the Sovereign, the suppression of them becomes equally the duty of the inhabitants and of Government, and in this light it is expected that whenever in their power or when called upon by the gentlemen in the different districts for assistance the inhabitants of both castes will do everything in their power to apprehend robbers of whatever description" (71).

In an open fight Chempan Poker was captured by Baber and was imprisoned in the Palghat fort. But he escaped from the fort and gathered his men. A severe fight ensued in which the English army under Baber was repulsed. This success over the English army by the native chieftains was hailed by all and their prestige and esteem in the eyes of the people increased. Subsequently an attempt was made by Chempan Poker on the life of G. Waddel, the then Superintendent of the Southern Division of Malabar. In the Company's records it was mentioned that Athen Kurikal and his brothers had committed many outrages and even attacked G. Waddel on his way from Manjeri to Oranpuram (72). Athen Kurikal was declared as an out-law and a reward of Rs. 5,000 was offered for his capture (73). On November 1, 1800, Captain Watson wrote to the principal Collector of Malabar to persuade the Raja of Kizhakke kovilakam of the Zamorin's family for sending 200 men to proceed against Kurikal who was collecting his followers to which the Collector replied that he was trying his best to reinforce him with men (74).

Next day it was reported that the Kurukkal fired on and killed several sepoys carrying ammunition to

(71) Logan, Treaties, etc.

(72) Diary of John Law, Assistant Collector of Ernad dated May 2nd, 1800 and February 2, 1801.

(73) Ibid.

(74) Principal Collector, Malabar Correspondence I, Political, 1800, Vol. 2388, pp. 11-12

Captain Watson and that Captain Watson was proceeding against him. The Commissioners called for a report from the Collector regarding the possibility of subduing Kurukkal and his followers with the help of the police and one or two battalions of the Company's sepoys that might be raised by Col. Bones ⁽⁷⁵⁾. Accordingly Captain Watson had been ordered to march against Kurukkal. Col. Bones was directed to spare as many men as he could for this service. The control of the Velatiri was taken over by the Collector himself. He was empowered to recruit as many soldiers as necessary for the maintenance of peace ⁽⁷⁶⁾. The Collector answering the Commissioners reported that the Civil authority could keep peace in the district provided sufficient military and police help placed at its disposal. A proclamation warning the people against joining Kurukkal was published*. The idea was to station a military force, for keeping a constant watch on Kurukkal so as he would be forced to retire to jungles stopping his depredations. If the English army was withdrawn, then it would become more difficult to quell him later on. By December, Captain Watson found it very difficult to

(75) Principal Collector, Malabar Correspondence I, Political 1800, Vol. 2388, pp 14-15.

(76) Ibid., pp. 15-20.

*Whereas Manjeri Attum Goorcul having committed a most daring and wanton act of aggression against the Honourable Company's Government in having fired upon a party of the Honourable Company's Sepoys escorting the property of Government, by having since assembled a body of Banditi and committed sundry acts in violation of the peace and good Government in Ernad and elsewhere, is now declared to be out of its authority and in consequence the Honourable Company's troops have been directed to act against him to the total extirpation of the said rebel and those of his associates, who after this public notice, shall continue to aid and abet him in his rebellion.

A reward of five thousand rupees will be given to the person or persons through whose means the said Goorcul shall be brought either to the Commanding officer of the troops in Ernad or the Civil authority there". (X. Logan, II, No. CCXXIV, p. 34).

dislodge the forces of Kurikkal who had seized Malappuram fort. Accordingly orders were issued to Captain Watson requiring him to march against Kurikkal with the forces that should be collected with the help of the Rajas ⁽⁷⁷⁾.

In March 1801 the Collector forwarded to Commissioners the details of evidence upon which he had confiscated the property of Kutti Athan for harbouring Kurikkal in the face of the proclamation forbidding it ⁽⁷⁸⁾. The Malabar Commissioners deputed Major Walker to the southern districts. He reported that the action taken against the Mappillas by Babar and Waddell were severe. Following Chempan Pokker was pardoned on his giving security ⁽⁷⁹⁾, for good behaviour* and Kurikkal was allowed the option of either living on the coast near Calicut or standing his trial for liability for causing the late troubles ⁽⁸⁰⁾.

(77) Principal Collector. Malabar Correspondence I. Political. 1800. Vol. 2388 p. 28.

(78) Ibid., pp. 25 and 26.

(79) Logan, Treaties, etc. CCXVI.

* We the undersigned do of our accord become sureties for the future good behaviour of Chembum Poker on the following terms:

1. Chembum Poker shall in future obey all orders given by the authorised servants of the Honourable Company, he shall in future faithfully pay his negadie due to the Sircar, and in all matters conduct himself as a peaceful good Kudian.

2. Chembum Poker shall not in future associate with thieves or those who disturb the peace of the country, he shall not surround the place of his residence with strong mud or stone walls; nor shall he cause armed followers to remain with him.

3. In the event of Chembum Poker conducting himself contrary to the above written terms, we, the undersigned, will seize and deliver up the said Chembum Poker to the Sircar, in failure of which within ten days each of us shall forfeit one thousand rupees to the Sircar.

This agreement is now signed by us in the Cutcherry at Thirurangady on the 31st of July 1800, 18th Karkadom 975.

Witness to the above

J. W. Wye, Collector, Local Judge and Magistrate of the Districts of Vellatre, Betutnad, Shernaad and Parpanad, dated 1st August 1800 (Logan II CCXVI, p. 237).

(30) Logan, Vol. I, p. 529.

In his Report John W. Wye the Collector of Southern Division of Malabar in 1801 remarks "that the tranquil state of country which was more so than ever would be contributed to the measures lately taken by Government against that rebel Kurikkal who in October last assembled more than 300 followers "all armed and chiefly with musquets who preferred it necessary to proceed to the most vigorous measures for their seizure" (81).

Chempan Poker who was pardoned on giving security of three persons was allowed to move freely. The sureties were (1) Arikode Mannad Kutty who was the father-in-law of Chempan Poker (2) Karavannil Athan and (3) Chemmani Moothara Nair (82). But the Commissioners received intelligence that Chempan Poker murdered two Kolkars and was indulging in unlawful activities against the Government. He and his sureties were required to give explanation for this behaviour. Chempan Poker pleaded that he gave orders to kill the Kolkars because they were bad characters. This did not satisfy the Company's officers. They required the Kondotti Thangal who was the divine leader of the Mappillas of Ernad and Valluvanad to help them for combing out Chempan Poker. Failed in this attempt the Commissioners directed the three sureties to forfeit the security furnished by them and also to imprison Arikode Mannad Kutty the father-in-law of Chempan Poker. A number of relations and members of his family were also arrested. It is reported that a number of women relatives of Chempan Poker also suffered imprisonment. But all these attempts did not help to

(81) Report—John W. Wye, pp. 13 and 16.

(82) Principal Collector, Political Malabar Correspondence Vol. 2389, pp. 26-28.

bring Chempan Poker submit before the Company's Officers ⁽⁸³⁾.

Meanwhile the Company's Government in Malabar had to face another grave threat caused by Pazhassi Raja in north Malabar. The Mappilla chieftains who had been continuously waging guerrilla warfare and defying the government authority found this as a great opportunity to organise against the English. Unni Moosa, Chempan Poker and Athan Kurukkal readily joined Pazhassi Raja in his heroic fight. It is reported by all officers that these rebels formed a major part in the fighting force of Pazhassi Raja. This confederation of rebel forces alarmed the Company's Government. From all evidence we see that war preparations were effectively made by the English as it was on an emergency. The Malayalee fighting force could not continue their fight as they had to face all kinds of difficulties in the regions of south and north Malabar. But from 1800 to 1802 Unni Moosa and others very successfully helped Pazhassi Raja to resist the English. But in 1802 Unni Moosa was shot dead along with many other rebels in an attack on the fortified house at Kaliparkil by Captain Watson's Kolkars ⁽⁸⁴⁾. In the same year Athan Kurukkal and his followers were surrounded in a house at Pattambi by Captain Watson's forces. After a heroic fight Athen Kurukkal and his followers laid their lives. The death of these two veterans weakened Pazhassi Raja, even though Chempan Poker was with him. But Pazhassi Raja and Chempan Poker could not continue their war against the English. Deserted by their followers and separated from many faithful supporters Pazhassi Raja lost his spirit and in 1805 he himself either committed

(83) For details see Palghat District Gazetteer.

(84) Letter from Captain Watson dated June 29, 1802 from the Malabar Supervisor's diary, Tamil Nadu Archives.

suicide or was killed by the English officers. Chempan Poker remained faithful to the Raja. In the skirmishes with the English troops he also fell along with his followers. Thus the widespread revolt that shook the very foundation of the nascent English Government in Malabar ended in the failure of the Malayalees.

All the landed property of these rebel chieftains and their relations who laid their lives fighting against the English were confiscated by the company ⁽⁸⁵⁾. John Wye recommended that "the lands of those people (Attan Gurukkal, Chempan Pokker, Unni Moosa, Hydrose and Pattola Sheik) being forfeited should be given to their original **Jenmkar**, who would thus be a sure support to the Government in that troublesome district"⁽⁸⁶⁾. The Company's policy in Malabar was to prevent any kind of union between the Mappillas and Nayars who were the most powerful sections of the society. One common feature that can be noticed in all these outbreaks is that the rebels always assassinated or made attempt to assassinate the Company's officers whether they be Englishmen or natives. Among the many revolts that occurred in the southern division of Malabar from 1835 a few are worth noticing.

On November 17, 1841 a large band of Mappillas estimated at two thousand set at defiance a police party on guard over the spot where some of the rebels in the early days of the same month were killed. These forces forcibly carried off the dead bodies of those rebels and interned them with honours at a mosque. Finding the position very vulnerable the English Company did not offer a fight on this issue but 12 of the ring leaders were later arrested and

(85) Kozhikode Archives—1883 R. Dis. No. 120 Proceedings No. 2359.

(86) John Wye—Report of the Southern Division of Malabar 1801, pp. 7-8.

convicted. All of them were transported for life to Andamans. Conolly, the Collector in his letter to Pycroft the Chief Secretary on 19th November, 1851 wrote so long ago as 1843 when the Officer Commanding of a detachment of 4 companies of sepoy, killed ten Mappillas in an open plain"⁽⁸⁷⁾. In August 1849 another mass movement was launched under the leadership of Athan Kurukkal who was a descendant of the late Kurukkal of whom much has been written.

Athan Kurukkal of Manjeri who as the ring leader of the revolt of 1849 was the grandson of the Kurukkal of the same name who was one of the chief leaders of the first Mappilla revolt of 1792-1805. He was a great sportsman and a good instructor in fire arms. He was also well trained in other physical feats like acrobats. W. Robinson reporting on the revolt of 1849 says that Athan Kurukkal "had no sort of ostensible means of livelihood except the fees collected for teaching the use of fire arms, the proceeds of sports and contributions in money he could collect from the various Nairs, Namboodiris and Mappillas who visited him"⁽⁸⁸⁾.

The Kurukkal who was declared an outlaw gathered his men in open revolt. It started from Pandalur. He was joined by Kunhi Koya Thangal, son of a priest of Thirurangadi who was highly popular among the people and esteemed by all. It was in August 1849 that the Kurukkal's party started their revolt by killing a kolkar at Pandalur. We have seen that the Karnopad of Mancherry who was the trustee of the Pagoda and the Kurukkal's family were hereditary enemies and in the revolt of 1784 the then Athan Kurukkal made a siege to the temple which was

(87) Letter from Conolly to Pycroft Nov. 29, 1851.

(88) Malabar Rebellion 1853-58 Vol. II, p. 19.

repulsed by Tipu's army. This feud had been continuing when in 1849 the present Athan Kurukkal rose in revolt against the English. The Karnopad helped the Company's government and he became the first target of the rebel force. On August 26, 1849 which was a Sunday the party before day break started from Arikode for Manjeri. They however made a detour by the Marat Namboodiris Illam where Nelangara Ali who was accused number 8 in the revolt had to settle an old score in connection with his tenancy. Robinson writes that "the onslaught on the Illam of the Marat Namboodiri seems to have been made to gratify the private animosity of one of the party Nelangara Ali, whose father Komu held till 1846-47 thousand paras otherwise 12.5 acres of land from the Marat Namboodiri's property under a mortgage donor of 100 fanam (Rs. 28 As. 9 ps. 1) and paying 100 para of paddy as rental. Payment having fallen into arrears a suit was brought to cancel the mortgage and oust Komu from possession, and a decree was passed accordingly in 1846-47. However an amicable arrangement was effected and Komu retrained possession as simple tenant at will (Verumpattom) paying 150 paras of paddy as rental. Last year also Marat Namboodiri endeavoured to raise this rental to 10 para per annum. Since this there has been no cordiality" (89). As we have discussed early the real cause for the outbreak of Mappillas was agrarian in nature, the revolt of 1849 also comes under the same category. After murdering the Namboodiri they proceeded to Mancherry and on 27th, Unnikrishnan Nair a bata pcon and a brother of the former amsom Kolkar of the revenue Kut-cherry was also murdered. The party entered the fortified temple of Manjery but did not hurt any individual there except one priest who opposed their

(89) *Malabar Rebellion 1853-58* Vol. II para 49.

entry. Army was alert and the English troops from Malappuram arrived partly on Sunday and partly on Monday morning. But the army finding that the stand of the rebels was very strong did not take any action and waited for reinforcements to the troops. The first attack was repulsed by the rebels.

Major Dennis hearing this alarming news drew his men for an open battle. In his report of September 5, 1849 he describes vividly the untiring spirit that was shown by the rebels. He says "after firing of their match locks, they took to their war knives, swords and spears and yet struck down to the ground, renewed the fight on their knees by hurling their weapons at the faces of our men and it continued until literally, they were cut to pieces..... In the space of half an hour the enemy was annihilated leaving 64 dead, their bodies lying close to each other, exhibiting most dreadful wounds, some having received four or five musquets bolts, besides bionet stabs"⁽⁹⁰⁾. About the same battle the District Magistrate in October 12, 1849 made another remark on the desperate courage shown by the rebels. He writes "one of the men had his thigh broken in the engagement in which Lt. Wye was killed. He had remained in all the agony attended on an unhealed and unattended wound of this nature for seven days; yet there he was at the time of the fight, hopping on his safe leg to the encounter and only anxious to get a fair blow on the infields err he died"⁽⁹¹⁾. The dead bodies of the killed were thrown into a dry well in the garden lying in the south of the Walluvanad taluk Kutchery at Perinthalmanna ⁽⁹²⁾.

(90) The names of those who dead in the fight is given as Annexure I in the end of the Chapter.

(91) Report, Oct. 12, 1849.

(92) Logan, Vol. I, p. 561.

In July 28, 1851 District Magistrate Conolly reported that a band of Mappillas who had gone towards Thirurangadi Thangal returned with the intention of committing unlawful acts. This apprehension did not fall short when Krishna Panikkar who was the government headman was killed by a band of Mappillas. His elder brother Kaparat Krishna Panikkar who was the then government headman was also murdered by Mappillas in 1843. It was after the death of his brother this headman succeeded him. Conolly reported that considerable excitement existed in Cheranad and surrounding district ⁽⁹³⁾. But this did not create a widespread revolt as the Government was able to bring the culprits under law.

But the revolt of August 22, 1851 was of great consequence. A large number of Mappillas assembled with fire arms and swords. The English forces sent from Malappuram were repulsed by the rebels and met with a signal defeat. Collector Conolly, in his telegram to Officer Commanding, Capt. Rhodes states "I have just received an express from the interior from which I learn that the detachment of the 29th NI which went out to attack a band of 40 Mappilla fanatics who have taken up a position in a native house at Kulathoor in the Valluvanad taluk have met with a complete disaster. Under this circumstance I have the honour to request that you will march with such a force as you may deem needful without least possible delay" ⁽⁹⁴⁾. The Mappillas pursued the fugitives and cut down as many as they could. Reinforcements were sent from Calicut to encounter with the rebels. In the second engagement on

(93) Conolly, Magistrate of Malabar to T. Pycroft, Secretary to Government No. 31/1851 July 28, 1851.

(94) Telegram No. 1719/1851, dated August 25, 1851, Mappalla Rebellion 1848-52, Vol. I.

August 27, four European soldiers and one Indian Subaidar were killed. But in the final round up all those who were directly connected with the revolt were shot down by the English army. Even Achatodyil Attan Moyi, Pottayil Semannu Musatine and Madari Kunjammud (brother in law of Athan Kurukkal) were convicted on a charge of composing a Mappilla song on the revolt of 1849 which was considered seditious ⁽⁹⁵⁾.

In the report sent by Collett, the District Magistrate to Conolly the causes for the revolt and the atrocities done by the rebels are narrated.

1. "On the present occasion, undoubtedly, the immediate cause of the outbreak was the hatred entertained to the first victim Kutumparambatha Komu Menon. He was a man of considerable wealth and still greater influence, as he was the head Kariyastan or servant of the third Walluvanad Raja, with whom he was very high in favour. Like too many of his caste he was addicted to intoxication, and both his drunken and sober hours, his behaviour to those about him generally very overbearing. To the Mappillas he was frequently abusive, and generally on the ground of their religious prejudices. On account of this conduct, he was early in 1845, turned out of the situation of Adhighary or headman of the parish of Mangada ⁽⁹⁶⁾.

2. "Kadakkottil Namboodiri was a big landlord and held lands at Pallipuram. He was also an uralar of a temple. He was another victim ⁽⁹⁷⁾.

(95) Conolly to Pycroft, November 29, 1851.

(96) Collett to Conolly, September 20, 1851, para 17.

(97) Ibid., para 22.

3. Another, the Perampally Namboodiri was murdered by the Mappillas in 1843 ⁽⁹⁸⁾.

4. The reason for murdering Mundangara Rariyachan Nair was that he was the great friend and companion of Komu Menon ⁽⁹⁹⁾, the first victim.

5. The late Kulathur Warriar was one of the leading men who held large landed property. He was adhikhari of the place having considerable influence. He evicted 15 Mappilla tenants. Warriar declined to give Jenmam right to a small plot held in Kanam by a Mappilla who wanted to erect a mosque. This was the immediate cause for his murder ⁽¹⁰⁰⁾.

In the report Collett writes that "not only were the members imprisoned the whole of the transactions of the Warriar Family with their numerous tenants and debtors carefully destroyed after the Warriar's death but all the valuable property was plundered" ⁽¹⁰¹⁾.

The records prove that the number of outbreaks between 1841 to 1851 was eight. The number of Mappillas involved, all of whom with one exception had been killed by the military was 128. The number of Hindus murdered by them was 21. The loss of government force was 23—both Europeans and Indians—and 34 wounded ⁽¹⁰²⁾.

Such occurrences became common in almost every month and the District Magistrate Conolly suggested that a Commission should be appointed to ascertain the question of Mappilla disturbances generally. This was accepted by the Government and a

(98) Collect to Conolly, September 20, 1851, para 23.

(99) Ibid., para 24.

(100) Ibid., para 28.

(101) Report para 10.

(102) Minutes of Consultations, February 17, 1852, para 4.

Commission was appointed on February 17, 1852. He was specially asked "to consider whether with reference to the position of Hindus and Mappillas in their relation of landlord and tenant, mortgager and mortgagee, any measure seemed to be necessary for defining the landed terms of the country, and placing them on a better footing"⁽¹⁰³⁾. Strange the Special Commissioner submitted his Report on September 25, 1852. Strange examined the circumstances that led to the 31 revolts of these periods and came to the conclusion that only seven cases were related to agrarian disputes⁽¹⁰⁴⁾. All others were aimed at paralyzing the government. He suggested that a policy of repression should be adopted to prevent any further outbreak. Though Strange was convinced at least in seven cases that the eviction of the Mappilla tenants by the **Jenmis** and such other provocative oppression were the underlined causes which was deep rooted in the soil of Malabar, he was not prepared to countenance the agrarian cause for the outbreaks. Therefore instead of giving some sort of relief to the grievances of the Mappilla peasants his recommendations simply aggravated their problems.

In February 1852 itself the Collector Conolly reported that 10,000 to 12,000 Mappillas, a great number of whom were armed men, prepared for a revolt with the blessings of Syed Pazl Pookoya Thangal of Thirurangadi.

On the strength of this report the Thangal and his family, companions and servants numbering 57 were transported to Arabia. This was a signal for

(103) Correspondence of Mappilla Outbreaks in Malabar for the years 1849-53 p. 509.

(104) Correspondence regarding the relation of landlord and tenant in Malabar 1852 p. 8.

widespread agitation. Nearly 7,000 to 8,000 men collected showing their strong signs of grief on their departure. But no untoward incidents had happened immediately after this. But ominous clouds of hatred against the English rule were becoming thicker and thicker in the already dark horizon of Malabar. The people of Thirurangadi and its suburbs did not forget the transportation of Abu Fazal son of Ibnu Syed, their divine priest and leader. In September 1853 Pycroft wrote to the Secretary to the Government that the Thangal who was residing partly in Arabia and partly in Constantinople had reached the city of Jeddah and reports received by him show that Thangal intended to return to Malabar. Instructions were given to prevent him from returning to India⁽¹⁰⁵⁾.

On the recommendation of T. Strange, the Special Commission, new legislative measures were taken by the Government to effectively check the frequent revolts that occurred in Malabar. The measures were not corrective but oppressive. They enacted special legislations for the Mappillas. The Mappilla Outrages Acts of XXIII and XXIV of 1854 and XXV and XXX of 1859 were aimed at suppressing the Mappillas with an iron hand. Those Acts gave power to the Collector and other officers to declare martial law throughout Malabar or part of the district according to the situation. The Act XXIII gave power for imposing collective fines on localities and confiscating properties of Mappillas convicted or charged with outrages. The bearing or possessing of arms including knives were made illegal. Article I of Act XXX of 1859 empowered the English officers to penalise the Mappilla peasants of arms refusing to deliver up

(105) Letter—Pycroft September 10, 1853.

the offender⁽¹⁰⁶⁾. Under the provisions of these Acts Conolly the Collector started collecting war knives and fire arms from Walluvanad and other Mappilla pockets. War knives, guns and other lethal weapons numbering 7,561 was thus confiscated by Conolly.

These oppressive measures really aggravated the situation. On September 11, 1855 the most cruel and daring murder was committed by a band of Mappillas who entered the residence of Collector Conolly and brutally massacred him in the presence of his wife. Collett reporting to the Chief Secretary graphically described the incident which is given in Appendix II to this Chapter⁽¹⁰⁷⁾.

The rebels escaped unhurt. The culprits were those who had escaped from the jails and hid themselves for nearly a month and a half when they decided to try their risky game on the life of Conolly, the Collector of Malabar. The details of their movements and the manner in which they were handled are given in the Appendix referred to above. A reward of five thousand rupees each was declared by the government for the capture of these three or four murderers of Conolly. Various causes have been put forward by later writers for the murder of Conolly but the most probable of them was the enactment of Mappilla outrages Acts and the desire of the rebels to take revenge on the transportation of Syed Fazl, the Thangal of Thirurangadi Mambram mosque. Following this brutal murder of the Collector of the district of Malabar a number of rebels and suspected persons were rounded up. The pitiable predicament of the Mappilla Community of Malabar under such circumstances can very well be imagined. It was

(106) Act XXX, 1859, p. 8.

(107) No. 37A, Sept. 21, 1855.

only after one year the culprits were caught but the total number of persons convicted in the 24 cases connected with this was 164. Of these fourteen were women and one, a boy⁽¹⁰⁸⁾. Of the 164 persons accused 16 had died in the prison and 36 were acquitted. Among the acquitted there were five women. As regards the 92 persons 8 were given simple imprisonment, among whom were seven women. The rest amounting to 84, the magistrate recommended to banish them for various terms from three years to life. Those who were punished for life were 20, all of whom were men. The punishment meted out by the rest were two punishment for 21 years, fifteen for 14 years, seven for 10 years, twenty-one for 7 years, six for 5 years, two for 4 years and eleven for 3 years. The actual assassins of Conolly were murdered in an encounter with the English forces. All kinds of oppressive measures were vigorously undertaken by the government. Collective fines of the following Amsoms were imposed :—

		<i>Rs.</i>	<i>As.</i>
1.	Nemmeni, Walluvanad taluk ..	1,887	8
2.	Kanavala do. ..	1,951	
3.	Kalpakan cherry, Palghat taluk ..	16,981	
4.	Kamma na do. ..	1,869	
5.	Vadakumpuram do. ..	1,991	
6.	Talakad do. ..	1,842	
7.	Koduvayur do. ..	3,003	
8.	Cutcherry, Calicut taluk ..	1,317	
9.	Kadavur do. ..	512	
	Total ..	38,331	8

(108) T. Clarke, Magistrate of Malabar to Pycroft, Chief Secretary to Government, February 25, 1856.

Mrs. Conolly was given a net proceeds of the Mappilla fine amounting to Rs. 30,936 As. 13 ps. 10⁽¹⁰⁹⁾

"It will be seen" wrote T. Clarke, "that Syed Mohamed Rayman Hydrose a man of some pretensions to sanctity and claiming to be the relative of Syed Fazl the ex-patriated Thangal of Thirurangadi, states that he visited in August last for 10 days the tomb of the late Syed Alibi Thangal the father of Syed Fazl and that he maintained correspondence with his ex-patriated relatives. There is a strong feeling abroad here that Mr. Conolly's murder is attributed to his having recommended the ex-patriation of the Tirurangadi Thangal and the murderers avowed that it was to avenge this act that they were impelled to seek his life" ⁽¹¹⁰⁾. From the above it is quite evident that the Mappillas of Tirurangadi, Malappuram and other places had great indignation against the transportation of Syed Fazl Pookoya Thangal. The Thangal himself after reaching Arabia went to Constantinople and tried through the good offices of the rulers of Turkey to come back to Malabar. Failing in his mission he went to Egypt and there also he made most sincere attempts to return to India. The English officers were very keen to stop him there, and prevent him from entering into Malabar. At the same time Abul Fazl was in regular correspondence with all his relatives and friends in Malabar. These were also viewed by the Malabar officers with suspicion. A number of people both men and women were required to furnish security for good behaviour on the basis of their connections with the Mambram Thangal.

(109) Logan, Vol. I, p. 576.

(110) T. Clarke, Magistrate of Malabar to P. Pycroft, Chief Secretary to Government, Judicial Department, No. 62, November 21, 1855.

In 1857 a revolt occurred in South Malabar in connection with the eviction of a tenant by a **Jenmi**. This was synchronised with the famous Indian Revolt of 1857. Therefore the Company's Government in Malabar was very vigilant. A number of people were required to give security for their future good behaviour. Under the Malabar Outrages Act, seven persons were deported, four in 1857 and three in 1858 to Andamans from Valluvanad Amsom. The reason assigned for the deportation of the Mappillas from Valluvanad was that one of them had purchased a piece of land and built a mosque in the place where a number of Mappillas were shot dead in the revolt of October 19, 1843. They started holding annual festival in the mosque in honour of the martyrs ⁽¹¹¹⁾.

In 1860 and 1864 there were armed revolts at Melmuri. A collective fine was imposed on Melmuri amsom amounting to Rs. 20,037 and a number of rebels were deported to Andamans and Botany Bay. In September 1865 six persons were deported from Nenmeni amsom of Valluvanad taluk. The rigorous measures that were undertaken by the Government were not only to impose collective fines on the amsoms and the neighbouring villages, where the revolt took place, but also to harass wealthy Mappillas all over Malabar if there was any outbreak. The Hindus were also required to keep a watch over the developments of their respective amsoms and report to the authorities concerned. It is a matter of great concern that in spite of all these measures, outbreaks burst out at Paral of Valluvanad taluk in which there was an open battle between the army and the rebels. In the fight eight rebels were killed and many wounded. The amsom was fined for Rs. 42,000. After this fight a number of people were transported for life from their native amsoms.

(111) Logan Vol. I, p. 577.

In 1873 another revolt took place at Kulathoor in which a number of people were shot dead ⁽¹¹²⁾. Many were transported to Rajamundri in Andhra Pradesh and were imprisoned there. Before the outbreak of 1879 some of these prisoners of Kulathoor revolt sent some money to their relatives and also a war-song composed by them which was found by the authorities as seditious.

In 1877 a similar revolt occurred in Paral itself in which hundreds of people were rounded up and most of them were deported. Two ring leaders were transported to Mecca for life. In June 1879 another revolt took place at Paral amsom in Valluvanad taluk ⁽¹¹³⁾. Those convicted in this revolt were mostly related to those who died in the Kulathoor outbreak of 1873. The second Class Magistrate of Valluvanad in his Report dated June 24, 1879 writes "Of the seven (Convicted in the 1879 revolt) not only Kunji Moidu is related to the said prisoners of 1873 but there are three others related to them namely (1) Changath Kunjali, (2) Kodungattil Bava and (3) Karakodam Hydrose. They had money remitted to them from Rajamundri and also a song ⁽¹¹⁴⁾. Acting upon this report the Chief Secretary ordered that those who were in the Rajamundri jail should be transferred to Nellur Jail and monthly allowance given to the prisoners should be reduced ⁽¹¹⁵⁾. Again in the Melathur amsom Valluvanad taluk there was a serious outbreak on September 10, 1880. It started with the murder of a local **Jenmi** ⁽¹¹⁶⁾. It seems that the cause of the outbreak was

(112) Special Commissioner's Report, para 290.

(113) Report—Valluvanad Second Class Magistrate June 24, 1879.

(114) Ibid.,

(115) C. G. Master, Chief Secretary, G. O. No. 2405, Judicial Department, November 28, 1878.

(116) Orders—October 1880, No. 2500—R. Davidson, Chief Secretary

agrarian discontentment. A number of leaders were shot dead and the Government ordered that the following seven persons should be deported for life, viz., (1) Pottayil Ahmed Mussaliar, (2) Karakodam Moideen Kutty, (3) P. Androse, (4) A. Kunjali, (5) A. Moideen, (6) C. Ahmed Kutty and (7) P. Mohammed Kutty. All of them belonged to Melathur amsom ⁽¹¹⁷⁾. A large number of people of the locality who was suspected to have some sorts of relation with the rebels were required to furnish security for their future good behaviour. The whole amsom was fined for Rs 8,000 of which Rs. 500 was distributed for those who helped the army and the balance was set apart for developing the resources of the Melathur amsom ⁽¹¹⁸⁾. The then District Magistrate William Logan in his letter, dated December 17, 1880 suggested that at the rate of 50 per cent of the market value of the property belonging to P. Mohammed Kutty would yield at an estimation about Rs. 6,000. The balance of Rs. 2,000 of the collective fine of Rs. 8,000 Logan suggested that the wealthy Mappillas of the amsom should be made liable to make up the imposed fine.

When law and order broke down in many parts of Malabar and oppressive measures taken by the Government found ineffective the Madras Government finally decided to appoint a Commission to go deep into the root causes of the frequent rebellions in Malabar. W. Logan, the renowned scholar and Collector of Malabar for nearly two decades then was appointed as a Special Commission. Logan submitted his Report in 1881. It is called the 'Malabar Special Commissioner's Report'. It is a most valuable document that throws much light on the land tenancy of Malabar and

(117) G&M. Wältier, District Magistrate to the Chief Secretary, dated October 5, 1880, No. 2732.

(118) G.O. October 1880, No. 2500, R. Davidson to the Chief Secretary.

is highly appreciated even to the present day. It was Logan that many touched the root cause of the Mappilla discontentment in Malabar diving deep into the questions of agrarian problems. He had collected a lot of materials for his study and his Report leaves no doubt as to the causes for the peasant unrest in Malabar as purely agrarian which was in fact the creation of the early English administrators who misconstrued the terms **Kanam** and **Janmam**. We have given sufficient explanation as to how the agrarian relations were completely upset in Malabar with the reinstatement of the late **Jemmies** and the **Rajas** when the Company took over the Government in Malabar. But the findings of Logan though cent per cent correct could not be implemented at that late hour. Therefore only some ameliorative measures recommended by him were accepted by the government and restrictions were made in evicting the **Kanamdars** from their properties. But these methods did not give any guarantee to the Mappilla peasants who were very much oppressed by the landlords and also suspected by the government. Therefore the revolts frequented.

Next scene of outbreak was at Malappuram on the morning of June 18, 1884. Though it did not take a serious turn owing to the timely action of the military the persons involved were deported, for life. These six persons were Abdul Rahiman Kunju, Kunju Kader Poker, K. Koyamu, K. Mohammed, A. Moideen Kutty Kurikal, and P. Kunju Moideen Kurikal. The Keezhmuri amsom was fined for a sum of Rs. 15,000. C. A. Galton, District Magistrate of Malabar wrote to the Chief Secretary the mode of imposing collective fine thus "as to the amount of the fine to be imposed.....the value of the property belonging to Mappillas in the Keezhmuri amsom as nearer Rs. 50 to 60 thousand and that if the property

held in other amsoms be included the total will be about Rs. 75,000. On the last occasion all the property owned by the Mappillas in the amsom where the owner was resident or non-resident and all properties outside the amsom belonging to Mappillas resident within it was held liable to the fine and I think this is the correct procedure. I would fix the fine at Rs. 15,000 which is 20 per cent of the value of the property if the present estimate be correct" (119). It can very well be seen that the tyrannical measures adopted by the authorities were ruthless suppression of the Mappillas instead of looking deeper into the roots of this discontentment and widespread agitation. It was the policy of the English Government that made the situation still worse.

Another serious threat to the English was made at Thrikkalur amsom near Malappuram in June 1884. The army was forced to march against the rebels, and it was after a day and night battle that the rebels were quelled. After the battle 12 dead bodies were taken out. Following this serious outbreak hundreds of Mappillas were rounded up and were either transported to Andamans or confined to jails in different parts of India for long term imprisonment. In the same month itself there was another revolt at Keezhnuri amsom. A collective fine of Rs. 15,000 was imposed and a number of people were transported to different parts of India. In all these cases the properties of those who were convicted were completely confiscated. Hundreds of rebels were deported from Malappuram and other affected areas. Their properties were confiscated and relations were fined. In 1885 similar occurrences were reported by the then Collector William Logan from Malappuram, Ponnani

(119) C. A. Galton to the Chief Secretary, dated September 14, 1884, No. 4256.

and Valluvanad. In all these places properties of the rebels and suspected individuals were confiscated. A search was made in Mappilla localities and 17,295 arms of which not less than 7,503 firearms of different kinds were confiscated from these areas ⁽¹²⁰⁾. In the Ponnani outbreak 17 people were shot dead and the Amsom was also fined for Rs. 23,688. It was ordered that the levy of fine under the Mappilla Outrageous Act should be collected from the Mappilla residents alone. The property of the individuals who were implicated in the revolt and convicted by the court were declared escheat. In the Pandikkad revolt of 1884, 32 Mappillas were shot dead and the amsom was collectively fined ⁽¹²¹⁾. In May 24, 1894 the Mappilla peasants of Mannarghat revolted after killing a Nambudiri Jenmi ⁽¹²²⁾. The fight that ensued resulted in the complete rout of the rebels. H. Harlet, the District Collector in his letter to the Chief Secretary enumerates the names of 31 dead ⁽¹²³⁾. The dead bodies of the Mappillas were escorted to Angadipuram by the special police and publically burnt in the precincts of the sub-jail ⁽¹²⁴⁾. The names of those dead are appended to this Chapter as Appendix III. Wandur became another scene of an appalling tragedy in the year 1896 where a great revolt took place. After the battle 99 dead bodies of the rebels were recovered ⁽¹²⁵⁾. It was reported by the Chief Secretary, J. F. Price that when the dead bodies were burned only 25 had been identified ⁽¹²⁶⁾. A. N. Winterthorpe, Member, Board of Revenue in an enclosure to his letter to the Chief

(120) Logan, Vol. I, p. 592.

(121) G.O. 502, Judicial Department, dated March 11, 1896.

(122) Ibid.

(123) May 24, 1894, No. 1267, Judicial.

(124) Minutes—p. 427.

(125) No. 1567, Judicial September 10, 1896.

(126) Ibid.

Secretary gives the names of persons died in this revolt which is appended as Appendix 'IV' to this Chapter ⁽¹²⁷⁾. Fawcett, the Superintendent of Police in his report gives a detailed history of the events from 1894 to 1898 wherein a number of outbreaks took place in Valluvanad, Palghat and Ponnani taluks. In his statement, he gives a list of 336 persons who were charged with criminal conspiracy and treason and the sentence passed on them. It also gives the names of villages where these rebels belonged ⁽¹²⁸⁾. The following four causes for the outbreak of 1896 were given by the accused:—

1. The new converts were forcibly taken back by the Hindus.

2. A Niskkarapally (mosque) was pulled down.

3. Women were tortured after the outbreak of 1892.

4. Jenmies gave melcharths over the heads of poor tenants ⁽¹²⁹⁾.

Two of the gangs destroyed at Manjeri on March 1, 1896, two were boys of 12; sixteen were between 14 and 16; twelve were between 16 and 20; fifty-two were between 20 and 30; ten between 30 and 40; five were between 40 and 45; and two were about 50 ⁽¹³⁰⁾.

On the bodies of two killed at Manjeri were found two Mappilla song books. One of them entitled the

(127) No. 1567, Judicial, September 10, 1896, List 'A'.

(128) List 890, Judicial, May, 22, 1898.

(129) J. Hewetson, District Magistrate to the Chief Secretary, May 1, 1896, para 7.

(130) J. Hewetson, District Magistrate to the Chief Secretary, May 2, 1896, para 38.

history of the martyrs of Malappuram composed in a very poetical language by Ottuparakkal Alingalkandi Mayankutty Vaidyan ⁽¹³¹⁾.

After this the following decisions were taken by the government to improve the conditions of the Mappillas and the Mappilla localities with a view to preventing future revolts: (1) Expeditious actions should be taken to introduce tenancy law in Malabar as recommended in para 53 of Winterbotham's letter of May 5, last, to prevent agrarian grievances: (2) More Mappilla schools should be opened in the affected areas. Mappillas should be included among the backward classes—After the outbreak of 1894, a sub-inspector of Mappilla schools and two inspecting school masters were appointed to supervise the Mappilla schools and a number of primary schools intended for Mappillas exclusively were opened there, (3) Another important measure adopted by the government was to construct a network of roads in the Mappillas areas that come under the present Malappuram district. The cause for the frequent rebellions in these areas was mainly due to its separation from the rest of the country. It was therefore proposed to repair bridges on roads from Tirur to Malappuram and Manjeri to Mannarghat. A road from Kutlangadi ferry near Malappuram to Pandikkad via., the Pandalur hill, another from Pandalur to Pandikkad and a third from Pandalur to Mudikode were constructed. It was requested to the Public Works Department to take up urgently the works of construction of roads (1) from Melathur through Karuvarakundu to Kalikavu and there to Nilambur, (2) from Kanniparamba to Arikode via. Trikkalliyur and from Pandikkad through Tirur to Karuvarakundu ⁽¹³²⁾. Again in the years 1915 and

(131) J. Hewetson, District Magistrate to the Chief Secretary, May 2, 1896, para 41.

(132) Minutes on the Reports of Mappilla Rebellions of February and March 1896.

1919 the organised gangs of Mappilla peasants defied the government and took up arms. In the revolt of 1915, the then Collector of Malabar and the author of Malabar Gazetteer, C. A. Innes was ambushed on his way from Karuvarakundu at Pattikkad and narrowly escaped with his life ⁽¹³³⁾. In his telegram to the Secretary to Government, the Joint Magistrate gave this alarming news in these words. "Serious outbreak Karuvarakundu. Five men ambushed Innes this morning. Gun missed fire. Innes had miraculous escape. Innes, Hitchcock and Elliot, pursued Mappillas all day in two parties without success. Number of rioters now reported to be eight with four guns. Full report will follow" ⁽¹³⁴⁾. Next day in the ensuing fight at Alanallur temple four Mappillas were killed, 8 were severely wounded and one was captured ⁽¹³⁵⁾. A number of people were required to furnish security for good behaviour and a large number were deported from the district. Variankunnath Kunjahammed Haji, Parakkadan Kunjahammed Haji and Ahamed Kutty Musaliar were among those arrested in this connection. Kunhammed Haji was the famous Khilafat leader and Khilafat government after the 1921 revolt ⁽¹³⁶⁾. C. A. Innes himself narrates the last scene after the rebels were shot. He writes "in the upper room (Alanellur Ayyappankavu temple) we found the bodies of three fanatics lying in a pool of blood. They were identified as Cholasserri Syedalikutty, the man who shot at me and who seems to have been the leader of the gang, Ottupara Kunhalan, and Kundil Moideenkutti—Below in the open ground in front of

(133) C. A. Innes, Malabar District Gazetteer, p. 55.

(134) Telegram, Manjeri, dated February 27, 1915.

(135) Telegram, dated March 10, 1915 No. 288 .

(136) Letter C. A. Innes, to the Secretary to Government Judicial Department, dated March 24, 1915.

the gate house two others were lying, neither dead but both horribly wounded. One Cholasseri Moideen, the man who leaped down the road with a sword, died half an hour later. The other Thangayattil Alavi, is still alive in the Manjeri hospital and is likely to survive. Three guns, some ammunition a section of swords, and knives and a few annas in cash were recovered from the gate house and the bodies" (137). The bodies of the four rebels were burnt at Alanallur (138). But Variankunnath Kunhammed Haji and others who were arrested on the ground of a seditious letter alleged to have been written by the former were released by the order of the Secretary to Government, in September 1915 (139). The fear prevalent among the community regarding the suppression of the government can well be understood when we read the report of C. A. Innes himself. He writes "the local Mappillas on the whole have behaved well and gives a substantial assistance in bringing down the out-laws" (140). When the organised attempts became impossible they turned to guerilla warfare. A lot of dacoities were committed in Wandur, Malappuram, Kalikavu, Kariavattam and Elankar (141). Stray incidents of murder also occurred in many parts. Thus law and order problem remained unsolved in Malabar. In 1919 a gang of young Mappillas fought against the English force and were all shot dead at Malappuram.

(137) C.A. Innes, to the Secretary to Government, Judicial Department, dated March 29, 1915.

(138) Mappilla outbreak of 1915—Appendix VI.

(139) Order No. 2080, Judicial, dated September 3, 1915.

(140) C. A. Innes, Malabar District Gazetteer, p. 55.

(141) C. A. Innes, Letter to Secretary to Government, Judicial, dated March 29, 1915.

NATIONAL MOVEMENT

It was only after the first decade of the present century that the Indian National Congress started functioning in the erstwhile Malabar district. In the beginning it was not an active organisation. But with the starting of the Home Rule League in 1915 the Congress Organisation became alive. K. P. Kesava Menon, C. Kunju Raman Menon and others actively participated in the organisation. The first convention of the Malabar District Congress Committee was held at Palghat in 1916 under the presidentship of Annie Beasant. A number of resolutions were passed in the two-day convention requesting the Government to turn their attention for the improvement of the area and also requesting them to redress the grievance of the tenants, in Malabar. In the Palghat conference both **Jenmis** and **Kudiyans** joined together to highlight their grievances. It aroused great enthusiasm among the people and was a great impetus to the national movement in Malabar.

The next two conferences were held one at Calicut in 1917 and another at Tellicherry in the succeeding year. Sir C. P. Ramaswamy Aiyar was the president of the former and Mir Azad Alikhan Bahadur was the president of the latter. In 1919 the Pradesh Congress Convention was held at Badagara. The speeches made in the conference were all against the despotic and tyrannical attitude of the British in India. The conference passed a number of resolutions demanding to withdraw the Rowlat Act and the Mappilla Outrageous Acts. It also through a resolution supported the Satyagraha effort by Mahatmaji demanding the repeal of the Rowlat Act.

The Fifth Convention of the Malabar District Congress was held at Mancherri. Nilambur Manavedan Thirumulpad was elected as the Chairman of

the reception committee, in a preliminary meeting held at the public library under the presidentship of Rao Bahadur Krishna Varma Raja. The committee decided to invite Kasturi Ranga Iyengar for presiding over the convention which was scheduled to be held in April 1920. The Mancherry Conference was an important event in the history of the National Movement for many reasons. First of all this was the last District Congress Convention held in Malabar. Secondly the conference was attended by the Home Rule League leader Annie Beasant who was against the non-co-operation movement proposed to be started by Mahatmaji and Ali brothers. The delegates who attended the conference were sharply divided into two groups of supporters of non-co-operation and Mahatmaji and those of co-operation and Annie Beasant. Another feature of this conference that gives importance to it was that a number of Mappilla delegates from different parts of Malabar also actively participated. **Jenmis** and **Kudiyans** irrespective of their social position attended the conference as delegates. Thus by all reasons the Mancherry Conference was very important in shaping the political life of Kerala. Its importance becomes more vital when viewed against the then political situation in India. It was the time when the Rowlat Act was passed and the bloody massacre was enacted at Jalian Wala Bag. All over India there were protests against this black law and the tyrannical butchery at Jalian Wala Bag. The Muslims of India all over protested against the Khilafat injustice done to them and were very much disappointed when their leaders Shaukat Ali and Mohamed Ali returned empty handed without obtaining success from England. First and second All India Khilafat Conferences and the Khilafat Conference of Madras Presidency unequivocally made it clear that the Muslims of India would in

any way be prepared to co-operate with the Government either in the provincial assemblies or join in the government. The burning political situation thus obtained in India made by the Mancherry Conference more lively. Both the protagonists of Non-co-operation and co-operation canvassed vigorously to enlist support from the delegates to follow their line of action. Annie Beasant and others tried their best to prevent the conference passing a resolution supporting the non-co-operation movement.

All leaders reached Mancherry a day before the Conference, Mancherry Rama Iyer who was a well-known advocate and social worker was one of the important persons who made arrangements for the success of the conference. Annie Beasant, K. P. Kesava Menon, A. Rangaswamy Iyengar and K. Madhavan Nair were other important personalities. S. Kasturi Ranga Iyengar was the President of the Conference. Among the **Jenmies** the names of Cheriyyettan Raja of Kozhikode, Eleya Raja of Nilambur, Mooppil Nair of Mannarghat and Udaya Varma Raja of Mangada, and K. C. Veera Rayan Raja were worth remembering as the delegates of the Conference (¹).

Barrister A. K. Pillai who wrote the History of Indian National Congress in Kerala writes that there were more than 1300 delegates. The delegates were sharply divided, into nationalist group and home rule supporters. The nationalists pleaded for the total rejection of the Montague-Chelmsford Reforms Act of 1919 and called upon the Indians for Non-co-operation with the government. They demanded **Sampoorna swaraj** for India and proclaimed that Indians are ripe to handle independent responsibility of a sovereign state. They also condemned the police raj

1. Barrister A. K. Pillai, Keralayum Congressum, Chapter III.

and the tyrannical oppression let loose by the English against the nationalists. The nationalists were of the opinion that the Conference should adopt a resolution unanimously supporting Mahatmaji and the non-co-operation movement. On the other hand Annie Beasant and others of her following opposed them on the ground that the proposed constitutional reforms were a first step to train the Indians in democracy and administration. Thus both parties conducted public meetings separately to obtain support from the delegates and the public for their respective causes. The conference passed a number of resolutions demanding freedom of press and movement, repeal of Rowlat Act and Arms Act. They also demanded through a resolution to stop the corporal punishment inflicted upon the convicts. Other demands were to fix the wages of the factory and plantation workers, to stop the practice of employing children in the factories and to repeal the Planters Labour Act which was against the labour interest. All resolutions were passed unanimously.

But there were heated discussions and controversy over the other three important resolutions adopted by the conference. They were (1) Khilafat Injustice resolution, (2) resolution regarding Administrative Reforms, and (3) the resolution on the Agrarian Reforms of Malabar. At the request of the delegates the first resolution that came up for discussion was the one on Khilafat. It was felt that the British Government broke their solemn promise given on the floor of the commons to the Muslims of India as regards safeguarding the interests of Turkey and the Muslim Caliphate after the successful completion of the war. The members called this as a great injustice done to the Muslims and to call upon all people irrespective of communities to rally round the national leaders for getting this injustice removed. They appealed especially to Hindus of India

to join hand with the Muslims, thus showing solidarity and national awareness for a common cause. The resolution was moved by Komu Menon and supported by Sundara Iyer. Apart from showing solidarity to the cause of Muslims the resolution called upon the nationalists to co-operate with national leaders for non-co-operation movement, to get the injustice undone. Annie Beasant opposed the latter part of the resolution viz., support given to the non-co-operation Movement. She moved an amendment and gave an impressive speech. V. Rama Iyer and Shanmukha Mudaliar supported the amendment motion, whereas Abdul Khader, Moideen Koya, Lakshmi Das, K. Madhavan Nair and K. P. Kesava Menon vehemently opposed Annie Beasant and her amendment. They all vigorously pleaded to boycott the English goods and also requested those to resign from the government service. After a heated discussion for and against the resolution it was put to vote. The resolution was passed with a thumbing majority (2).

The second resolution on administrative reforms was moved by K. P. Raman Menon and supported by S. A. Subba Rama Iyer. The resolution contained among other things the words 'most disappointing and unsatisfactory' relating to the Montague Chelmsford Reforms Act of 1919 and therefore requested to reject the proposed constitution. Annie Beasant moved an amendment for the removal of the objectionable words 'most disappointing and unsatisfactory'. Her argument was that the Government of India Act of 1919 was a step forward towards the constitutional development and considering the opposition meted out by Montague in the Parliament of England on the ground that these reforms were somewhat progressive and therefore Indians should co-operate with the government. She

(2) Ibid.

was supported by the Elaya Raja of Nilambur. Those who opposed her amendment were K. P. Kesava Menon, A. Rangaswami Iyer and N. S. Ramaswamy Iyengar. The amendment was put to vote and was rejected with an overwhelming majority. As a mark of protest Annie Beasant and few of her followers made a walk-out from the conference. The second amendment to the original resolution was moved by K. Achariya requesting the Indians to make use of the Constitutional reforms as a first step for self-government. This was supported by P. A. Krishna Menon. They pleaded that Indians should enter into the Provincial Assemblies and that the opportunity might be availed of for the furtherance of freedom movement. Manjeri Krishna Iyer and C. N. Sankara Iyer supported the amendment of the Elaya Raja, but M. P. Narayana Menon and S. K. Ramaswamy Iyer opposed the amendment. When this amendment was put to vote it was totally rejected and the original resolution was passed with an overwhelming majority.

The third resolution was on the agrarian reforms. It requested the Government to take speedy measures for the amelioration of the **kanamdars** and the peasants. The resolution was moved by K. P. Raman Menon and supported by T. A. Krishna Menon. In the speeches made by them they pointed out innumerable evidence of the suppression of the **kudians** and instances of evictions. Rack renting, melcharth and other kinds of oppressions by the **jenmies** became the target of attack by the speakers. They demanded fixity of tenure through legal protection. There was organised opposition from the part of the **jenmies** who were present in the Conference. Sri Vira Rayan Raja, Mannarghat Mooppil Nayar and Udaya Varma Raja opposed the resolution tooth and nail. Perinthalmanna Sankaran Namboothiri and K. T. Chandu Menon also strongly supported the **jenmies**. All these speakers categorically denied

the rights of the **kanamdars** on the landed property and declared that the **jenmies** enjoyed un-alienable right over the property and any attempt to curb their power would be against the usages and practices of the country. They also prepared a memoranda signed by twenty-one delegates who were all **jenmies** expressing strong opposition to the resolution and also calling intervention of the president of the Conference. This memorandum was read out in the conference. But the original resolution was passed in spite of the opposition of the **jenmies**.

These were the three important resolutions passed at the conference which attracted heated discussion. Other resolutions were: (1) Requesting to start a first grade college in Malabar (2) Requesting to start a High School at Manjeri (3) To construct more railway lines in Malabar, (4) To repeal the Mappilla Outrages Act (5) To introduce free and compulsory education and (6) To give encouragement to Ayurvedic system of medicine. It was also proposed that the next conference should be held at Ottappalam accepting the invitation extended by P. Raman Menon. But before the Ottappalam Conference was held in the next year Kerala Pradesh Congress was formed at the instruction of All India Congress Nagpur Session and the Manjeri conference thus became the last Malabar District Congress Conference. The Manjeri Conference proved beyond doubt that the people of Kerala were also in the forefront of the National Movement and were prepared to fall in line with the All India Leadership. Even though Annie Beasant was highly esteemed by the people of Kerala who had a large following in Malabar, did not approve her line of thought. This showed that the people were not prepared for any kind of submissive leadership but wanted progressive and dynamic leaders. The personal likings and opinions of leaders

when went against the National sentiments were not at all acceptable to the people. Thus the Manjeri Conference clearly manifested the support of the people for national movement and freedom struggle. It was after this Conference that Malabar was represented in the All India Congress and the Kerala Pradesh Congress was organised.

Malabar leaders had constant contact with the All India Leadership and also participated in all conferences of the Congress and Khilafat held in different parts of India. They returned with the spirit of Non-co-operation Movement and agitation against the Khilafat injustice. In their attempts to rouse the dropping spirit of nationalists, Mahatmaji and Shaukat Ali made an All India tour propagating the necessity of fighting English Raj and redressing the grievances of Indian Muslims caused by the Khilafat injustice. They came to Malabar in the month of August 1920. Their speeches and call for unity had a tonic effect among the Hindu and Mussalman communities of Malabar. There prevailed in Malabar complete communal harmony and preparedness for joining together on common grounds. Khilafat Committees were organised in all parts of Malabar along with Congress Committees. Both these organisations had the same platform and same office and same workers.

In December of the same year K. Madhavan Nair returned after attending the All India Conference at Nagpur and organised the Kerala Pradesh Congress Committee. He was the first Convener of All Kerala Congress Committee. Kerala was divided for organisational purposes into five districts and the district centres were Tellicherry, Kozhikode, Palghat, Cochin and Travancore where District Committees were also established ⁽³⁾. In January 1921 the District Magistrate

(3) Ibid pp. 412-413.

of Malabar reported a big non-co-operation and Khilafat movement in Calicut in which for the first time the leaders of Mappillas and Hindus came together. Gopala Menon and Madhavan Nair were prominent in this meeting which was attended by about six thousand persons and which marked an advance in the movement. In the succeeding month the Collector in his fortnightly report stated that Khilafat Conferences were held all over the district and bands of volunteers had appeared in several places. In all the speeches made by the leaders and the ordinary workers they emphasised the need for establishing **swaraj** within an year and ousting the English from the Indian soil within no time. Mahatmaji himself spoke in the same tone. Agitating orators went on with their campaign inciting the ignorant Mappillas for a final assault on English, which was characterised as the 'devilish raj' or the rule of 'satan'. On February 7, 1921 Thomas who was the Collector of Malabar served a ban on K. Madhavan Nair, Gopala Menon and Variamkunnath Kunhammed Haji from addressing meetings of Khilafat Volunteers. U. Gopala Menon was the Secretary of Khilafat Organisation in Malabar. When talk of Khilafat and Non-co-operation, became widespread, the English Officers in Malabar felt alarmed by this national awareness. They determined to suppress the movement at any cost. It was at this critical juncture that Yakub Hassan of Madras who was a prominent Khilafat leader and Non-co-operator proposed to visit Malabar in February 1921. The District Magistrate imposed a ban on the proposed conference at Kozhikode and also forbade the leaders in addressing the conference. Yakub Hassan and the congress leaders determined to break the ban imposed on them. A rousing reception was given to these leaders when they alighted at Calicut from the train. Yakub Hassan, K. Madhavan Nair, U. Gopala Menon

and Mohideen Koya, were arrested immediately and brought to trial. They were sentenced to six months simple imprisonment. The District Magistrate also banned under 144 Indian Penal Code all meetings and other organisational work in Ernaad and Walluvanad Taluks. Police and army were very vigilant in keeping close watch over the newly created political awareness among the people. All kinds of oppressive measures were taken by them. The arrest and imprisonment of Yakub Hassan and other leaders proved the evil designs of the government towards the movement.

There was a fairly serious disturbance at the beginning of March 1921 at Trichur where the Christians supported by the 'loyal' Hindus came into collision with the nationalist workers. The Non-co-operation movement and non-co-operators were given provocation by the 'loyal' subjects. A large body of Mappilla non-co-operators came down from Malappuram, Mannarghat, Perintalmanna, Pattambi and other places to help the nationalists of Trichur who were distressed by the severe provocation of the loyalists who did it with the connivance of the police. In the clash between the two groups one loyal Christian was killed. But with the arrival of more troops both parties came to an agreement ⁽⁴⁾. This undoubtedly proved that Hindus and Muslims were united to fight against their common enemy—the English and their stooges. The officers thereafter began to single out each community from the other on grounds of certain injustice alleged to have been done by the members of either community. In fact the subsequent troubles in Malabar District that culminated in the great outbreak of 1921-22 was the inevitable outcome of this deliberate attempt of the government to disturb the communal harmony and separate Hindus from Mussalmans.

(4) Mappilla Rebellion, Thotttenham, p. 10.

In the month of March leaflets and booklets in Arabic Malayalam were widely circulated among the Mappilla community with a view to obtaining their whole-hearted support for the Khilafat movement. This literature was prescribed by the Government. In the beginning of April a search was made for the prescribed Arabic Malayalam pamphlet in almost all centres of Khilafat Committees. The District Magistrate himself reported that the opportunity was taken to gather the information regarding the chief Khilafat members while the search was being made ⁽⁵⁾. During the same period there was a serious rising at Kozhikode. Local Officers instigated their loyal supporters to cause disturbance in a Khilafat meeting held there. This was opposed by the non-co-operators and Khilafat volunteers. The District Magistrate taking advantage of the situation extended the prohibitory order. Government officers organised loyal and anti-khilafat people in different parts of Malabar. Thus in Ponnani an organisation of Maulavis denouncing Khilafat activities was formed with the help of the English officers in Malabar. It was when no one could predict the explosive nature of the situation, that the Ottappalam Conference of the Kerala Pradesh Congress was held on April 23, 1921.

The Ottappalam Conference was a great success. There was absolute Hindu-Muslim unity and co-operation between landlords and tenants. This unprecedented communal harmony and national awakening was an eye-sore to the English officers in Malabar. Both Hindus and Muslims shouted slogans demanding removal of Khilafat injustice and proclaimed that the British Raj was a tyrannical Government and oppressive in nature. Barrister, A. K. Pillai writing the history of Indian National Congress in Kerala says that

(5) Mappilla Rebellion, 1921-22, p. 5.

the Ottappalam Conference recalled the glory and magnificence of the old **mamankam** festival. There was much of enthusiasm and spirit shown by the volunteers of Congress and Khilafat workers. The officers wanted to disturb the Conference and put all kinds of impediments to make it a failure. The Hindu-Muslim unity and communal harmony which were reiterated by the Conference gave great head-ache to the English officers in Malabar who always exploited the enmity between the different sections of Malabar society. Therefore they decided to play mischief at any cost with a view to making the Ottappalam Conference a failure. The English officers in Malabar organised an anti-Khilafat Conference at Calicut making use of their loyal subjects and stooges. In spite of these anti-propaganda the Ottappalam Conference proved a great success unprecedented by any other such conference in Malabar. Representatives and delegates from all over Kerala numbering about 5000 reached Ottappalam the day before the Conference started.

Barrister T. Prakasam was the President of the first Conference held on April 23, 1921. It is reported that a large number of ladies who were present in the Conference, contributed their jewels for the cause of the National Movement. Next day two conferences were held. One conference on Tenancy in the morning and another one khilafat in the evening. The resolutions adopted in the **Kudian** conference were (1) permanent tenancy rights for the **Kudians** or tenants, (2) legal protection from illegal evictions and (3) ameliorative measures to be adopted for improving conditions of the poor peasants. The Khilafat conference through a resolution called upon both Hindus and Muslims of Kerala to unite together for fighting against the English who did the Khilafat injustice.

Next day a Students' Conference was held under the Presidentship of George Joseph who was the Editor of a Nationalist Newspaper 'Independent'. When the Conference was going on there was a commotion a large number of volunteers rushed into the hall informing that the police was beating them outside without any provocation. Raman Menon who was the Secretary of the Ottappalam Conference and Hameed Khan who was the Secretary of the Khilafat Conference were sent to enquire into the matter and pacify people from committing any untoward incidents. But they were also beaten up by the police. Volunteer Captain C. Madhava Menon also became a sad victim of the police excess. Police attacked the people ruthlessly and even shop keepers were beaten up. When it was found that it was not possible to continue the Conference it was dispersed and a protest procession was taken out demanding judicial enquiry of the police excess. Thus these atrocities of the police officers and their great opposition towards the Congress and Khilafat workers won for them the sympathy and support from the people. The movement became more lively and active. All over Malabar Khilafat and Congress offices were opened. The District Magistrate himself reported later that "a good deal of capital was made subsequently out of this issue between the police and Khilafat volunteers"(6).

The police could not suppress the national awakening of the people. But more and more enthusiastic volunteers came to the fold of Khilafat and Non-co-operation Movements, that gave great alarm to the authorities. Side by side with the Khilafat and Non-co-operation movements the Malabar officials were

(6) Fortnightly Report of the District Magistrate of Malabar dated May 20, 1921.

busy in convening anti-Khilafat and anti-Non-co-operation meetings in different parts of Malabar. On July 29, 1921 a conference of non-co-operators elected Variamkunnath Kunjahammed and two Hindu leaders to enlist the students from different parts of Malabar for the Khilafat agitation. On the same day at Tirurangadi mosque a special meeting was held under the leadership of Ali Mussaliar when whole hearted support for the Khilafat movement in India was promised. In almost all mosques the speeches of Mahatmaji and Ali brothers were read out and circulated among the members. Toddyshops were picketed by non-co-operators. Evaluating the two movements in Malabar the special branch Criminal Investigation Department reported on August 10, that Non-Co-operation was becoming a farse and confined to the burning of old clothes and thin attendance of a few ex-students at toddy shops to prevent drinking, eliciting only derision from the public. Khilafat on the other hand was more serious (7). When these agitations attracted a number of new recruits to their fold, Malabar officers also were not keeping quite. All the Khilafat and Congress workers who used Swadeshi clothes and Gandhi caps were charged with criminal offences such as theft, robbery, criminal conspiracy and the like. Police began a policy of suppression from the very beginning. Owing to the savage law prevalent during the early half of the present century, officers began to beat and inflict other physical injuries on the arrested volunteers even in public roads or market places with a view to preventing others from joining them. These cruel deeds were condemned by all cultured and enlightened sections of the society. When innocent people were thus harassed, jailed and beaten the ignorant Mappillas began to feel that there was no other way out than making weapons to defend

their person and property. It is reported by the District Superintendent of Police that the trend of all this Khilafat meetings was "we cannot fight because we have no arms, but we ought to be prepared to sacrifice all" (8). When the situation thus became more and more explosive a most unthoughtful act of some police officers made the position still worse. On July 30, 1921, M. Narayana Menon, Acting Inspector and a band of police conducted a search in the house of one Vadakkeveetil Muhammed of Pookottur who was the Secretary of Khilafat Committee of that place. He was charged with an alleged theft of a gun from the Nilambur Kovilakam. It may be remembered that he was the Manager of Nilambur Kovilakam estates who had been removed from the post subsequent to his becoming the Secretary of the Khilafat Committee. This search and attempt to arrest him were resisted by Muhammed and other Mappillas around him. They believed that it was against the Khilafat movement and also to blackmail its office bearers in the eyes of the public. Therefore they prepared to resist the police action even by force. Narayana Menon who found the situation unfavourable made appeasement and detestably escaped from the crowd. The Acting Police Inspector in his report, submitted later, wrote that the total number of people involved in the instance was two thousand. All were armed with country-made swords, spears, big daggers and batons. He continues that almost all the Mappilla women of the place were seen in the field inducing even their young boys to take part in the fight. Many of the crowd had Khilafat badges and **Khakki** shirts and shorts. He further reported that there was no fear of any further trouble at Pookottur (9).

(8) Ibid.

(9) Letter from the Acting Inspector, South Malabar, dated August 2, 1921.

But the measures adopted by the government following this gave the signal of the great Malabar Rebellion of 1921-22. The Police Inspector returning from this unpleasant scene made an exaggerated report to the Superintendent and Collector and required them to reinforce the police force of Malabar with the English army from Madras. Collector Thomas who had no tactful statemanship, without verifying the statement of the Inspector made submission to the Governor of Madras for ample force for an apprehended outbreak in Malabar. In justification of this request he wrote that they had to search mosques for arms, a large number of houses and had to arrest leaders in the face of armed opposition in more places than one. He emphasised the need of special force and reserve police supported by the British detachment. If a force of such size was made available, he continued, he would proceed to disarm amsam by amsam of Mappillas whose loyalty was suspected and effect the arrest of those who indulged in violence. This was reported on August 10, 1921 by the District Magistrate and Collector, Thomas in his reply to the Private Secretary to the Governor, on August 12, 1921. But instructions were issued to forward the reports of the Collector to the General Officer Commanding for consultations before taking any drastic steps. Governor disagreed with the Collector for a general disarmament in Malabar. Instead he required him to give a detailed plan of action contemplated by them ⁽¹⁰⁾. But the Malabar officers who were determined to suppress the national awakening by all means repeated their request telegraphically, maliciously magnifying the threat posed against the English in Malabar. Finally on August 16, 1921 Madras Government approved the plan for surprise concentration of army

(10) Telegram, August 13, 1921, No. 268-9.

and police where Mappillas resided and to carry out search for arms under section 3 of the Mappilla Outrages Act XXV of 1854. Instruction was also issued as an important item "in all you had, at present you should avoid appearance of special campaign against Khilafat and deal with matter on the basis of threatened Mappilla outbreak" (11). Accordingly plans were finalised to round up all Khilafat and non-co-operation workers all over Malabar and to search the Khilafat offices, mosques and houses under the pretext of confiscation of weapons. The plan of A.R. Naap was to concentrate the troops first at Tirurangadi during night and make a mass raid by night and arrest Erinkunnath Ali Mussaliar of Nellikoothu, Levakutti, Secretary of the Khilafat Committee, Keradan Mohideen, Non co-operation leader and some other volunteers(12). Meanwhile Khilafat leaders viz., Yakub Hassan, Madhavan Nair and others were released on August 17, from the Jail after the expiry of the term. A rousing reception was given to them by an overwhelming crowd. Both Hindus and Mussalmans showed unprecedented unity in receiving their Khilafat leaders. Malabar had never witnessed such a large gathering(13). Thus the nationalists were also prepared for a final trial of strength whereas the officers were gathering all forces to meet the challenge.

Finally the inevitable happened on August 20, 1921. In the preceding night Collector, Superintendent, Officer Commanding and a large number of police and army men started from Calicut to Tirurangadi to carry out their surprise mass raid that was envisaged by

(11) From Private Secretary to Government, dated August 16, 1921, No. 276-S

(12) Note of proposed action in Malabar by Hon. Mr. A.R. Naap I. C. S., August 16, 1921.

(13) Keralavum Congressum, P. 428.

Naap referred to above. If the Tirurangadi raid was carried out without serious resistance it was perhaps to be followed by the arrest at Tanur of the Mapillas who were recently guilty of rioting in connection with the anti-liquor campaign but whom authorities had not dared to arrest for want of sufficient forces. But in all their actions all officers were very particular to apply the Mappilla outrages Act and not to mention anything against Khilafat. Naap himself wrote "my opinion is that the less we mention the word Khilafat in the prohibition orders shown in Malabar the better, not only for Malabar but possibly for our general policy. We could attack the individual exhibition of Mohammadan lawlessness without necessarily dragging into their support the whole of the Khilafat followers. The fact that the Khilafat Movement in Malabar is largely led by M. P. Narayana Menon a Hindu who however adopted Mappilla clothing, is interesting" (48). The army raided Tirurangadi Mosque and made some arrests. This news of a surprise night attack on a mosque spread like wild fire in the southern division of Malabar. The day broke with all kinds of news released by interested parties from different quarters; and people from far and near began to flock together. Rumours were afloat that the Tirurangadi mosque was desecrated and destroyed by the English army and such measures were suspected to be adopted by them against all mosques in Malabar. This dangerous news was maliciously propagated with the connivance of the officers. They knew that on hearing such news Mapillas would gather from far and near and resort to violence. Actually it was an invitation and challenge thrown by the English officers against the innocent volunteers and workers of Malabar(49). It was pre-planned as can be

(48) A.R.D. Naap, dated August 18, 1921.

(49) Irupathonnile Malabar Lahala, Koyatti Maulavi, P. 22.

evidenced from the reports and schemes prepared by them. The Under Secretary to Government of India himself admits that operations were successful upto a certain point in Tirurangadi, searches were carried out without opposition and a few arrests were made⁽⁵⁰⁾. If the military operation was confined to Tirurangadi alone the Collector and others could have returned with the arrested people during the night itself. But to precipitate a crisis they indulged in publishing all kinds of rumours through their agents to attract the innocent Mapillas from far and near. Their expectation was fulfilled when in the morning a large number of people from Parappanangadi, Perinthalmanna and Malappuram came in processions to protest against the police action during the night. The procession from Parappanangadi was dispersed after a severe lathi charge and firing in which four people were killed and seven were severely wounded⁽⁵¹⁾. The Khilafat Committee Secretary of Tanur, Ummaithan and a number of others in the procession were arrested and taken to the Jail. Ali Musaliar of Tirurangadi, C. Kunjalavi and Lavakutti his two Lieutenants who were all renowned for their Khilafat and non-co-operation leadership, came to the scene. To pacify the angry mob Ali Musaliar who was a respected old man appealed to them to be peaceful and guaranteed them that the release of the arrested persons would be sought and representations would be made to the Collector and other officers concerned to this effect by him and other leaders. They went direct to the police station wherein all the officers and the arrested workers were encamped. Just a furlong away from the police station the army encountered the leaders and the mob. William Rose Fort, Moset Johnson and Rowli of Palghat M.S.P., came forward and asked them what they wanted. Ali Musaliar told them

(50). Mappilla Rebellion, Tottenham, P. 37.

(51) Irupathonnil Malabar Lahala, P. 24.

that they wanted the arrested workers to be released forthwith as a result the angry and agitated crowd would be satisfied and dispersed. It was reported by the author of '1921 Malabar Rebellion', Koyatti Moulavi who was present there that these officers required them to sit down. When all of them sat on the ground a cry of 'fire' was heard and they were shot at⁽⁵²⁾. The crowd also attacked the army when they found themselves deceived. Though the army had novel weapons and ammunition they finally retreated and took on a defensive line. In this fight Jhonson, Rowli, Moideen and three sepoys were killed and 17 agitators were shot dead and seven others were severely wounded. Collector and others spent a sleepless night apprehending danger and returned only on the succeeding day to Calicut. Meanwhile when it was known that there was no compromise, measures were taken by the rebels to sabotage the railway lines, bridges and communications to impede the movement of the army. Big and tall trees were felled and put across the road to prevent the police and army from coming and going. It was with great difficulty that the Collector and his troops entrained at Feroke walking all the way from Tirurangadi. After their return Ali Musaliar proclaimed himself the ruler of Tirurangadi with Lavakutti and Kunjalavi as his Prime Minister and Lt. General respectively. In Nilambur, Pookottur, Pattikad and other places also Khilafat Governments were established. Variamkunnathu Kunjahammad Haji who is depicted by the English officers as traditionally a rebel became another top ranking leader of the movement. He published a manifesto in the 'Hindu' daily on his government and appealed to the Hindus and Musalmans to unite together against the alien rule. On August 22, the Manjeri Sub-Treasury was looted and Namboodiri

(52) Irupathomile Malabar Lahala, P. 24.

Bank was plundered. Taluk offices were destroyed, jails were opened, prisoners were set free and a new order of things was introduced throughout the southern division of Malabar. In the beginning there was popular support to the Khilafat Governments but when large reinforcements came and military operations began many supporters deserted them. Leaders and workers practised guerilla warfare and fought a number of pitched battles and made a lot of surprise attacks causing heavy casualties to the English. For more than six months many battles were fought between the English and the rebels. For more than an year there was no government in south Malabar. It is not within our scope to elucidate this great event in this context. As it is made out as a communal riot by the English officers and the interested parties it would be wise to give the causes for this outbreak which were given by one of the leading men* of Malabar when he gave evidence to the military commission:

1. The unwanted attack on the peaceful Khilafat volunteers at Ottapalam by the police.

2. The attempt made by the police officers to arrest some Khilafat workers at Tirurangadi and their unprovoked attack on the innocent crowd gathered spontaneously.

3. The planned harassment of the Khilafat volunteers at Tirurangadi and removal of their Gandhi caps forcibly from them.

4. The same repeated at Malappuram where police officers beat a number of Khilafat volunteers.

* This evidence was given by Sri K. Madhavan Nair. He was the President of Kerala Pradesh Congress Committee. This was the same leader who was arrested with Yakub Hassan and others. Madhavan Nair was one of the founder members of Mathrubhoomi Printing and Publishing House which is one among the two such big establishments in Kerala. An out and out nationalist his memoirs is green in the minds of the people of Kerala.

5. At Kalpakancherry some of the respected Mappillas of the locality were severely beaten unreasonably by the police.

6. The Khilafat flag was forcibly taken from Tirurangadi office and thrashed against the ground with contempt by the police officers which touched the religious susceptibilities of the Muslims.

7. The important reason for Tirurangadi becoming the centre of Khilafat activities thereafter, was that this incident was enacted there which roused the religious sentiments of the Muslim Community of the locality.

8. Further, Ali Musaliar was the leader of the Khilafat movement in the area who could command a large following within and without.

9. Another reason was that at Tirurangadi and Ponnani a number of false cases were filed against the Khilafat workers.

10. The police searched the house of Vadakkeveettil Mohammed who was the Secretary of the Pookottur Khilafat Committee on a false charge of stealing a gun from the Nilambur Kovilakam.

11. The Mappillas of the place believed reasonably that the intention of this false charge and attempt of arrest thereby was to disgrace the community as a whole⁽⁵³⁾. The real and immediate cause for the outbreak was the Khilafat movement.

Evans who was the Collector of Malabar reported that "it was not fanaticism, or agrarian rebellion, or destitution that worked on the minds of Ali Musaliar and his followers; but evidence conclusively showed

(53) K. Madhavan Nair who appeared before the Sub-Court for giving evidences, inserted by Barristor, A.K. Pillai, Congress and Kerala, pp. 437-38.

that it was the influence of the Khilafat and non-co-operation movements that drew them to their crime" (54).

The evidence given before the Court Martial by the accused persons and the offences charged against them all substantiate the statement of Evans as true. The Mappillas and the peasants of Southern Division of Malabar were waging a number of crusades against the English and the local **Jenmis**. All these outbreaks were suppressed by the army. When circumstances were so explosive and when there was talk of Khilafat-Government instead of English Raj the aggrieved Mappilla peasants united together to strike at the root of English government in Malabar. In fact the 1921-22 revolt was really a part of the Khilafat Movement.

All important leaders were either the Presidents or Secretaries of local Khilafat Committees of Malabar. Ali Musaliar was one of the secretaries at Tirurangadi. Kunhi Khader was Secretary at Panur. Kunhi Koya Tangal was President at Malappuram and Vadakkeveettil Mohammed was Secretary at Pookottur. Variankunnathu Kunjahammed Haji was the Khilafat leader at Nellikuth (55). Sometime in July 1921, M. P. Narayana Menon and K. Mohammed Musaliar went to Tuvur and held a meeting in the mosque. A Khilafat Committee was formed with Chembrasseril Kunhi Koya Tangal as President. Evans in his report says that the predominant motive in the attack of Government buildings and dacoities in Ponnani and Walluvanad was the establishment of Khilafat Raj rather than the wish to die in revenge for an insult to the faith. The evidence in a large number of dacoity cases before the tribunal was that the Mappilla

(54) Note on the Rebellion, Evans.

(55) A note on the Rebellion by Mr. F. D. Evans, p. 42.

leaders said "there is no British Government any more; we are Khilafat people; you must give money for Khilafat" ⁽⁵⁶⁾. Further it is seen that all these leaders wore swadeshi dress and had either Gandhi caps or Turkey caps. Khilafat flags were hoisted in many offices and places of Malabar. When Ali Musaliar was brought to trial one of the charges was that he issued orders to the people of Malabar after proclaiming himself as the Khilafat King, that nobody should leave the place and that all should assemble at the mosque and fight against the British army. He also declared that all government properties and ferries belonged not to the British Raj but to the people and they would collect the revenue thereafter ⁽⁵⁷⁾. It is true that the Mappilla peasants were the rank and file of the organisations and Khilafat armies. But the nationalist minded Hindu leaders and workers also actively participated in the revolt. Though the English officers tried unsuccessfully to depict this great historical event as purely communal they had to admit that in many parts of Walluvanad and some parts of Ponnani the rebels included Namboodiries, Nayars and Tiyyans, sometimes as leaders, as for instance in the attacks on the public offices at Perinthalmanna and Mannarghat. In all cases the cry was the same "there was no longer any government; they must obey the Khilafat Government and hand over arms and money for Khilafat use; cries off "Mahatma Gandhi Ke Jai". 'Shaukat Ali Ke Jai' were mingled with the Takbir⁽⁵⁸⁾.

Many instances were brought out by these leaders who actively participated in the national movements of Malabar about the rebels who helped to rescue a number of non-Muslims. The contemporaries such as

(56) A note on the Rebellion by Mr. F. D. Evans, p. 46.

(57) Ibid., p. 45.

(58) Ibid., p. 46.

K. P. Kesava Menon⁽⁵⁹⁾, E. Moidu Moulavi⁽⁶⁰⁾, K. Madhavan Nair⁽⁶¹⁾, Koyatti Moulavi⁽⁶²⁾ and Brahma-dathan Namboodiri⁽⁶³⁾ were such eminent men who had published their works dealing with the subject. They were all one way or other connected with the Movement.

A probe into these contemporary sources with the English records will prove beyond doubt that the Mappilla Rebellion of 1921-22 was the part and parcel of the Khilafat Movement. It was political in character. But just as all other movements that sometimes take vulgar turns of violence and atrocity this great national upsurge also fell into the abyss of communal disharmony and hatred. It was skillfully turned communal by the English who wanted to single out the movement as local communal outbreak for their own existence.

In the beginning all people irrespective of community and caste were staunch supporters of the movement. But when the English army began to win victories over the rebels in many battles people also shifted their loyalty from the rebels. English officers and army compelled the Hindu inhabitants to help them in tracing out the rebels from their hidings and lurking places. If they declined to do such uncongenial task they were treated as rebels and put to a lot of harm. If they helped the English, the rebels turned against them and killed them. The plight of the Hindu community was really pitiable in

(59) **Kazhinjakalam** (Malayalam)

(60) **My Friend** (Malayalam)

(61) **Preface to Malabar Rebellion of 1921** (Malayalam)

(62) **Malabar Rebellion of 1921** (Malayalam)

(63) **Khilafat Smaranakal.**

the last stage of the revolt. Thus the English could skillfully engineer to convert this national upsurge as a communal riot.

The important places where battles took place that are now in the modern Malappuram District are given hereunder. In the report of the Collector, he mentions the places and incidents of this area. Between 21st and 25th of August 1921 most of the public offices in Ernad and Valluvanad and Ponnani, were attacked and a large number of liquor shops burnt in these taluks. Offices were sacked at Perinthalmanna and Mannarghat on the 22nd, the Railway line was broken in many places, most of the main roads were blocked on the same day, trees were dropped across and bridges and culverts were broken ⁽⁶⁴⁾.

Between 21st and 25th August most of the public offices in Ernad, Walluvanad and Ponnani were attacked and liquor shops burnt in these taluks ⁽⁶⁵⁾. Offices at Tanur and Parappanangadi were sacked on the 20th, those at Tirur, Manjery, Nilambur and Kottakkal on the 21st and those at Perinthalmanna and Mannarghat on the 22nd. The railway lines were removed in many places. Most of the important roads were blocked, trees being dropped across and bridges and culverts broken up ⁽⁶⁶⁾.

Tirur:

On 21st the Tirur Mappillas were reinforced by the crowds from surrounding Amsoms and from Thirurangadi and other distant places. The total number was calculated over 10,000. The railway line north of the station was torn up and goods wagon in the station looted. The Sub Magistrate and police felt

(64) Report of Collector Evans, p. 46.

(65) Report of Collector Evans, p. 47.

(66) Note on the Rebellion by Ivans, para xl.

that resistance would not help and agreed therefore to throw their arms and ammunition into the river as a guarantee that these would not be used against the mob. Before this agreement was reached a more infuriated section of the mob rushed in and succeeded in capturing most of the arms and ammunitions. The Khilafat flag was hoisted at the offices. Records were destroyed and a good deal of damage was done to the office on the 21st but general looting was kept in check by mob leaders. Tirur was however in complete possession of the rebels until the railway was restored and military arrived on the 27th ⁽⁶⁷⁾.

Manjery :

On the 21st morning it was known that a gang of Pookottur Mappillas had marched to Nilambur destroying bridges and wires and had attacked Nilambur Kovilakam and murdered 13 persons there and were turning to loot Manjery. The police hid their arms fearing that these would be looted. The rebels were kept in check for some time by the Inspector of Police but came in large numbers at night and attacked the taluk office. They destroyed records and stamps but did not succeed, in opening the treasury which contained six lakhs of rupees. The next day they came again and did great damage. But it was on the 23rd when gangs from Pandalur, Pandikkad, Kalikavu and Karuvarankundu came that the most serious attack was made. The treasury was looted completely and prisoners were released from the jail. Finally on the 30th, Variankunnath Kunjahammed Haji's gang came from Anakkayam after murdering the retired Inspector Khan Bahadur Chekutty Saheb and burning the District Munsiff's Office. Troops reached Manjery on 2nd September ⁽⁶⁸⁾.

(67) Note on the Rebellion by Ivans, para xi.

(68) Ibid., para XIII.

Malappuram:

On the 21st there was a good deal of looting in Lower Malappuram, wires were cut and the roads were blocked. For the next four days Malappuram garrison was more or less besieged. On Friday the 26th they were relieved by a column from Calicut under captain Meclory. It arrived in the afternoon after having fought a very severe battle at Pookkoottur. Further troops arrived on the 28th at Malappuram which was converted as the defence headquarters of Malabar till it became the general headquarters in October, 1921.

Perinthalmanna:

Taluk and other public offices were attacked on the 22nd by a local mob. Among the leaders were some Hindu non co-operators one of whom held court as a Magistrate. After the capture of the office, police arms were captured and records destroyed. The place was under the control of the rebels. On the 28th more violent rebel gangs from Karuvarankundu and Melattur came and demanded the surrender of the arms and having met with some opposition they attacked the office and completed their destruction and drove out all the officials. Troops reached Perinthalmanna on the 6th September (69).

Evans in his report to the Chief Secretary gives details of the movement of the army and the various engagements they made with the rebels. The situation thus narrated is reproduced hereunder without any change.

The position at the time of the promulgation of Martial Law and of the arrival of the first main force in the field (August 26th) was more or less as follows:

(69) Note on the Rebellion by Ivans, para xv.

"The whole of Ernad and Ponnani north of the river and almost the whole of Walluvanad were in a state of open rebellion; no Government officer could function in those areas; and large parts had already been parcelled out into rebel "kingdoms" and armed gangs were being organized in them; dacoities were rife in South East Calicut and there was danger of a general rising in both these areas. Railway communication had been opened upto Tanur from Calicut and upto Kuttipuram from the east; but the line had to be patrolled; all the main roads in Ernad and Walluvanad were blocked and all wires cut.

Pukkottur:

The object of the move which led to the Pukkottur battle was to relieve the small garrison which was holding out at Malappuram, as a preliminary to the more general offensive that would begin as soon as the main force from Bangalore got into position; it was also reported that rebels were concentrated near Kondotti and it was intended to engage them if possible. The enemy had in fact laid a very formidable ambush at Pukkottur, no doubt with the object of catching any column that marched to the relief of Malappuram. There were men from both Tirurangadi and from Nellikuth in the battle, and it is not improbable that the plan was made in communication with both Ali Musaliar and Variankunnath Kunhamad Haji though details were the work of the original "Pukkottur gang" which included ex-sepoys. The column consisted of 100 Leinsters (with Lewis guns) and 70 special police enemy numbers are very uncertain, large proportion were out to die; at one stage matters were distinctly critical. In the result over 300 rebels were killed; our losses were three killed and four wounded. The rebel casualties were no doubt so high because

they rushed on again and again in fanatical fury; but the result shows that with Lewis guns and proper handling a company of trained troops has not much to fear from any Mappilla attack.

The effect of the defeat on the Mappillas is uncertain; it may have prevented a battle at Thirurangadi on the 30th and it was probably one reason why the rebels avoided any big offensive for so long afterwards; but its direct effect seems to have been less than might have been expected.

"The information in possession of the Military Commander was at first very sketchy; and as nothing definite was known about the garrison at Malappuram and Tirurangadi was still reported to be the storm centre, with a concentration of anything upto 3,000 rebels, the first move ordered was one column from Kuttippuram to Malappuram, and thence to Tirurangadi, to be joined thereby another column marching from Tirur. The first column reached Malappuram on August 28th, and found it already relieved by the column from Calicut. The two columns effected their junctions at Tirurangadi on the 30th; they had met with no opposition and they found no enemy concentration at Tirurangadi ready for battle. The village was deserted, but the Jamath mosque was occupied by a number of Mappillas who refused to surrender. One column was therefore left to surround the mosque and the other sent back to Malappuram. Next morning the rebels opened fire from the mosque and some rushed out; twenty-four in all were killed and thirty-eight surrendered including Ali Musaliar; a few had escaped across the river in the night. Sixteen firearms were taken, a quantity of ammunition and a large number of swords. The second column then went on to Malappuram."

"The surrender at Tirurangadi and the failure to find any big concentration suggested doubts whether the rebels were prepared to "give battle" anywhere; but as there were fairly definite reports of big armed gangs moving about the east, it was decided to send out two columns, one through Ernad and the other through Walluvanad, to visit the principal places and try to engage the gangs. Neither of these columns met with any opposition; the Ernad column visited Pandikkad, Wandur, Nilambur and Edavanna in the first week of September but failed to get into touch with any gang; the places visited Perinthalmanna where they recovered arms that had been taken at the sack of the Taluk Office, and took a good many prisoners) Mannarghat and Melathur (both of which were deserted); but could get no reliable information of any big gangs.

"It was therefore decided to post garrisons at Manjeri, Pandikkad, Tuvur, Wandur, Edavanna, Nilambur and Perinthalmanna, whose duty it would be to operate round the posts and make arrests on information from the Police and also to have a moveable columns based on Wandur and Pandikkad to move at circumstances indicated. Information pointed to two principal gangs, one led by Variannunath Kunhamed Haji moving between Nilambur and Pandikkad and the other under Chembrasserilangal operating in the Tuvur-Melathur area. Garrisons were posted accordingly in the second and third weeks of September and the movable columns went out, but little definite progress was achieved and on the 24th September on a review of the situation it was decided to ask for reinforcements. It was becoming apparent that the rebels had chosen to adopt Guerilla tactics; both movable columns had not near gangs on three or four occasions, but had seldom succeeded in

engaging in more than skirmishes or firing at long ranges, the rebel gangs splitting up and re-uniting without difficulty in country that was all in favour of such tactics. Little had also been affected by the post garrisons, while three had been several more or less successful ambushes or columns along the main roads. In North Ponnani the troops had been equally unsuccessful in routing up the rebels who there worked in smaller bands rather after the manner of dacoits. In the Tirurangadi and Pukkottur areas which had been more or less left alone by the troops since August 31st, rebel gangs were increasing in activity.

"The situation remained much the same, and certainly showed little improvement, upto the middle of October when a Battalion of Chins and one of the Gurkhas took the field. In East Ernad and in Walluvanad from Mannarghat to Melattur the country was still in the hands of the rebels, though we occupied posts at all the important places; no roads were safe and all supplies had to be escorted; rebel spies were everywhere and our scouts were frequently murdered; the few Hindus who remained in the area were given the choice of Islam or death, and those suspected of helping the troops were freely murdered; armed gangs aggregating probably over 5,000, were waging active war round Mannarghat, Melathur, Tuvur, Karuvarakundu, Kalikavu, Nilambur, Pandalur, Manjeri and Pukkottur; in West Ernad murders and dacoities were on the increase and there were indications of the imminence of a more violent outburst in the Kondotti and Arikkod areas; in North Ponnani there had been a serious recrudescence of murders of dacoities; the police had been driven out from two Police stations that they had reoccupied, a military operations had failed to achieve any tangible result

against the dacoits; there was a general panic all along the Railway on both sides from Kuttipuram to Feroke. In fact, though probably more than 700 rebels had been killed and more than 1,000 arrested, though authority had been re-established in South Ponnani and in Walluwanad south of the Thutha River and in headquarters such as Tirur, Perinthalmanna, Manjeri and though Calicut Taluk as a whole had been kept quite it can hardly be said that much net progress had been made in quashing the rebellion by the middle of October.

"The second phase of operations is that which extended from the arrival of the 2/8 Gurkhas on 16th October 1921 to 10th November 1921, when the second battalion of Gurkhas and a battalion of Gharwalis had also arrived and got into position.

"On 20th October 1921 there was a combined operation to deal with the "Pukkottur gang" in the area Kondotti—Arikkod—Manjeri—Malappuram; the movement failed to round up as many rebels as was expected, but the Gurkhas got to close quarters with a well armed gang of 80 to 100 and killed about 50 and recovered several police carbines and other guns. In the whole day a total of 85 rebels was accounted for. This was the first occasion since the Pukkottur battle on which a gang had been forced to a hand-to-hand fight, and the result probably had a considerable effect, even though the day's operation as a whole was not very successful.

"The area system was then reverted to with the exception that two companies of Gurkhas from Perinthalmanna were given the definite objective of engaging the Chembrasser Tangal in conjunction with a company of suffolks from Mannarghat. They failed to bring about any big engagement though there were

various such encounters. The posts in the Wandur, Pandikkad and Mannarghat areas also failed to engage any big gangs though they succeeded in keeping them to the hills and began to make it difficult for them to get food.

"Meanwhile there had been a serious increase in rebel activity in the west, especially in the area between Malappuram, Tirurangadi and Kondotti and in the Arikkod area extending to the Calicut Taluk. The Dorsets from Malappuram dealt with the former, the principal operation being a drastic treatment of Melmuri Amsam which was reported to be the centre of a troublesome gang; a fairly large area was successfully surrounded on 25th October 1921 and 246 rebels were accounted for. This operation and subsequent similar but smaller ones in the neighbourhood had an undoubted effect and overtures of surrender began to be made from Amsams round Malappuram. Arrangements were made, with the assistance of the Malappuram Kazi, and developed in the first half of November, by which in certain Amsams the Mappillas ready to surrender were paraded at chosen centres and had their names recorded; and they were promised that if they gave active assistance to the authorities, in arresting rebels wanted and in preventing gangs from entering their Amsams active military operations would if possible not be carried on in their Amsams; they were also promised that subject to good behaviour legal proceedings would not be taken against surrenderers against whom there were only charges of action in a subordinate capacity against Government property committed on or before August 26th.

"The situation in the Arikkod area continued to get worse. At the beginning of the rebellion there were khilafat demonstration by armed parties at

Arikkod itself and in the neighbourhood during the first six weeks, but owing partly to the police there was little active rebellion. By the middle of October however the infection had spread, fostered apparently by visits from K. Moidin Kutty Haji and other Puklottur leaders and from some of Variankunnath Kunhamad Haji's lieutenants (he said that he only went there himself to stop the policy of forcible conversions). The public officers at Arikkod were burnt and the Adhigari murdered on the 14th and 16th October, and during the later half of the month the Amsams west and north of Arikkod, extending nearly to Tamarasseri in the Calicut Taluk, were the scene of a furious jehād, accompanied by a large number of brutal murders and forcible conversions, the chief leaders were Konnara Tangal and Avoker Musaliar. (The latter is said to be responsible for filling two wells at Puthur with corpses of some hundred Hindus, beheaded for refusing to embrace Islam.) The infection was spreading towards Feroke and Calicut; and several more murders and forcible conversions were reported in the Tirurangadi area.

"It was therefore decided in the beginning of November to utilize all available forces, as soon as the further reinforcement of battalions arrived, to arrest the spread of the rebellion westwards and northwards by a large sweeping movement, intended to drive the rebels in the south-east of Calicut Taluk southwards and eastwards, and similarly to sweep the Ernad country eastwards from Feroke.

"Three companies of armed police, newly raised and equipped with 303 rifles, were ready by October 26th. One company was sent to the Kunnamangalam-Manasseri area, and the other two to advance from Feroke towards Arikkod. The former found the country deserted and roads blocked, but failed to get

into touch with any gangs; the latter met with severe opposition in two ambushes in Cherukavu, but did well, killing about 25 rebels. Then pending the combined operation, one company was ordered to Feroke, and other two were given the task of clearing the triable Kunnammangalam, Tamarasseri, Mannasseri, as the big drive was to start south of it. This proved a most difficult task; the police had skirmishes with small parties, but failed to engage any large gang. The country is very thick and very hilly and experience during the last four months has proved that the rebels there have little difficulty in eluding police or regular troops alike.

"This second phase was also marked by more vigorous rebel action against persons who in any way assisted the military or the police, the most striking instance being the murder of some 15 Hindus between Melattur and Perinthalmanna on 26th October 1921, as they were returning after working for the Gurkhas. The Dorsets responded with a punitive operation; but such action of course increased the general difficulty of getting information. Various indications suggested that the rebel leaders were aware of the approach of reinforcements and were anxious to bring matters to a crisis, though they could not agree on a plan nor get a ready response from their followers. Rebel activity generally may be said to have reached its greatest extent and intensity by the middle of November.

"The troops were in position on November 10th and the combined movement began on the 11th. The Beypore River was reached on the afternoon of the 12th with little opposition except at the Cheruvadi Mosque where 56 rebels were accounted for by the 2/8th Gurkhas. The drive was then continued eastwards upto the Edavanna-Malappuram road which was reached on the 18th. Most of the country

traversed was hilly and comparatively sparsely inhabited; it was easy for the "Passive rebel" to leave his house and hide in the jungle close by, and as it proved in one or two instances it was not difficult for small fighting gangs to dodge the advancing platoons; few rebels were seen and it was not easy to gauge how far the movement had been successful in driving the fighters as a whole eastwards. In the first two days probably somewhat over 100 rebels were killed; in the next six rather less, but more prisoners were taken. Many houses were destroyed.

"In the meantime since the concentration of troops began for the combined movement in the west there had been persistent rumours of rebel concentrations in the Chembrasseri areas and of intentions to make a big attack on one or other of the posts, which were now held with minimum garrisons. They culminated in a determined attack on the Pandikkad post on the early morning of November 14 by some two thousand rebels. Though they actually got into the posts, the attack was repelled with a loss of 234 killed to the rebels. The post was held by one company of the 2/8th Gurkhas; they lost one British Officer and two other ranks killed and 34 wounded. It appeared subsequently that though most of the rebels dead were from Karuvarakundu and that neighbourhood, the attack had been decided upon at a big meeting attended by the Chembrasseri Tangal, Variankunnath Kunhamad Haji and other leaders, and the force that started out for it must have included men from most of the fighting gangs from Nilambur to Melattur; they were promised that British bullets would not hurt them, etc., but that sort of appeal did not convince any large proportion of them; probably not much more than 500, or 25 per cent of the whole number, actually pressed home in the real fanatical rush.

"The rebel leaders seem to have succeeded in minimising the failure of the Pandikkad attack, and further concentrations in the Karuvarakundu-Melattur area were reported. It was therefore decided to continue the advance of the whole force lined on the Edavanna-Malappuram road in the hope that the enemy would risk a general action. The line Wandur-Pandikkad was reached on the 21st and pivoting on Pandikkad the line Pandikkad-Karuvarakundu on the 23rd. So far the rebels had refused action but as they were still apparently in front of the line, the movement was continued pivoting of Karuvarakundu with the hope of driving them into the foot-hills of the Ghats. The hills were reached on the 25th without opposition beyond sniping, and it was evident that the rebel had no intention of allowing the troops to come to close quarters if they could avoid it.

"The actual results of the sweeping movement had proved disappointing, and it was decided to revert to the area system. The whole rebel area south of the Beypore River was divided into five parts one of which was allotted to each battalion in the force. Two Companies of the Beypore River, one was stationed at Feroke and a fourth which was complete by November 26th was placed at Tirur. These moves were completed by December 1st. All area commanders were instructed to proceed with the utmost vigour against any rebel gangs found in their area.

"It had become evident during the later stages of the sweeping movement in the east that the earlier stages had a greater moral effect in the Arikkod-Kondotti-Malappuram areas than had at first been suspected. Petitions for surrender were being received from a large number of Amsams and there was a

different atmosphere noticeable along the roads. This change became more noticeable as the battalions settled into their areas. To quote from the military Commander's despatch:

"The majority of the inhabitants though not actively hostile had inclined to the rebel side partly through fear and partly because they had no idea of the forces ranged against them. The advance had shown them the falsity of their ideas and when they saw troops settling down in their neighbourhood for an apparently extended stay.....the surrender movement spread rapidly. At first few arms were handed in, but later as confidence was restored they began to come in large numbers. The effect of these surrenders was two-fold; (a) it limited the area open to rebel gangs, and (b) information as to the whereabouts of the rebels and the rapidity of the receipts of the news increased very considerably.

"In the meantime while attention had been principally devoted to the Arikkod area and to East Ernad and Walluvanad rebel activity had been increasing in the Tirurangadi area and round Urothmala. The suffolk regiment which had relieved the Dorset on November 21st was given the task of dealing with this area; and a company of the 83rd, Wallajahbad Light infantry was placed at Tirurangadi to assist them. After a good many inconclusive operations some 40 rebels were killed near Olakara on November 30th, a gang of 80 was accounted for in a house near Cherur on December 9th and the next day a gang of 50 was rounded up by the police from Tirur near Perinthalmanna. These actions went far to clear the Tirurangadi area though the worst leaders still remained at large and were not killed till the end of the month.

"The operations during the latter part of the drive in the Wandur-Kalikavu area had included some successful skirmishes in the foot-hills, and these were continued when the Chin Battalion took over the area, and culminated in a more definite engagement on December 8th at Kallamula when a large number of rebels were killed in a series of encounters. There appears to have been a large gathering of rebels in the neighbourhood at the time (a man subsequently captured put it at 6,000) including the Chembrasseri Tangal, Variankunnath Kunhamad Haji, Karath Moidin Kutti Haji, Abdu Haji, Mukri Ayamad, the Konnara Tangal and other leaders, and that their spirit was not yet broken was shown by the fact that they then planned a raid up to Pandalur in the Nilgiri-Wynaad, apparently to get arms and ammunition. A select party of two or three hundred was chosen and the raid successfully carried out on the night of the 14th December; the gang went up through the forest, surprised the special police, killed three of them and some surveyors and carried off seven police guns and a good deal of ammunition and some survey instruments. They returned at once, and distributed the spoil and then apparently split the leader who went up to Pandalur, Mukri Ayamad, with some 50 or 60 came into contact with the 2/9th Gurkhas between Perinthalmanna and Mannarghat on the 20th and 22nd of them were killed. Others surrendered at Perinthalmanna on the 26th.

"Other leaders had been throwing out feelers in the direction of surrender; and the result of constant pressure by the 2/8th Gurkhas in the Karuvarakundu-Melattur area was that on December 19th, the Chembrasseri Tangal surrendered to the police. Similar constant pressure by the 2/9th on his gang in the hills round Tiruvazhamkunnu and the Attapadi

Valley brought about the surrender of Sithi Koya Tangal on December 20th; and the majority of the gangs of these two leaders came in or were captured in the course of the next week.

By the end of the year it was obvious that the rebellion was collapsing fast. The principal gangs at large were those under (1) Avokker Musaliar in the Tamarasseri area, (2) the Konnara Tangal and (3) Karath Moidin Kutti Haji, in the hills north of Arikkod, (4) Variankunnath Kunhamad Haji, in the neighbourhood of Kalikavu (5) Thonikara Ayamu in the neighbourhood of Nilambur and (6) Abdu Haji in the Arikkod or Nilambur area. There were also half a dozen other leaders alone or with very small personal guards in the Tirurangadi, Perintalmanna and Pandalur areas. The gangs however still continued to be mobile and elusive; and in the beginning of January there was a concentration in the Arikkod area and the last of many rumoured attempts at a rally in the Mambram Mosque. Some 500 rebels with the Konnara Tangal, Karath Moidin Kutti Haji, Abdu Haji and other leaders got close to Tirurangadi and drew in a good many adherents on the way, and this was sufficient to arouse considerable alarm even in Calicut. But finding troops in the neighbourhood the gangs split up and returned north and east to the hills in the Arikkod area and across the Beypore River. This seems to have been the last attempt for a combined effort on the part of the rebels, and during the rest of the period upto the time of the withdrawal of Martial Law there were a series of small encounters and of captures and surrenders of small parties and individuals. Variankunnath Kunhamad Haji with 21 men was captured by a party of Special Police near Chokkad on January 6th; one service rifle, 10 police carbines and 4 other guns were taken; others of his

gang were rounded up in the ensuing fortnight. Karath Moidin Kutty Haji's gang was carried by the Garhwalis and Special Police in the Arikkod area; a few were killed in two encounters and three batches of 14 and 20 surrendered on three successive days; another small party was surprised attempting to escape through the Nilambur forests, and finally on the 28th January Karath Moidin Kutty Haji himself was captured alone not far from Malappuram; he had been wandering as far as Edakkara and had no food for a week. Thonikkara Ayamu was captured with a few men near Nilambur on January 10th; others of his gang surrendered two days afterwards. Abdu Haji's gang melted away similarly and finally he himself with four followers took post in a Hindu temple near Pukkottur and proclaimed his readiness to die in the old fashioned style; the party was killed by the suffolks on January 26th, but with the loss of one British soldier. There were four other similar stands of small parties in temples before the end of February and there will probably be more; but there should be little danger of their attracting symphthisers. In all these cases and in many of the arrests and encounters during the last few months of the rebellion information and assistance was readily given by the local Mapillas.

"With the dispersal of the gangs under Variankunnath Kunhamad Haji and Karath Moidin Haji it was thought safe to dispense with two battalions and the 2/8th Gurkhas accordingly left on January 21 and the Chin Battalion on January 26th. By the end of January no fighting gangs were left except those under the Konnara Tangal and Avoker Musaliar aggregating possibly 250, and they were confined to the hill country in south-east Calicut Taluk, where they still are reduced in numbers. The withdrawal

of the other battalion of Gurkhas was therefore recommended and they left on February 18th. Thus left in the district two companies of Suffolks, at Malappuram, and Calicut, the 1/39 Royal Garhwalis with headquarters at Arikkod and six companies of special Police at Perintalmanna, Nilambur, Kottakkal, Tirurangadi, and south-east Calicut taluk. Martial Law was withdrawn on February 25th, and a new ordinance substituted continuing Special Courts, and giving the Military and Police a few special powers required by the nature of the country and the rebels remaining to be dealt with.

"The above is a conspectus based mainly on the military reports and supplemented by information from other sources that has come to light gradually. I have hardly material for a more exhaustive treatment; and what material there is still requires much sifting."

The whole of the present Malabar District thus rose in revolt in 1921. According to the report of the District Magistrate of Malabar the area affected was Walluvanad 882 sq. miles and Ponnani 426 sq. miles, and the Mappilla population from these taluks participated actively in the revolt according to Tottenham, District Magistrate in Walluvanad area 119,000 and Ponnani 122,000 ⁽⁷⁰⁾. It is not possible to say with precision how many were dead and wounded from the side of the rebels. Official estimate is that 12,000 were killed in military operations and more than 14,000 were court martialled and others sentenced for death or transported for life. But the actual number killed and the untold misery that visited all over south Malabar cannot be correctly estimated. Thousands of innocent people including women and children

(70) Report No. 367 dated 15th September 1921.

were mercilessly butchered by the army, in their continuous operations against rebels for more than 18 months. Many houses were burnt and a number of innocent women and children were locked inside the houses and these were set on fire. In the famous battle of Pookottur alone 300 rebels were killed according to the official estimate. The most notorious and wretched incident connected with the army operations was the Wagon Tragedy. Hundred rebels were packed in a small wagon of a goods train from Tirur to Coimbatore. When the train reached Pothannur Railway Station and when the wagon was opened it was seen 72 of them were dead by suffocation, the remaining were unconscious and only four of the rest survived. This single instance alone reveals how treacherous and cruel were the atrocities inflicted upon the rebels.

The Congress workers inside and outside Malabar were prohibited from entering into the affected areas. Even Mahatmaji was served with a prohibitory order. Under such circumstances it was difficult to get a true picture of the revolt. Basing on the official reports that were dexterously manipulated by the English, those outside Malabar considered this revolt as a major Hindu-Muslim riot. The English were successful in propagating this big lie through their news media and other official machinery. The result of this was that the communal harmony that existed all over India especially in Malabar on the question of the Khilafat and which was evidently shown in the Ottappalam Conference of 1921 was broken and each community began to suspect each other. K. P. Kesava Menon who was closely associated with the movement says in his autobiography that the rebellion was the result

of police excess against the national awakening⁽⁷¹⁾. He also reiterates the fact that the rebellion had never been a communal one but political in character. It is true that the Mappillas largely outnumbered the Hindus in the fight thus giving it a colour of predominantly a Muslim movement. It is equally true that they bore mostly the brunt of the struggle. Though English historians call it a communal riot, very few evidence are forthcoming to prove the veracity of their contention. Indian National Congress, constituted an Enquiry Committee for this purpose. A resolution passed by the Committee in September 1921 embodied the findings of the Enquiry Committee. It reads "the families which even reported to have been forcibly converted into Mohammedanism, live in the neighbourhood of Manjeri. It is clear that conversions were forced upon Hindus by a fanatic gang which was always opposed to the Khilafat and non-co-operation movement and there were only three cases so far as our information goes" ⁽⁷²⁾. Never before or after in the annals of Kerala History and perhaps in the whole of India did happen such a brutal massacre of thousands and thousands of human souls as the one that took place in Malabar during this revolt. In a fight where thousands were dead and a large number were transported from their native places and still more were forced to desert from their localities, is not properly evaluated by our historians.

Since Malabar district was the most affected area in the 1921 revolt there was absolutely no activities in the post-rebellion period. In Malabar some of the

(71) *Kazhinjakalam*, pp. 116-17.

(72) *History of Indian National Congress*, Dr. Pattabhi Sitaramayya, p. 216

leading newspapers viz., Mathrubhoomi, Al Ameen, Yuva Bharatam and Sabari were started. Al Ameen which was edited by Mohammed Abdul Rahiman Saheb espoused the cause of the Muslims of Malabar against English oppression and vehemently pleaded for the amelioration of their lot and the redress of the grievances of those relations of the rebels who were dead or transported for life. Many leaders both Muslims and Hindus took up the cause of the orphans and widows who had suffered the aftermath of the revolt and started relief centres all over the district. Two orphanages were started one at Calicut and another at Tirurangadi to shelter the orphans. Contributions were collected from all over India to look after the widows and disabled. In fact the whole Malabar district was completely paralysed and it took many a year to get itself redeemed of the great shock inflicted by the rebellion. Therefore when there was boycott of the Simon Commission nothing worthy of notice from this district comes forth to show the active participation of any section of the people. At the same time in the neighbouring district of Palghat there was a strike by the railway workers of South India in July 1928 which laid the foundation of trade union movement in Kerala.

Similarly very few people took part from this district in the Salt Satyagraha of 1930. But there were protest meetings in several parts of the district, against the arrest of the Congress leaders like K. Kelappan, Mohammed Abdul Rahiman Saheb, T. R. Krishna Swamy Iyer, P. Krishna Pillai, K. Madhavan Nair and others. K. Madhavan Nair who belonged to Manjery of this district played a prominent role in the Satyagraha movement. M. P. Narayana Menon who was arrested in 1921 in connection with the revolt and later was let out from the jail also actively

participated in the movement. E. Moidu Moulavi another leader who had undergone long term imprisonment at Vellore Jail led mass movements after his release. With the withdrawal of Civil Disobedience Movement after the Gandhi Irwin Pact signed on March 4, 1931 the leftist wing of the Pradesh Congress was dissatisfied with the leadership and from this time onwards there was a clear cleavage between the right and left wings of the Kerala Pradesh Congress Committee. This cleavage between the two groups became more widened when the second Civil Disobedience Movement was also withdrawn by Mahatmaji at a time when it was getting great momentum among the populace. Another notable event is the formation of the All India Socialist Party and the establishment of the branch of the all India Muslim League. P. Krishna Pillai and E. M. Sankaran Namboodiripad were the founder members of the Kerala branch of the All India Socialist Party. When there was election to the Madras Legislative Assembly in 1936 Mohammed Abdul Rahiman Saheb contested from this district but he was defeated by the Muslim League candidate. But the result as a whole was favourable to the Congress. They had won a majority of seats to the Madras Legislative Assembly. Again in the elections to the Malabar district board the Congress bagged almost all seats. In 1939 the Kerala branch of the Communist Party of India was established with P. Krishna Pillai and E. M. Sankaran Namboodiripad as leaders. The influence of Subhas Chandra Bose and his forward block in the Indian National Congress was quite evident among the youngsters of Kerala Pradesh Congress. Falling in line with Subhas Chandra Bose, Kerala Pradesh Congress opposed the All India Congress Resolution supporting the war efforts of the English. This alarmed the Indian National Leadership and they had

dissolved the Pradesh Congress Committee and had set up an adhoc committee to re-organise the Congress in Kerala. As a result of this, socialist group and a good section of the forward block working in the Congress joined the Communist Party of India which was then somewhat organised in Kerala.

In the Quit India Movement of 1942 a number of political workers were arrested. Both K. Madhava Menon and his wife Kutti Malu Amma were among those who were arrested and jailed. Mohammed Abdul Rahiman Saheb, was jailed in 1939 itself and was released only in 1946. K. Kelappan, E. Moidu Moulavi and other prominent leaders were also imprisoned for a long period. It was only in 1945 that these leaders were released from jails. Meanwhile the All India Muslim League became an important organisation having a good number of following in the district. During the war period and during the time when the Congress leaders were in jails it was a good opportunity for the Muslim League to bring its organisation to full strength. Of all the districts of Kerala Malappuram district is the strong hold of the Muslim League even to the present day. After independence when the All India Muslim League became defunct the Kerala branch survived and till then the party continues to be powerful in deciding the political destiny of this district. In the elections to the Madras Legislative Assembly the Congress faced a serious set back at the polls and the Muslim League emerged as a great force by winning all the constituencies where candidates were put up by the party. In all the elections to the Madras and Kerala Assemblies the Muslim League candidates came out successful from almost all constituencies of this district especially from Malappuram, Tanur, Tirur, Tiruran-gadi, Manjeri, Perinthalmanna, Guruvayur and

Kondotti. In 1967 when the united front under the leadership of the Communist Party of India (Marxist) formed the ministry C. H. Mohammed Koya and Ahmed Kurikkal became ministers. On the demise of Ahmed Kurikkal, Avukkader Kutty Naha succeeded him. In the last general election held in February 1977 the Muslim League won 9 out of 12 seats from this district. The two Lok Sabha Seats from this district also went to the Muslim League. This is the political situation of the district at present.

Cultural contributions:

Though Malappuram district lags behind the other districts of Kerala as regards the literacy rate and standard in modern education, the district has an enviable position in the cultural map of Kerala. The two villages Sugapuram and Panniyur in the Athanad amsom of Ponnani taluk were the most important centres of learning in the ancient and medieval period of Kerala history. It was here that the two sects of Namboodiris vied with each other to establish their sway over the realm of thought and philosophy, religion and art. The Vedic religion and philosophy were scrupulously studied by these Brahmins and imparted to their co-religionists. Saivism and Vaishnavism received great support from the two sects of the Namboodiris. In the sphere of religion and philosophy these two Brahmin villages of the Ponnani taluk played a pre-eminent role. It was under the leadership of these groups that the Rajas and chieftains of Kerala rallied around. Thus they held the most enviable position not only in the field of religion and philosophy but also in the realm of social and political life of the people of this district.

The district can be proud of having one of the **othenmar madoms** where the Vedic learning and

teaching were practised. Similarly the cultural and political importance of the district can very well be realised when we know that Tirunavai belongs to this district where the **Mamamkam** festival was held in the ancient period for electing a **Rakshapurusha** or 'the protector'. Again Ponnani taluk was a place where the only two **Tampurakkal** families of the most esteemed Namboodiri Brahmins had their illams. Azhuvancherry Tampurakkal held a pre-eminent position among the Namboodiris of Kerala and was considered to be the supreme sovereign over the realm of Vedic religion and philosophy.

Among the Muslim community of Malabar the Maqdooms of Ponnani enjoyed similar super status as regards religious tenants and philosophy of Islam as the Azhuvancherry Tampurakkal in Vedic religion and thought. The Maqdooms of Ponnani were esteemed by the Muslims of Kerala for their religious leadership and learning. They have contributed much in the field of religion, philosophy, literature and learning. Their seat of activities was Ponnani, which was then known as the little Mecca. Among the Maqdooms Shaik Zainuddeen Ibn Ali, who was born in 1493 and died in 1550 at Ponnani and lies buried near the big Juma Mosque there which was constructed under his supervision, was an eminent personality. He was a celebrated scholar and was the author of several Arabic works on Islamic theology and related subjects. Another famous Maqdoom of this line was Ahmed Zainuddeen Ibn Mohammed Gazzali. He is the celebrated author of **Thahfathul Mujahideen** acclaimed, as the first historical work on Malabar. Numerous work of high standard on religion and philosophy were also written by him like **Fath-ul-Mueen**. The great Mosque and the Madrasa attached to it became the centre of religious activities of

Muslims, organised by the Mounathul Islam Sabha. Great social reformers and men of letters like Kunjayan Musaliar, Ummer Qazi and Fareed Aulia studied in this centre and became great saints and seers.

The great literary luminaries Tunjath Ramanujan Ezhuthachan, Poonthanam and Melpathur belong to this district. Respected as the Father of Malayalam literature, Ramanujan was born in 1495 at Trikkantiyoor in Vettathunad. He was the exponent of the Bakti poetry in Malayalam literature and was the first to employ **Kilippattu** in Malayalam poetry. The modern Malayalam alphabet owes its origin to his ingenuity. Ezhuthachan, as he is popularly known exhorted the people to anchor their hopes in God and submit before him for security, strength and salvation. Among his twelve classical works, *Adhyatma Ramayana*, *Mahabharatha* and *Uttara Ramayana* are more popular. The Thunjan Parambu where the great poet and saint was born is now protected as an archaeological monument.

Poonthanam whose personal name is unknown was born in Nenmeni amsam of Perunthalmanna taluk in the year 1547. Poonthanam was his family name. Poonthanam was the embodiment of devotion and was the saint of the masses. His knowledge of Sanskrit was meagre and his devotional songs were all in Malayalam. He learnt grammar under Achutha Pisharodi and the Vedas and Mimamsa under Damodara, Madhava and his own father Matradata. His magnumopus **Janappana** or song of wisdom is one of the few devotional and ethical works in Malayalam literature. The simple and pure diction and the sincere devotion embodied in the work enter directly into the hearts of the readers. As a great devout he spent much of his time in **Bhajana** or meditation singing the glories of Sri Krishna and reading Bhagavat Geetha

at the Guruvayur Temple. He exhorted the people to repeat the name of Krishna as the easiest and shortest way to salvation. He made the religion very popular among the masses as he spoke in the language of the people. His famous exhortation to the devotees was "repeat the divine name as long as there is life; love and respect every creature in the world; welcome with tears of joy at every word of insult and filled with love of the Lord, dance and dance like one who is mad". It was said of him that he died while performing the dance of ecstasy sometimes in his 94th year.

Melpathur Narayana Bhattatiri was another great intellectual giant who enlightened his contemporary world with religious and literary masterpieces. He was born in Kurumbathoor amsom of Tirur taluk in the year 1559. Melpathur received an elaborate and systematic education under the most famous teachers of the day. Melpathur unlike Poondanam was a great scholar in Sanskrit and wrote his works in Sanskrit. He evoked the admiration of the learned and the aristocrats. Intelligent and versatile, Melpathur came to Guruvayur in 1586 to get rid of his rheumatism by **Bhajana**. His most famous work **Narayaniyam** consists of 1036 slogans grouped into 100 **dasakas**. It describes the various incarnations of Vishnu. It is said that the Battathiri would propitiate the Lord of Guruvayur by composing and reciting a **Dasaka** everyday. It ended with a prayer to relieve him of his sufferings and finally after the recital of the last **Dasaka** it is said that he was freed from rheumatism. From the indications given in the poem in Kaliyuga year the poem was completed on December 7, 1586. The fame of the poet and his masterpiece attracted great men from all over India. Even now **Narayaneeyam** which is an epitome of Bhagavatha is recited all over India for its devotional

strength and literary style. The work has been dedicated to the Lord of Guruvayur. The popularity and the glory of the temple of Guruvayoor increased much owing to the untiring devotional performance of Melpathur and Poonthanam, both of whom were responsible to bring to the mass the miracles of the Lord of Guruvayoor. Ezhuthachan, Poonthanam and Melpathur thus brought into being a bewildering heap of devotional songs in Sanskrit and Malayalam that made a great impact on the Bhakhi Movement of India.

Among other literary luminaries the names of the celebrated Mappilla poets Moyin Kutty Vaidyar, Chakeere Moyidin Kutty are worth mentioning. Moyin Kutty Vaidyar was born in the year 1852 at Kondotty and Chakeree in Cherur near Vengara. Moyin Kutty Vaidyar was the greatest of all the Mappilla poets. Among his famous works **Badar Mala**, **Husanul Jamal** Malappuram Suhadakkal are very popular among the Malayalees for thier literary flair and poetic performance. That section of Malayalam literature which is called the Mappilla literature contains innumerable songs of various metres and also include many works in prose covering a variety of subjects like religion, philosophy, medicine, pure literature, agriculture, astrology and astronomy. **Chakeree Badar** is another popular work which is read even to the present day. Moyin Kutty Vaidyan's **Badar** and **Husanul Jamal** had been translated into English. Among other Mappilla poets the names of Kunjayin Musaliyar who was the renowned author of **Noolamala** and **Kuppipattu** (1778), Kulankara Vectil Mohyddin Musalivar (**Saphalmala**) Maliyakkal Kunju Mohamed (**Punai Pada Pattu**) are worth mentioning. Arabic Malavalam which was developed by the Muslims of Malabar with Arabic characters is a very popular language and rich in

literature and poetry. It has contributed much to the Malayalam literature through prose and poetry.

The district gave birth to Vallathol Narayana Menon who was the poet laureate of Kerala. He was the greatest poet in the modern Malayalam literature. Kuttipurathu Kesavan Nair, another renowned poet belongs to this district. Both Vallathol and Kesavan Nair were born at Mangalam in the Ponnani taluk. As a poet and exponent of Kathakali, Vallathol's contribution to Malayalam language and art will be remembered for ever. Vallathol was born in 1880 and died on March 13, 1958. His **Sahitya Manjari** in 10 volumes and a number of other works are a treasure house in the literary store house of Kerala. The Kerala Kala Mandalam organised by him for the propagation of **Kathakali**, the great art drama of Kerala, has flourished to a great centre of **Kathakali** and allied arts of Kerala.

Among the many writers and poets belonging to this district, Akkitham Achuthan Nampoothiri who was born on March 18, 1926 at Kumaranalloor near Kuttipuram, Dr. K.N. Ezhuthachan of Cherplassery who was born on May 21, 1911, P. C. Kuttikrishnan who was born on June 8, 1915 at Pallipuram of Ponnani taluk, Kuttikrishna Marar who belongs to Triprangod in Tirur taluk, M. Govindan who was born at Thrikkananuram near Kuttipuram on October 15, 1919, Edasseri Govindan Nair who was born at Kuttipuram on December 23, 1906, Cherukad Govinda Pisharody who was born on June 15, 1915 at Chemmalassery near Perinthalmanna, K. Damodaran who was born at Valancherry on May 23, 1919, N. P. Damodaran at Nalladathu near Tavanur who was born in 1906, and E. M. Sankaran Nampoothiripad who was born on June 14, 1909 at Elamkulam of Perinthalmanna deserve special notice.

Among them Akkitham, Cherukad and Edassery are known poets of repute. P. C. Kuttikrishnan otherwise known as Uroob is one of the outstanding novelists of Kerala. Kuttikrishna Marar, Dr. K. N. Ezhuthachan, M. Govindan and M. P. Damodaran are leading literary critics of Malayalam, among whom late Marar stands supreme. E. M. Sankaran Nampoothiripad, K. Damodaran etc., are known political leaders as well as historians and prolific writers.

The district is known all over India for the Ayurvedic College and institutions run by the Kottakal Arya Vaidyasala. There are a number of Arabic Colleges including the one at Mongam, the Arabic College for women, the only one of its kind in India. At Pulikal, Pandikkad, Arikode, Malappuram etc., there are many famous institutions that impart religious instructions and teach Arabic language. The district can be proud of having one of the three Universities of Kerala, the University of Calicut, at Tenjipalam.

The district is bound in a number of far-famed temples like Kalikkavu Temple, Manjeri, Trikandivoor Shiva Temple Tirunavaya Brahma Temple and Mukunda Temple, Kadampuzha Durga Temple, Chamravattom Ayyappa Temple and the Bhagavathi Temple at Thrikkavu. They display the architectural features of the Kerala Temples and attract a large number of people to its festivals. Of all the temples of this district the Trikandivoor Siva Temple is the most famous one.

Similarly the district being a muslim majority district contains 546 Juma Masjids, 1027 ordinary mosques and 841 Madrasas. The big mosque of Ponnani, the great mosques of Malappuram, Tirurangadi, Tirur, Perundalmanna, Kottakal and Kondotti have to say a number of stories inseparably connected with the religious, political and social life of the

Mappillas of Malabar. It was from the Tirurangadi Mosque that Ali Musaliar and his followers were captured by his English in 1921. The Jiffry Thangals of the Mambram Mosque, the Panakad Thangals, the Kondotti Thangals and the Ponnani Macdoods always exercised great influence on the Mappillas of Malabar.

It is quite interesting to know that the Cochin Royal Family which is called the Perumbadappu Swarupam and the Zamorins who are known as Nediyruppu Swarupam owe to their origin to the Ponnani taluk of this district.

In folk dances and dramas the district is very famous. The Mappillas practice a variety of dance dramas with the accompaniment of songs and beating of drums. **Opana pattu** of the Mappilla women is very famous. A number of other arts is practised by the people. In the medieval period institutions imparting physical training and gymnastics were common in many parts of the district especially at Ponnani, Malappuram, Manjeri and Tirur. Among the many preceptors of this **Kalaris** the names of Moidunni Koya Thangal, Kunji Koya Thangal and Usthath Bapu Gurukkal are worth mentioning. The last named was the founder of **Kerala Samsthana Kalari Abhyasa Training Centre**. Thus the district has contributed its share to the literary and cultural development of Kerala.

CHAPTER III

PEOPLE

Population:

The district of Malappuram which came into existence on June 16, 1969⁽¹⁾ occupies the fifth position in respect of area and eighth regarding population among the eleven districts of Kerala. The total population of the State according to 1971 census is 21,347,375. Malappuram district has a population of 1,856,362 persons. The proportion of population of this district to the total population in the State is 8.7 per cent. The proportion of population of 1961 calculated on the basis of the jurisdiction of the district was only 1,387,378. This records a decennial growth rate of 33.80 per cent during the decade of 1961-71 as against the State growth rate of 26.29 per cent. The net addition of population of the district between 1961 and 1971 is 468,984. Among the taluks of the district, Ernad has the highest growth rate of 36.47 per cent during the decade while Ponnani ranks the last with 30.94 per cent. It may be recalled in this context that the highest percentage of population of 38.54 per cent is claimed by Ernad, the largest taluk in area while Ponnani, the smallest taluk comes last with 11.53 per cent. The increase in the population of the district has gone over the rate of growth of

(1) R.D. Notification No. 66121/B2/68/RD., dated 6th June 1969 Malappuram District comprises of the entire Ernad taluk, Tirur taluk (excluding the reorganised villages of Feroke, Ramanattukara, Kadalundi and Parudur of the erstwhile Kozhikode district and part of Perintalmanna taluk (consisting of Mankada firka, and Perintalmanna firka excluding Karitamkunnu and Chettallur amsoms) and Ponnani (excluding Trithala firka and the reorganised villages of Vadakkekad, Punnayur and Punnayurkulam) of the erstwhile Palghat district. The new district consists of four taluks viz., Ernad, Perintalmanna, Tirur and Ponnani and 122 villages,

population of the State only during the decade of 1961-71. This is clear when we compare the decade variation from 1901 to 1971 as given below:

TABLE I

<i>Year</i>	<i>Percentage decade variation in the State</i>	<i>Percentage decade variation in the district</i>
1901		
1911	+11.75	+ 9.64
1921	+ 9.16	+ 2.17
1931	+21.85	+14.44
1941	+16.04	+11.73
1951	+22.82	+17.67
1961	+24.76	+20.67
1971	+26.29	+33.80

The above table shows that there has been a considerable growth in the decennial variation during 1961-71 as against the previous decades. During the decade 1961-71 this district has recorded the highest rate of increase in population among the districts of the State:

Sex-Ratio:

Another distinguishing feature is that sex-ratio of the district shows an increasing trend from 1901 to 1941 and thereafter a fluctuating one from decade to decade. In the district as a whole and both in rural and urban areas females exceed over males in all the decades. The table below gives the sex ratio of the district for the period 1901-1971.

TABLE II
Sex-ratio 1901—1971

<i>Census year</i>	<i>Number of females per 1000 males</i>		
	<i>Total</i>	<i>Rural</i>	<i>Urban</i>
1901	1,017	1,017	1,000
1911	1,020	1,025	1,025
1921	1,037	1,037	1,036
1931	1,059	1,058	1,075
1941	1,062	1,062	5,072

Census year	Number of females per 1000 males		
	Total	Rural	Urban
1951	1,055	1,055	1,056
1961	1,057	1,057	1,056
1971	1,041	1,042	1,031

It may be noted that there has been gradual fall in the preponderance of the females over males from 1901 to 1971.

Table III furnishes the taluk-wise sex-ratio with rural-urban break-up for 1961 and 1971.

TABLE III
Sex-ratio by Taluk
Number of females per 1,000 males

Taluk	1961			1971		
	Total	Rural	Urban	Total	Rural	Urban
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Ernad	1,013	1,012	1,041	1,008	1,007	1,024
Perintalmanna	1,091	1,091	..	1,054	1,054	1,044
Tirur	1,072	1,076	1,036	1,060	1,062	1,016
Ponnani	1,117	1,120	1,100	1,081	1,087	1,050

In all the taluks females outnumber males. Among the taluks, Ponnani has got the highest sex-ratio in 1971 (1081) the lowest being Ernad taluk with 1008. Compared to the ratio found in 1961 viz., 1,057 for every 1,000 males, the disparity has been reduced to some extent in the last decade. But this excess of females is a common phenomenon in all districts of Kerala. Comparatively Ernad is the most populous taluk in Malappuram district and Ponnani the least.

Density of population:

The density of population of the district is 510 persons per square kilometre in 1971 whereas it was 381 in 1961. This is lower than the state average of 548 per square kilometre. Table IV gives the density of population by taluks in 1961 and 1971.

TABLE IV

Density by Taluks

<i>Taluk</i>		<i>Persons per km.</i>	
		1961	1971
(1)		(2)	(3)
Eranad	..	232	316
Perintalmanna	..	409	546
Tirur	..	741	983
Ponnani	..	820	1,073

The density has increased in all the taluks of the district from 1961 to 1971. Of the four taluks, the coastal taluk of Ponnani has the highest density with 1,073 persons per square km. while the largest and hilly taluk of Eranad records the lowest density with 316 persons per sq. km. Progress in the urbanisation of Malappuram district is slow as compared to the other districts in the State.

Table V shows the density by natural divisions in each taluk and district as a whole in 1971:

TABLE V

Density by natural divisions—1971

<i>District/ Taluk</i>	<i>Total/ Rural/ Urban</i>	<i>No. of persons per km.</i>			
		<i>Total</i>	<i>Highland</i>	<i>Midland</i>	<i>Lowland</i>
(1)	(2)	(3)	(4)	(5)	(6)
Malappuram	T	510	150	561	1,519
	R	486	150	543	1,290
	U	1,603	..	1,300	3,833
Eranad	T	316	151	388	..
	R	301	151	369	..
	U	1,018	..	1,018	..
Perintalmanna	T	540	..	540	..
	R	527	..	527	..
	U	1,788	..	1,788	..
Tirur	T	983	..	949	1,302
	R	958	..	920	1,302
	U	1,945	..	1,945	..
Ponnani	T	1,073	..	879	1,883
	R	938	..	879	1,261
	U	3,833	..	..	3,833

Table VI given below indicates the density of population of Municipal and Non-Municipal towns in the district:

TABLE VI

Towns classified by population—1971

<i>Town and status</i>	<i>Area in kms.</i>	<i>Density per kms.</i>
(1)	(2)	(3)
Class III (20,000–49,999)		
Ponnani (NM)	9.32	3,883
Tirur(NM)	19.59	1,945
Malappuram (M)	33.60	952
Class IV (10,000–19,999)		
Manjeri (NM)	13.27	1,186
Class V (5,000–9,999)		
Perintalmanna	5.10	1,788

Of the five towns in the district Ponnani town tops the list with a density of 3,833. Malappuram the headquarters and the only municipal town has the lowest density of 952 person per square kilometre.

Distribution of population between urban and rural areas:

The physiographic setting of the district has striking resemblance on the distribution of population between urban and rural areas. The eastern part of the district is characterised by the abundance of forests, tangled jungles and lofty mountains. A substantial area in the Ernad taluk is covered by forests. Both in extent and in population the midland region leads other natural divisions. 15.95 lakhs of persons out of a total population of 18.56 lakhs live in the midland region. The lowland region which comes next, has a population of 1.57 lakhs while the highland supports a population of 1.04 lakhs. As elsewhere in the state, the density of population is high in the lowland region with 1,519 persons per sq. km. while midland region records a density of only 561 persons per sq. km. The

highland region is sparsely populated with an average density of only 150 persons per sq. km.

Table VII presents the rural-urban distribution of population of the district.

TABLE VII
Proportion of Rural and Urban population

<i>Census year</i>	<i>No. per 1,000 total population</i>	
	<i>Rural</i>	<i>Urban</i>
1901	985	15
1911	970	30
1921	972	28
1931	971	29
1941	957	43
1951	945	55
1961	945	55
1971	933	67

There are five towns in Malappuram district—Malappuram, Manjeri, Perintalmanna, Tirur and Ponnani. Of these Malappuram is a municipality. All the above five towns together have 6.73 per cent of the total population of the district. Table VIII gives the names of towns and their population.

TABLE VIII
Towns classified by population—1971

<i>Town and status</i>	<i>Area in kms.</i>	<i>Population</i>		
		<i>Persons</i>	<i>Males</i>	<i>Females</i>
(1)	(2)	(3)		
<i>Class III (20,000-49,999)</i>				
1. Ponnani (NM)	.. 9.32	35,723	17,426	18,297
2. Tirur (NM)	.. 16.59	32,272	16,009	16,263
3. Malappuram (M)	.. 33.60	32,002	15,889	16,113
<i>Class IV (10,000-19,999)</i>				
4. Manjeri (NM)	.. 13.27	15,734	7,700	8,034
<i>Class V (5,000-9,999)</i>				
5. Perintalmauna(NM)	.. 5.10	9,121	4,463	4,658

Table IX furnishes the taluk-wise figures of the rural-urban population according to the 1971 census:

TABLE IX

Rural-Urban distribution of population by taluks—1971

<i>District/Taluk</i>	<i>Rural</i>			<i>Urban</i>		
	<i>No. of villages</i>	<i>Population</i>	<i>Percentage to total population</i>	<i>No. of towns</i>	<i>Population</i>	<i>Percentage to total population</i>
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Malappuram district ..	117	1,731,510	93.27	5	124,852	6.73
Ernad Taluk ..	45	667,760	93.33	2	47,736	6.67
Perintalmanna „ ..	24	263,980	96.66	1	9,121	3.34
Tirur „ ..	38	621,521	95.06	1	32,272	4.94
Ponnani „ ..	10	178,249	83.30	1	35,723	16.70

Table X gives a sex-wise distribution of rural population of the taluks in the district.

TABLE X

Sex-wise distribution of urban population with the number of villages

<i>Taluk</i>	<i>Total No. of inhabited villages</i>	<i>Total rural population</i>		
		<i>Persons</i>	<i>Males</i>	<i>Females</i>
(1)	(2)	(3)	(4)	(5)
Ernad ..	45	667,760	322,664	335,096
Perintalmanna ..	24	263,980	128,516	135,464
Tirur ..	38	621,521	301,436	320,085
Ponnani ..	10	178,249	85,412	92,837

Distribution of population on the basis of mother-tongue and bilingualism.

The mother tongue of the people of the district is Malayalam. Some of the Muslims, the major community

of the district constituting a large number of the total population write Malayalam in Arabic characters which is known as Arabi-Malayalam. Tamil is spoken only by a negligible portion of the population. The Paradesi Brahmins locally called Pattars and the Rawthers (Muslims) who have migrated from Tamilnad and some aborigines of the district speak Tamil. These people know Malayalam also. The Chettians and Gowdars are other sects who speak Tamil, but they form a highly negligible minority. The Embranthiris, a sub-caste of the Bramins speak Tulu. Also Gujaratis who are residents here as merchants and traders speak Sindhi. Kannada is spoken by a few estate workers and tribals. Urdu is spoken by Muslims who have come from different parts of India and settled here in the urban areas for trade and business. The Hindi-speaking minority of the district are also merchants who have come down from Hindi-speaking States. Hindi being a compulsory language in the school education is known to the present young generation. Those who speak Tamil can also understand Malayalam and vice-versa. On the whole the main language of 98 per cent of the population is Malayalam.

Difference in dialect within the linguistic groups:

The literary and spoken languages vary from region to region in Kerala. The colloquial dialects of the Trivandrum district contain Tamil admixture to a very great extent but in central and north Kerala, the language spoken comes to the level of literary standard. The northerners use certain colloquial expressions which are not easily digestible by the residents of the south. Even with regard to literary expressions, a variety of words, usages and dictions can be cited as examples for regional differences, in meaning and expression.

The modern Malayalam literature contains a substantial number of Sanskrit words which are not commonly used by people. To cite an example, the Mappilla songs which are popularly known as **Mappilla Pattu** is simple and composed in pure colloquial style.

In the tribal and hilly regions, people speak a language which is a curious mixture of Malayalam-Tamil and Kannada words. In this connection it may be recalled that Francis Buchanan was perfectly justified in his statement that the people in the western side of the ghat speak in a language which is neither Malayalam nor Tamil (2).

It may be seen that certain words and expressions used in one part of the State in good sense and humour differ in such a way that they are considered as obscene and abusive in other parts. The words used to denote common animals, etc., are varied according to regional differences. The colloquial speech not only differs, considerably from the written dialect but shows variations from place to place and class to class. However in general it may be stated that many words and forms which are used in every day speech are not generally used in literature and many words popularly used in writing are very seldom used in spoken dialect and that very scant attention is paid with regard to the arrangement of words and syntax in spoken dialect. Even in the sphere of literature, regional variations can be noted in the words, expressions and dictions used by different authors.

Scripts used :

According to the most reliable evidence available at present, Malayalam language is at least a

(2) Francis Buchanan—A Journey from Madras, etc., Vol. II, p. 346.

thousand years old. However linguistic research has yet to discover unmistakable evidence to prove its antiquity. The language is certainly Dravidian in origin and retains many of the characteristics of the parent language of the Dravidian family. However it is not easy to say exactly the properties of Dravidian and Aryan elements in the language. It had most fruitful contact with Sanskrit and wrought far-reaching changes in the form, structure and spirit of the language. In the renowned Malayalam grammar entitled **Kerala Kaumudi**, Kovunni, Nedungadi has said that Kerala **Bhasha** which is Ganga, has originated from Sanskrit which is the Himalayas and has joined with Dravida **Bhasha** which is Kalindi. But this view is disputed by outstanding linguist Dr. Caldwell and he has concluded that Malayalam is one of the important members of the Dravidian family. He has categorically stated that Malayalam was certainly an offshoot of Tamil and that it differs from Tamil chiefly at present by its disuse of personal terminology for the verbs and the large amount of Sanskrit words. Professor A. R. Raja Raja Varma, the author of the famous Malayalam grammar **Kerala Paniniyam** also supports the view of Caldwell. The consensus of opinion at present is towards this conclusion.

The oldest alphabet known to have been current in South India was **Vatteluthu**—which was used in Malayalam language also in the beginning. Its later development was **Kolezhuthu** or **Malayanma**. Inscriptions in both these scripts are found till the middle of the eighteenth century. With the impact of Sanskrit, another script called **Grantha** was adopted. The Malayalam name for Grantha script is **Arya ezhuthu**. This script existed side by side with the **Kolezhuthu** and Tamil script. However the present Malayalam script

has evolved through the labour of many centuries and now has taken such a form that it can stand parallel to any other Indian language.

RELIGION AND CASTE

The three major religions communities of Muslims, Hindus and Christians constitute almost cent per cent of the population. It may be noted in this connection that these three major religious communities account for 99.96 per cent of the population of Kerala. Muslims are the major community of the district. They constitute about 64 per cent of the total population. Hindus come next in order of majority. Their percentage is 34. Christians, unlike as in other districts, form only a negligible percentage of the population. They constitute less than 2 per cent. It is significant to note that about 29 per cent of the Muslims in the State live in this district. Of the total Scheduled Caste population, 8 per cent are in this district. The tribal population comes to only 3 per cent. There are no Buddhists and Jains in this district, but there are six persons professing Sikhism. The corresponding State figure is only 128. Out of 562 persons, belonging to 'Other religions and persuasions', 45 live in the district. There are 15 persons under the Head 'religion not stated'.

Table XI gives the distribution of population by religions.

TABLE XI

<i>Religion</i>	<i>Population</i>			<i>Percentage</i>
	<i>Persons</i>	<i>Males</i>	<i>Females</i>	
(1)	(2)	(3)	(4)	(5)
All religions	.. 1,856,362	909,515	946,847	100.00
Muslims	.. 1,186,675	583,407	603,268	63.93

	(1)	(2)	(3)	(4)	(5)
Hindus ..		632,645	307,435	325,210	34.08
Christians ..		36,627	18,627	18,349	1.99
Sikhs ..		6	5	1	N
Other religions and persuasions ..		45	30	15	N
Religion not stated ..		15	11	4	N

N=Negligible

Muslims :

Muslims constitute about 64 per cent of the total population of the district.

Out of the 1,856,362 persons of the district 1,186,675 are Muslims. Of the total population of Muslims 583,407 are males and 603,208 females. As elsewhere in the State, females outnumber males in numerical strength.

The Muslims are generally called in the district as Mappillas. The word is supposed to be a contraction of 'Maha' (great) and 'pillai' (child). This term is also used to denote Christians in the erstwhile Travancore area. To distinguish these two communities, the terms 'Jonaka Mapilla' and 'Nasaranee Mappilla' were used for Muslims and Christians respectively⁽³⁾. The term certainly brings to light the high honour and respect with which they were looked upon by the rulers and people of Kerala in olden days. Among the Muslims there are a few Rawthers who are immigrants from Tamilnad. They are considered as Tamil Muslims. There are also Pattanis who trace their origin from Karnatic. The Mappillas consist of the descendants

(3) Innes, Malabar, p. 185., says that the name has been interpreted to mean mothers' son or 'bridegroom' in allusion to the supposed union of early Arab traders with the women of the country.

of Arab traders and converts to Muhammadanism. The first among the settlers were probably Arab traders who came to the West Coast. Logan is of the view that they made conversions even during the lifetime of the prophet. The Arab merchant Sulaiman writing in 851 A.D. remarked that he did not meet any Indian speaking Arabic or Chinese⁽⁴⁾. But this view does not seem to be historically true for there are many epigraphic evidence to show that the Muslims were in the Malabar coast even from the time of Prophet Mohamed. The tradition very popular among the people is one which connects their origin with the conversion of a Perumal to Islam in the ninth century⁽⁵⁾. The date of their origin is much earlier as we have got historical notices pinpointing to the flourishing trade between Arabia and Malabar in the eighth and ninth centuries. It is definite that many of these traders might have gradually settled in the country. Incidentally they came to have unions with the women of the country. These women had been converted to Islam and therefore it is safe to conclude that this would have given rise to a community known as Mappillas.

The Muslims of the district are mostly Sunnis following the Shāfi school of ritual and dogma. They are frugal, industrious and enterprising. Their chief avocation is trade and commerce. Before the advent of foreigners on the shores of Kerala, the entire foreign and inland coastal trade was in the hands of the Muslims. The Portuguese carried on endless naval wars with them to capture the monopoly of trade and commerce from their hands. As settlers of the coastal areas of ancient and medieval Kerala, they were

(4) Innes, Malabar, p. 25.

(5) Innes, Malabar, p. 28.

patronised by the Zamorin of Calicut in carrying on their Arab trade. The naval wars of Kunjali Marakkars are unforgettable episodes in the history of Kerala. As a result of continuous wars they lost their commerce and fell a prey to Portuguese atrocities. This gradually effected a shift in their avocation. They took to agriculture and cultivation. This aspect is well brought out by the Malabar Tenancy Committee in their Report of 1927-28⁽⁶⁾. The Mappilla peasants were put to untold miseries and exorbitant exactions by the English also. These precipitated many revolts against the British by the Mappilla peasantry which were called by them as "Mappilla fanatic outbreaks". This led to the suppression of the Mappillas by the English. They were reduced to the position of petty cultivators and traders. The abhorrence and hatred towards the English made them boycott the English education. They went to the extent of viewing it as irreligious. They never attempted to pursue English education. In 1871 an expert committee was appointed by the Madras Government to devise means to attract them to the English education. The committee in their report stated that changes might be effected in the curriculum in such a way that Arabic language should be given due encouragement and that the religious sentiments of the Muslims should not be hurt in any way. Consequently Arabic Oriental Schools were started by the British to attract Muslims to education. The Madras Local Boards Act of 1884 also made provision to encourage religious education of the Muslims along with general education. In 1926, a special officer was appointed by the Madras Government for Muslim education. As a result of his recommendation, a High School for Muslim boys was established at Malappuram and another one for Muslim

(6) Report of the Malabar Tenancy Committee, Vol. II, p. 435.

Girls at Tirur. Hostels for Muslim students were also started. But these measures did not produce the desired effect.

It may be recalled here that the percentage of literacy among the Muslims at the beginning of the 19th century was only 3. But this percentage rose to 8 in 1935 and to 24 in 1963.

Religious beliefs and customs :

The Muslims of the district are ardent and zealous believers in their religion. They are strict adherents to the well-known five tenets of Islam, viz. faith in Shahadatukalima, worship during the five fixed times in a day (niskaram), observance of fast in the month of Ramzan, giving alms to the poor and needy (Zakat) and performance of pilgrimage (Haj) to Mecca.

Mosques are the places where prayers are conducted. Their mosques are built with the main entrance from the East. Invariably most of the Muslims go to the Friday congregations in the mosques. The head of the congregation is the Kazi or the **Khatib** or **Imam** who leads the congregation. **Khatib** of the mosque gives a short speech termed **Khutba**. After the **Khutba** prayer it is obligatory that at least forty adult members should be present in every mosque for the conduct of the **Juma** or Friday prayer.

A **Mussaliar** or **Maulavi** is attached to every mosque and under him is the **Mulla**. There are persons who are appointed to do the work of **Banku** or call to the believers at appointed times. The daily prayers are before day break, soon after midday, before sunset, immediately after the sun set and early in the night. The prayers are recited in Arabic. The management of a mosque is conducted by a committee drawn from the adult members of a **Mahal** or locality. Juma Masjids are

big mosques where **Juma** or Friday prayers are held. In addition to the **Juma** Masjids there are small mosques intended for the purpose of daily prayers. They are known as **Thykkavus** or small prayer halls. The mosques are mostly built in the style of Hindu temple architecture except a few in the Indo-saracen style.

It was the usual practice sometime ago, to attach with the mosque a 'Madrasa' or school to impart religious instructions. Now separate buildings are set up for this purpose. Fanatic and conservative Mussalmans believed that the translation of the 'Quran' into any other language was a blasphemy. Therefore the children were taught only to read, but not to understand what they read. Even the tutors who taught the students could not explain the meaning of what they taught. It was actually this superstitious, ignorant practice of the old Madrasa people that made F. Fawcett, to comment in 1902 "the Mappilla College at Ponnani disseminates darkness where it should give light". Modern curriculum of studies in the Arabic Colleges and Madrasas that are numerous are agreeably profound in imparting religious and secular instructions. The old method of teaching Arabic has given place to the modern method.

The Muslims perform a number of costly feasts and festivals. It is obligatory that all the Muslim boys are circumcised before they attain 12 years of age. This is called '**Markka Kalyanam**' or '**Sunnath Kalyanam**'. Relatives and friends are invited on this occasion and given feasts. The '**Ossan**' or the Muslim barber does the circumcision. The boy is taken by the nearest relatives to the room where necessary arrangements are made. After this, the '**Ossan**' is

presented with clothes, rice and money. It is his duty to come daily twice or thrice and dress up the wound until it is healed. Sometimes the '**Ossan**' resides for a few days with the boy till the wound is cured. New clothes, chappels, umbrella and perfumes are purchased for the use of the boy when he is taken to mosque in an appointed day. Nearest relatives are invited on this day also. Usually the dress and other things are presented by the uncles of the boy. Though circumcision is followed by all Muslims of this district, the '**Markka Kalyanam**' on a large scale is on the decline. Educated Muslims of this district take their boys to hospitals and circumcision is done by the doctors.

Similar to this was, the '**Kathukuthu-Kalyanam**' or ear-boring ceremony of the girls. Grand feasts are given to the invitees who are mostly ladies. They sing songs and clap their hands at the time when the girl cries aloud. After the **Kathukuthu** the invitees are entertained with feast. This practice also has died out.

Another ceremony often observed by the community was '**Thirandu Kalyanam**' which is celebrated a few days after the girl attains puberty. Just like the Hindu ceremony of this kind Muslims also observed it. On the seventh day after puberty, relatives and friends mostly ladies are invited and the girl is taken for a purification bath. It is believed that her pollution ceases with it. After this ceremonial bath, feasts are arranged and the invitees entertained. Muslims also observed pollution for 40 days after a woman gave birth to a child. On the 40th day ladies, mostly relatives and friends take the mother for a ceremonial bath. The women clap their hands and sing on this occasion. A piece of cocoanut slice and jaggery is distributed to all present. The woman is

dressed with new clothes and ornaments. The child is also dressed with fine clothes and ornaments. This elaborate ceremonial functions are not observed now-a-days, but the 40th day is observed more or less on a small scale. It is incumbent on the part of the bride's people to invite the relatives of the bridegroom to attend the function after the first delivery. Even now this is observed almost by all Muslims of the district.

The Muslims of this district do not give much importance, to the '**Muharam**' festival. I'd and Bakrid—**Ramzan Perunal** and **Hajju Perunal**—are the two important festival days of the Muslims all over the world. Muslims of this district also perform the days with jubilation. All males go to the mosque on both these days early in the morning and offer collective prayers. On the night before I'd, rice or wheat will be distributed among the poor. '**Fitar Zakkat**' is the name given to this form of alms-giving. On the day of Bakrid, rich people sacrifice goats or other animals and distribute their flesh to the needy. Both these are meant to see that all Muslims—irrespective of rich and poor—would prepare a good meal at least for these days. The Muslims of this district also follow these practices.

In the month of Rabee-ul-Awwal, '**Moulood**' is conducted by the orthodox Muslims of the district. Sometime ago it was widely practised. '**Moulood**' is actually the praises of prophet Mohamed composed in highly poetic prose. In this month the '**Miladi Sherif**' is now celebrated by organising public meetings instead of '**Moulood**' festivals. The ignorant Mappillas till recently, used to perform **Moulood** when they or their relatives fell sick, or when they experience reverses in life. **Moulavis** or **Musaliars** and

relatives were invited. The '**Mouloud**' would be recited loudly and the poetic part of it would be sung melodiously. After finishing the recital all would sit for a grand feast. This kind of performances were a heavy drain on the resources of the poor Mappillas. Though '**Mouloud**' is still recited in certain houses big gatherings are seldom seen. The educated section of the society does not favour such wastage of money.

Inheriting the Hindu customs, the Muslims also hold certain festivals in their mosques. People drawn from all communities and neighbouring districts of Tamilnadu take part in the festival. In certain mosques there may be a '**Jaram**' or tomb which contains the remains of a learned Sheik. The rites observed in this '**jaram**' are analogous to the rituals of temples. It is an evident manifestation of the influence of Hinduism on Islamic practices. In the strict sense these come under the prohibitions of Islamic principles. The Malappuram Nercha is celebrated on a grand scale even to the present day. Thousands of people gather on this occasion.

The Muslims of this district are highly superstitious like the rest of the population. Belief in **mantras** and black magic are also prevalent among them. Instead of the Hindu magician or **mantaravadi** the ignorant Muslims go to a **Musaliar** whom they believe to possess the magic power of curing diseases, dispelling evil spirits and doing good to the family. He is paid fat sums for the performance. Till very recently Muslims believed that all diseases could be cured by the **Musaliars**.

The death anniversary of the deceased relations is observed. '**Yaseen**' one of the Chapters of the Holy Quran is recited on this occasion. It is believed that recital of '**Yaseen**' in the tombs of the dead relatives

can bring eternal peace to them. The first death anniversary is celebrated on a grand scale. Muslims after their 'juma' prayers go to the tomb of the deceased relations every Friday and pray for their heavenly bliss. When a person dies, hymns from Holy Quran are recited by 'Musaliars' and others. After the burial certain learned men are entrusted with the recital of Quran near the burial ground continuously for 7, 11, 21 or 40 days as the case may be. This is called 'Othiniruthal'. On the day proposed for the break of the recital all relations and friends are invited and entertained. Nearest relations take the burden of entertaining the people on all days (by giving each day for one relative) from 'Othiniruthal' to 'Othuniruthal' (termination of recital at the tomb) and prayers are offered in favour of the deceased. The 40th day is observed with grand feasts.

Many other expensive functions are also observed by the community, on the occasion of marriage, pregnancy, birth, death, etc. But these expensive ceremonies are soon dying out with the emergence of new reform movements.

Hindus:

The second major religious group of the district is the Hindus. As elsewhere in India, Hindus are divided into castes and sub-castes. The broad classification among them are (1) Brahmins, (2) Antaralajathi, (3) Sudras including Nayars, (4) Thiyyas, Kammalas or artisans and (5) the Scheduled Castes and Scheduled Tribes.

The social evolution in Kerala was a slow process. Certainly the whole of South India including Kerala was the abode of Dravidians in the past. They were a homogeneous race speaking a common language.

There were certain classes among them according to their abode and occupation. There was no caste among them. Caste was introduced by the early Aryan settlers. Tradition ascribes the creation of castes to Parasurama. Keralolpathi refers to Brahmins, Kshatriyas and Sudras. The Sudras consisted of all castes of the non-Aryan groups. As elsewhere there never existed in Kerala the four fold classification of people. The ancient treatise on castes, the **Jathi Nirnayam** mentions of 72 castes. Among them were included eight classes of Brahmins, two classes of Nanajathis, 18 classes of Sudras, six classes of Artisans, 10 classes of Pathithajathis, 8 Neccha jathis and eight extra jathis. The Nampoothiris of ancient Kerala who were the priestly class gradually adopted some of the customs and practices of the Arya Brahmins but still retains their individuality by following many of the customs and usages peculiar to Kerala. The castes in Kerala originated on a racial, marital and functional basis. Brahmins fall within three classes viz., the Malayali Brahmins, Pancha Dravidas and Pancha Gaudas.

The Nampoothiris, Pottis, Arya Pattars and Tulu Empranthiris fall under the first group. The Nampiyathiri and Elayads, thus claim that they are also Malayali Brahmins. The Pancha Dravidas include Tamil, Tulu and Kanarese Brahmins. The Gowdasaraswaths also come under this denomination. These caste groups differ much in the observances of religious rituals, practices and language.

The Nampoothiris are a particular Brahmin group maintaining their own individuality in all walks of life and are not found outside Kerala. Among the Brahmins of Kerala, Nampoothiris are regarded as superior to all.

The Nampoothiris are generally grouped into two broad divisions—the Vaishnavites or **Panniyur Gramakkar**, and the Saivites or **Chovvayur Gramakkar**. The Nampoothiris of Kerala belong to either of these groups. Both these gramams belong to the Ponnani taluk of this district. Malappuram thus played a predominant role in the **Kurumalsaram** of which reference has been given early. Among the Nampoothiris the Thamprakals have a pre-eminent position. The two Thamprakal families also belong to Athavanad amsom of the Ponnani taluk. We have given description about the Azhuvancherry Thamprakal.

Generally this caste is divided into Nampoothiris and Nampoothiripads. The latter is considered to be much superior to the former as regards the purity of person and simplicity of life. They were the high priests of the royal houses. This sacerdotal state elevated them to a divine disposition in all matters of mundane life. His person is holy (a) his directions are commands (b) his movements are processions (c) his meal is nectar (d) he is the holiest of human beings; he is the representative of God on earth⁽⁷⁾. This covetable status in the society placed them above the common law of the country.

They follow the **Makkathayam** family system (Patriarchal). In connection with marriage three chief rules are observed. The contracting parties must not be of the same **gotra**; they must not be related to each other either through father or mother. The bridegroom must be the eldest son of the family. Their laws strictly ordain that only the eldest member of the household shall be left free to enter into lawful wedlock with a woman of their own caste, the younger members being left to shift for themselves in the matter.

(7) Travancore Census Report, 1874-75, p. 191.

The womenfolk of this community was used to complete seclusion. There was no freedom for them in the selection of the spouses. They were strictly forbidden from looking into the face of other men except their husbands. The covering of the face with Purdah was strictly adhered to and they could go out only with a long umbrella made of bamboo leaves so that nobody should see their faces. Dr. Hutton had drawn attention to this fact thus: "That Purdah should exist so strongly in the case of the Nampoothiri women must be explained by the necessity for maintaining a barrier against the encroachment of a matrilineal environment, and by the probability that the Nampoothiris already practised purdah when they first arrived in Malabar. The girls were to be married before attaining puberty "the ideal being as soon as they began to feel ashamed of their nudity and take to wearing clothes"(8). There was polygamy prevalent among them. The Madras Nampoothiri Act of 1933 was promulgated to forbid polygamy among them. The rigid rules of seclusion denied all comforts of life to the Nampoothiri women. Nampoothiri women were made outcastes after **smartha-vicharam** (trial by Nampoothiri elders) and were either sold to Mappillas or Chettiars of Tamilnad—She was considered as **Pulayat Pennu** or **sadanam**. The Nampoothiri Yogakshema Sabha carried on vigorous struggle against the prevailing social customs and taboos on intermarriages and interdining between the members of different sub-castes. This organisation succeeded to effect radical social reforms among the Nampoothiris. As a result of their endeavours the Madras Nampoothiri Act passed in 1933 prescribed a unified system of law relating to marriage and divorce among them. The community has become now one of the progressive sections of the society in Kerala.

(8) Travancore State Manual, Vol. I. p. 827.

Subdivisions among the Nampoothiris:

There are eight subdivisions among the Nampoothiris. (1) **Thampurakkals**. There are only two families of **Thampurakkals** in Kerala. They are the Azhuvancherry and Kalppancherry about which reference has already been made⁽⁹⁾. They are held in high esteem by all the Nampoothiris of Kerala. (2) **The Adhvans**. This group is expected to concentrate their attention on the study and teaching of Vedas and the practice of acts of devotion. (3) **Visishta Nampoothiris**. There are two classes among this sect. They are the Agnihothris and Bhattathiris. Agnihothris are mainly ritualists while Bhattathiris are religious instructors. Under this head comes the Vadhyans of Tirunavai, the six Vaidikans and the Smarthans. (4) **Samanyas**. This class is allowed the study of the Vedas and the performance of usual religious ceremonies. (5) **Jathimanthras**. The Ashtavaidyans and the Yathrakalikkars come under this sect. The former practice Ayurveda medical profession and the latter training of arms. The latter sect has become almost practically extinct. (6) Sapagrasthas, (7) Papishtas, (8) Samhothikar are the condemned sections among the Nampoothiris. They are looked down upon as inferior among the people of the caste.

Another traditional division among the Nampoothiris was **Othullavar** and **Othillathavar**. The former was given the right to recite the Vedas and perform the **Shodasa Kriyas** (sixteen-ceremonies) while the latter was denied those privileges.

It may however be noted that these classifications do not at present exist in its strict sense in the modern social set up of Kerala.

(9) N.A.I. Foreign Misc. S. No. 55, para 396, p. 312.

Antaralajathis or Intermediate castes include Kshatriyas, the Ambalavasis and the Samanths.

The Kshatriyas:

Some of our historians believe that the Kshatriyas came from other parts of India. They uphold the Parasurama legend and the reference made in '**Kerala Mahatmyam**' that they were originally brought into Kerala for the purpose of ruling over tracts assigned to temples by the Brahmins and to supervise and govern the pagodas and other religious institutions. In support of this theory K. P. Padmanabha Menon cites the title adopted by the rulers of Cochin as "**Gangadhara Trikoviladbikarikal**", i.e., Gangadhara the prosperous manager of pagodas. Logan argues in his **Malabar Manual** that some of the Rajas of Malabar were of Rajput extraction especially the Rajas of Kottavam and Parappanad. His argument is on the ground that the Kottayam Rajas used sometimes to be called **Puranatt** (foreign) Rajas. To presume that there were no rulers in Kerala before the advent of these Kshatriyas if at all they were foreigners will not appeal to the rational mind. In all probability the Kshatriya caste in Kerala might have evolved out of the Nairs and Samantha castes by continued **anuloma** marriages of Brahmins. It may be added by wielding royal authority they might have distinguished from the Nairs as they enjoyed royal prerogatives and political powers.

All these Kshatriyas have one or the other of the following class designation added to their real names, such as **Koviladhikari, Koil-pandala, Thampan, Thirumulpad**, or **Thampuran**. Titles may differ. But all of them come under the same caste. These designations point to only their temporal power as kings or chiefs.

As we have seen, the early Aryan settlers who claimed superiority over the inhabitants of ancient Kerala, at last however recognised the ruling families as Kshatriyas. The caste includes Tampurans, Tirumulpad and Varma.

The Kshatriyas follow Marumakkathayam system of inheritance. They usually marry from within their caste or the Brahmin ladies. Examples are also seen that they marry women from the Nayar caste.

The Kshatriyas form only a very small section of the population. The high position enjoyed by them as rulers of the land has now become a thing of the past. Among the Kshatriya families of this district are the royal houses of Parappanad, Kurumbranad, Walluvanad and Karnopad of Manjeri.

The **Ambalavasis**, is a generic term applied to a number of castes whose hereditary occupation is service in the temples. The Brahmins have no sort of inter-dining with them. But the **Ambalavasis** though considered superior to Nairs often frequent them and even dine with them. As their number shows they are very few in Kerala, and for that matter much less in the Malappuram district. The division of the **Ambalavasis** into a number of castes was necessitated by the specific performance they had to render their own particular service to the temple. As in the case with all the castes, the profession designated them into different categories. Thus sweeping the floor of the temple was assigned to Variars, preparations of garlands was the duty of **Pushpakans**, fetching of firewood was given to still another group, the carrying of idols in procession was the duty of Nambisan, singing and dancing were assigned to Nambi and Chakkiair and so on. Different views were expressed by writers about

the origin of these castes. **Keralolpathi** considers them above the **Sudras**. Some writers believe that they are fallen Brahmins.

Most of these classes have their origin in the alliance between the members of the higher and lower castes and therefore **Anulomajas** or **Pratilomajas**.

The Variars are sub-divided into eight groups among whom the **Padippura Variar** group belongs to the district. Tradition attaches the first female progenitor of this caste with the **Padippura** (outhouse at the entrance) of Azhuvancheri Thamprakkal. An out-caste Brahmin girl gave birth to a child in the **Padippura Variar**. "Even today" writes, K. P. Padmanabha Menon in the year 1933, "a Padippura Variar walks in front of the Tamprakkal as his trusted orderly. The house of a Variar is called *variya*m, a Pisharody Pisharam just as the abodes of Namboothiris are called *Manas*. The sub-sections among them are Atikal, Chakyar, Kamkkal, Nampidi, Nambiar, Pisharoti, Poduval, Variar, Nattupattar, Plappatty and Pushpakan. Among Pushpakans are included Brahmin, Nambisan, Unni, etc".

Samanthans:

Samanthan is a term used to indicate a group of castes which formed the aristocratic section of the people of Malabar area. The Joint Commissioners make the following comment about them. The custom among the Samantha caste is peculiar as they inherit the property of their uncles and not of their fathers. The marriage is also peculiar. They connect with women for a longer or shorter duration. But the Nampoothiris claim that they are the fathers of all the Rajas and thus supreme in the realm, though they do not look after their children born in Sambandham.

According to the Kumara Pillai Report the number of the Samantha caste including Nedungadi, Vellodi, Eradi, Pandala, Samantha Raja, Samantha, Adiyodi and Kitavu is 9,163. Brahmin observes touch pollution with most of Samantha Castes. The Zamorin of Calicut is included in this division. Eradis, Vellodis, Tirumulpads, Nedungadis, etc., are titles held by them. The Raja of Valluvanad is called Vellodi. Tirumulpad is the title held by chieftains such as Karanamulpad of Manjeri and Tirumulpad of Nilambur. The Samanthans are at present used to designate themselves as a superior section of the high caste Nayars.

Nayars:

Nayars are at present, as in the past the most powerful caste among the communities of Kerala. 'Nairs were the nobility of Malabar and certainly were the oldest nobility of the world', observed an author ⁽¹⁰⁾. According to the Brahmin tradition prevalent in Kerala, the caste of Nayars is the outcome of Union between the Namboothiri with Deva, Gandharva and Rakshasa women introduced by the legendary hero Parasurama. This tradition undoubtedly pinpoints to the fact that there is much infusion of Arvan blood in them. Certainly they were a Dravidian race in origin. "As the first invaders of Malabar and as conquerors they assumed the position of governing and land-owning class. The large admixture of Arvan blood combined with the Physical peculiarities of the country would go far to explain the very marked difference between the Nayar of the present day and what may be considered the corresponding Dravidian races in the rest of the Presidency"⁽¹¹⁾.

(10) History of Haider Shah and his son Tipu Sultan M.M.D.L.T., p. 60.

(11) C.A. Innes, Gazetteer of the Malabar District.

In connection with the former position of the Nayars as protectors of the State, it is noted by Mr. Logan ⁽¹²⁾ that "in Johnstons's Relations of the most famous Kingdom in the world" (1611), there occurs the following quaintly written account of this protector guild. "It is strange to see how ready the soldier of this country is at his weapons: they are all gentle men, and termed Nairs. At seven years of age they are put to school to learn the use of their weapons, where, to make them nimble and active, their sinewes and joints are stretched by skilful fellows, and annointed with the Oil Sesamum (gingelly: Sesamum indicum): By this annointing they become so light and nimble that they will wind and turn their bodies as if they had no bones, casting them forward, backward, high and low, even to the astonishment of the beholders. Their continual delight is in their weapon, persuading themselves that no nation goeth beyond them in skill and dexterity". Jonathan Duncan, who visited Malabar more than once as one of the Commissioners from Bengal in 1792-03, and afterwards as Governor of Bombay, after quoting the following lines from Mickle's Camoens, Book VII—

'Poliar the labouring lower clans are named:
By the proud Nayrs the noble rank is
claimed; The toils of culture and of art they
scorn: The shining faulchion brandish'd in
the right — Their left arm wields the target
in the fight'—

went on to observe: "These lines, and especially the two last, contain a good description of a Navr, who walks along, holding up his naked sword with the

(12) Manual of the Malabar District.

same kind of unconcern as travellers in other countries carry in their hands a cane or walking staff. I have observed others of them have it fastened to their back, the hilt being stuck in their waste band, and the blade rising up and glittering between their shoulders" (13). M. Mahe de la Bourdonnais, who had some experience of their fighting qualities in the field, thus described them: "Les Nairs sont de grands homes, basanes, legers, et vigoureux: Ils n'nt pas d'autre profession que celle des armes, et seraient de fort bons soldats, s'ils etiaient disciplines: Mais ils combattent sans ordre, ils prennent la fuite des quon les serre de pres avec quelque superiorite; pourtant, s'ils se voient presses avec vigueur et qu'ils se croient en danger, ils reviennent a la charge, et ne se rendent jamais" (14). Finally the only British General of any note—Sir Hector Munro—who had ever to face the Nayars in the field, thus wrote of their modes of fighting:—

"One may as well look for a needle in a bottle of Hay as any of them in the day time, they being lurking behind sand banks and bushes, except when we are marching towards the Fort, and then they appear like bees out in the month of June". 'Besides which', he continued, 'they point their guns well, and fire them well also' (15). They were, in short, brave light troops, excellent in skirmishing, but their organisation into small bodies with discordant interests unfitted them to repel any serious invasion by any enemy even moderately well organised. Among other strange Malayali customs, Sheikh Zin-ud-din (16) noticed the

(13) Asiatic Researches, V. 10, 18.

(14) M. Esquer, Essai sur les Castes dans l' Inde, p. 181.

(15) Tellicherry Factory Diary, March 1761.

(16) The author of Tuhafat-ul-Mujahidin hints for persons seeking the way to God, as it is frequently translated, or more literally an offering to warriors who shall fight in defence or religion against infidels. Translated by Rowlandson, London, 1833.

fact that, if a chieftain was slain, his followers attacked and obstinately persevered in ravaging the slayer's country, and killing his people till vengeance was satisfied. This custom was described so long ago as in the ninth century A.D. by two Muslims, whose work was translated by Renaudot (Lond., 1733). "There are kings who upon their accession observe the following ceremony. A quantity of cooked rice was spread before the King, and some three or four hundred persons came of their own accord, and received each a small quantity of rice from the king's own hands after he himself had eaten some. By eating of this rice they all engage themselves to burn themselves on the day the king dies or is slain, and they punctually fulfil their promise". Men, who devoted themselves to death on great occasions, were termed Amoucos by the Portugues; and Barbosa, one of the Portuguese writers, alluded to the practice as prevalent among the Nayars. Purcas has also the following: "The King of Cochin hath a great number of Gentlemen, which he calleth Amocchi, and some are called Nairi: these two sorts of men esteem not their lives anything, so that it may be for the honour of the king*. The proper Malayalam term for such men was Chaver, literally those who took up, or devoted themselves to death. It was a custom of the Nayars, which was readily adopted by the Mappillas, who also at times—as at the great Mahamakkam, twelfth year feast, at Tirunavai ⁽¹⁷⁾—devoted themselves to death in the company of Nayars for the honour of the Valluvanad Raja. And probably the frantic fanatical rush of the Mappillas on British bayonets, which is not even yet a thing of the past, is the latest development of this ancient custom of the Nayars. The martial spirit of the Nayars has quite died

(17) See Manual of the Malabar District, 164 pp., and Fawcett, Madras Museum Bulletin III, 3, 1901.

out for want of exercise. The Nayar is more and more becoming a family man. Comparatively few of them now-a-days even engage in hunting. According to an inscription of the King Kulottunga I (A.D. 1083-84) he conquered Kudamalai-Nadu, i.e. the eastern hill country (Malabar), whose warriors, the ancestors of the Nayars of the present day, perished to the last man in defending their independence ⁽¹⁸⁾.

The following description of the Nayars at the beginning of the sixteenth century is given by Duarte Barbosa ⁽¹⁹⁾. "The Nairs are the gentry, and have no other duty than to carry on war, and they continually carry their arms with them, which are swords, bows, arrows, bucklers and lances. They all live with the kings, and some of them with other lords, relations of the kings, and lords of the country, and with the salaried governors, and with one another. They are very smart men, and much taken up with their nobility.....These Nairs, besides being all of noble descent, have to be armed as knights by the hand of a king or lord with whom they live, and until they have been so equipped they cannot bear arms nor call themselves Nairs.....In general, when they are seven years of age, they are immediately sent to school to learn all manner of feats of agility and gymnastics for the use of their weapons. First they learn to dance and then to tumble, and for that purpose they render supple all their limbs from their childhood, so that they can bend them in any direction.....These Nairs live outside the towns separate from other people on their estates which are fenced in. When they go anywhere, they shout to the peasants, that they may get out of the way where they

(18) F. Hultzsch. South-Indian Inscriptions, III, 2, 1203.

(19) Description of the Coasts of East Africa and Malabar, Translation. Hakluyt Society, 1866.

have to pass; and the peasants do so, and, if they did not do it, the Nairs might kill them without penalty. And if a peasant were by misfortune to touch a Nair lady, her relations would immediately kill her, and likewise the man that touched her and all his relations. This they say, is done to avoid all opportunity of mixing the blood with that of the peasants.....These are very clean and well dressed women, and they hold it in great honour to know how to please men. They have a belief amongst them that the woman who dies a virgin does not go to paradise".

It is noted by Sonnerat ⁽²⁰⁾ that the Nayars "are the warriors; they have also the privilege of enjoying all the women of their caste. Their arms, which they constantly carry, distinguish them from the other tribes. They are besides known by their insolent haughtiness. When they perceive parishes, they call out to them, even at a great distance, to get out of their way, and, if any one of these unfortunate people approaches too near a Nair, and through inadvertence touches him, the Nair has a right to murder him which is looked upon as a very innocent action, and for which no complaint is ever made. It is true that the parishes have one day in the year when all the Nairs they can touch become their slaves, but the Nairs take such precautions to keep out of the way at the time, that an accident of that kind seldom happens". It is further recorded by Buchanan ⁽²¹⁾ that "the whole of these Nairs formed the militia of Malayala, dictated by the Namburis and governed by the Rajahs. Their chief delight is in arms, but they are more inclined to use them for assassination or surprise, than in the open field. Their submission to their superiors

(20) Voyage to the East Indies, 1774 and 1781.

(21) Journey through Mysore, Canara and Malabar, 1801.

was great, but they exacted deference from those under them with a cruelty and arrogance, rarely practised but among Hindus in their state of Independence. A Nair was expected to instantly cut down a Tiar or Mucuai, who presumed to defile him by touching his person; and a similar fate awaited a slave, who did not turn out of the road as a Nair passed". A lot of opinions have been expressed by learned scholars about the derivation of the word 'Nair' and the land of their origin.

The generally accepted view is that the word is derived from the Sanskrit 'Nayaka' meaning 'Leader'. But Prof: K. V. Krishna Iyer thinks "the 'Nayar' was originally a designation meaning military commandant". This does not fully comprehend the functions given to them. True that they were the Protector caste who "seems to have had assigned to it the protection of a nad or country" but they were burdened with other duties also as **Kanamdars** or supervisors of cultivable land. Thus the Nair combined in him the civil and military authorities. Logan in his '**Malabar Manual**' enumerates 18 sub-divisions of Nayar caste and gives distinct functions enjoined in them. Buchanan gives only eleven sub-divisions in the year 1801. No doubt the different professions practised by them determined their social status and position.

Two distinct roles with all kinds of rights and duties were combined in a Nair of medieval Kerala society. As 'Protector caste' it was his duty to see that the law and order of the country were maintained. He was the custodian of Kerala **Dharma**. Any defiance of the law would be defeated by his vigilance and watch. His duty to protect the country and customs gave him unlimited rights. He could alone bear arms. He would die for the cause of his country and his

master. As a person devoted to the defence of the country and the well being of its people, he was endowed with enviable rights without bounds. Many writers dwell on this aspect of the story. They depict the Nair soldier of the medieval society like a person who was empowered with all authority to kill any human being of the country. The Nairs as a community were the police force of the country and as such they were doing their duties only when they cut down a Thiyya or Mukkuva who dared to pollute them. If at all this should be made a matter of criticism the custom and usage of the country should be held liable, not those who carried out their duties in accordance with the law of the country.

In the medieval society the Nairs had to render political and civil services. They were organised under **taras**.

Accompanied with these extraordinary powers and privileges there were a number of disabilities and disadvantages. As **Kanakkars** under the **Jenmis**, this protector caste suffered a lot. The **Jenmis** were Nambudiris. Next below the **Jenmis** came the **Kanakkars**. The **Kanakkars** were Nairs—the Protectors of land. In other words the '**Jenmikudiyam Mariyada**' (the totality of the relations between the **jenmi** and the tenant) determined very much the customs and manners of the society. The **Kudiyans** were for the most part Nairs: the **Jenmis** were the Nambudiries. As **Kudiyans** the Nairs had to bear all evil consequences of a feudal system in which the master and servant relation existed.

The Nairs lived in undivided families popularly called **Taravads**. The eldest men through the maternal line was the head of the family. He was styled as **Karanavan**. He exercised all control over the other

members of the **Taravad**. It may be remembered that these **Karanavans** constituted the **Kuttams** of ancient Kerala which wielded high political power.

The martial training that was obligatory for Nairs underwent great changes after the occupation of Kerala by the English. Immediately after the revolt of Pazhassi Raja, English took steps to deprive them of their military training. The inhabitants were completely disarmed. Hence Nayers took to agriculture, government service and other professions and callings.

Several divisions are included in the general term Nayar. It is estimated that originally there were as many as 116 subdivisions among them ⁽²³⁾. Even inter-dining was not permitted among the members of some of the sub-castes. Intermarriages were tabooed. But now these distinctions have almost vanished with the fusion of sub-castes.

It has been stated that the system of inheritance among them was **Marumakkathayam**. But with the promulgation of Nayar Regulation of 1101 K. E. (A.D. 1926) the inheritance has virtually become **Makkathayam** by making the widow and children of a deceased Nayar male heirs to his separate and self-acquired property. The old **Taravads** were partitioned and shares distributed among the members. The children can now inherit the properties of both the father and the mother. The old system of **Sambandha** is not practised. Arranged marriages have become the rule.

Thiyyas or **Ezhavas** form a very important caste in the district.

(23) The Census Report of 1901.

It is believed that the word **Thiyya** is derived from **Dvipam**, an island (Iivans or Dipans meaning islanders) and the word **Ezhava** from **Sinhala** (Ceylon) (Izhom or simhalam). They were also called **Chovan** in olden days. The tradition prevalent in Kerala is that they immigrated from Ceylon bringing with them coconuts. But this popular tradition is not corroborated by historical evidence. The earliest reference to coconuts is found in '**Periplus of the Erythrean Sea**' written in the first century A.D. Francis Day is of the view that the origin of the name 'Chova' is from **Sevakan** which means servant and **Ezhavan** from **Ezhom** meaning Ceylon from where they are believed to have come. Christopher Caldwell is of the view that **Ezhavas** and **Thiyyas** are descendants of the **Channar** colonists from Ceylon. The honorific title assumed by certain **Ezhava** families is also cited in support of this interpretation⁽²⁴⁾. The Chola invasion of Ceylon in the third or second centuries of B.C. made them evacuate Ceylon as recorded in the Sinhalese tradition is also quoted by the protagonists of this theory. The only inscription referring to 'Illuvās' is that of **Rajendra Chola** where they are pictured as toddy tappers. As **E. M. S. Namboothiripad** observes that a section of the people constituting 25 per cent of the Malayalee Hindu population should have come from outside is most improbable and does not appeal to reason.

The **Ezhavas** were considered as low castes in ancient and medieval Kerala. Their traditional occupation was toddy tapping. **Francis Buchanan** who visited Malabar in the year 1800 says that with the conquest of Malabar by **Haider Ali** many of them became mortgagees of land⁽²⁶⁾. He has given a detailed account of

(24) It is pertinent to note that **Edgar Thurston** in his *Castes and Tribes* (Vol. V., p. 368) states that the toddy tappers of Tamilnad are called **Shanars**.

(26) **Buchanan**, IV, p. 361.

their traditional occupation of toddy tapping and the manner in which they distilled strong liquors and made jaggery out of toddy (27). Thomas Warden graphically describes their profession in the following words "The time devoted for dressing the trees and drawing toddy is about an hour before sunrise and the same period after sunset. It hardly interferes with the day's labour. The licence is taken out by almost every Thiyya family (28). In his report, dated March 19, 1801 on the condition of Palghat etc. Thomas Warden again observed that 'Niggady tax on Tier knives used in extracting toddy from the barb trees' were collected. In the famous Jewish Copper Plate Grant it is stated that they had headman of their guild and their duty was planting waste lands. The foot-rope right and ladder right indicating their traditional profession were the privileges given to them by this grant.

There are references in folk songs and ballads that their services were utilised for military purposes. There were among them famous fighters. It is seen that they took up the study of Sanskrit and practised as professional Ayurvedic physicians. In the writings of **Hortus Malabaricus**, Baror Van Rheede was assisted by one Itti Achuthan, an Ezhava. As alluded to above there were hereditary headmen called by the name **Tandans**. He used to settle disputes between the men of his caste.

In the latter half of the 19th century, this caste was denied the privileges of entering temples and walking through the streets. They were having atmospheric pollution and socially not allowed to approach a caste Hindu beyond the **Tiyyappadu**. They were not allowed to draw and use the water from the wells and

(27) Ibid.

(28) Report on the Land Assessment in Malabar, April 20, 1815, p. 4.

bathing places of the high caste Hindus. On account of these social restrictions, they were completely denied entry into schools and government offices. "Thus for long years they remained without receiving the rudiments of education" (29).

In the report of the Malabar Tenancy Committee of 1927-28, it is recorded that Thiyya tenant of Panniyannoor amsom had been severely assaulted by a number of Mappilla and Nair **Jenmis** of the place because he walked about wearing shoes, coat and turban and refused to pay obeisance to the jenmi class passing about (30). The social oppression and evictions from lands were made against those who defied caste rules. Murkkoth Kumaran, one of the pioneers of the community who pleaded for social reform through his campaigns in the press and outside was one of the victims of evictions (31).

Due to the relentless struggle carried by the leaders of the community, the social restrictions imposed on them were soon abolished and they were admitted into educational institutions and government departments. They are now given a percentage of reservation in the selection of candidates to the public service and also in admissions to the academic institutions. They now occupy high offices in the state. Their pre-eminence in all fields of activity is a factor to be reckoned with in the social, political, economic and administrative set up of Kerala.

The Kammalans :

The Kammalan caste includes **Asari, Moosari, Thattan, Kollan and Kallasari**. They form the artisan class carrying on with their hereditary occupations.

(29) L. K. Ananthakrishna Iyer, *Cochin Tribes and Castes*, pp. 339-40.

(30) Vol. II, *Evidence*, pp. 373-74.

(31) Vol. II, *Evidence*, p.374.

Asari does the work of carpentry. **Moosaries** carry on with their traditional work as braziers and copper-smiths. The ironsmiths and goldsmiths are called **Kollans** and **Thattans** respectively.

Just like the Thiyyas, the Kammalans were a polluting caste in the past. The Syrian Christian Copper Plate of the ninth century makes mention of carpenters as a distinct class in Malabar Society. Of the various privileges granted by the Perumal to Joseph Rabban and Iravikorthan, the headmen respectively of the Jewish and Syrian Christian Communities "Lordship over the oil-makers and five kinds of artificers that is carpenter, blacksmith, goldsmith, brazier and tanner"⁽³²⁾ is also included. This epigraphic evidence points to the existence of the five classes of Kammalans in Malabar in the beginning of the ninth century. Edgar Thurston states that Kammalans are ranked in social hierarchy along with the lower sections of the Nayars ⁽³³⁾.

The law of inheritance among them is **Makkathayam**. Polyandry of the fraternal type was prevalent among them, several brothers marrying one woman and the children being considered as common to all ⁽³⁴⁾. With the lapse of time, all these customs have died out.

The caste is fast disappearing due to the impact of scientific and technological devices of manufacturing household utensils, furniture, building materials, etc. But the members of the caste have risen to the occasion and have taken up modern technical education and other professional trade training.

(32) Logan, Vol. I, p. 269.

(33) Castes and Tribes of South India, Vol. III, p. 127.

(34) Cochin State Manual, p. 203.

Christians:

Christians constitute only 1.99 per cent of the population of the district. They number 36,976 out of 1,856,362 persons of the district. Out of the total number of Christians 18,627 are males and 18,349 females. A significant feature of this sex-wise distribution reveals that unlike other communities, the males exceed the females. There is a sizeable number of Christians in Ponnani.

The Christians in Malabar belong mainly to three denominations. They are Latin Catholics, Syrian Catholics and Jacobite Christians. The old appellation of the Christians in Malabar was 'Nazrani Mappilla'. Of the three denominations, Syrian Christians command the largest followers. They are numerous in Ponnani.

The history of the Syrian Christian Church is a subject to much controversy. However according to the popular tradition which is believed by most of the Christians, the Church was originally established in the year 52 A.D., by the Apostle St. Thomas who is said to have set foot at Malankara near Cranganore or Muziris of the hoary past and converted some Brahmans and others. He is believed to have founded seven churches, six in the erstwhile states of Travancore and Cochin and one at Palayur near Chavakad in Malabar. The Apostle then went to Mylapore and afterwards to China. On his return from China, to Mylapore, he met his martyrdom or was accidentally killed on St. Thomas Mount. His tomb is preserved at the Roman Catholic Cathedral, St. Thome. There is a Pahlavi inscription at the Little Mount in a cave where he is believed to have taken refuge from his enemies.

There seems to be some truth in this tradition as we learn from classical accounts that there was

considerable trade contacts between Cranganore and Roman Empire in the early centuries of the Christian Era. The **Acta Thomae** of third century A.D. dealing with the missionary activities of St. Thomas makes mention of his mission work in India and hence it is not improbable to conclude that he came by sea to Cranganore. Rusebius, Clement and Jerome connect the founding of Syrian Church with St. Bartholomeo, one of the apostles. The converts are believed to be the early Jewish settlers of Cranganore. However the credibility of this statement is open to dispute. It is also argued that the mission of Pantaenus of Alexandria came into contact with Indian philosophers and gymnosophists. This theory is also not fully supported by historical evidence. Another theory which connects the origin of Syrian Church in Malabar is related to a Manichaeon by name Thomas who came to Cranganore in 277 A.D. It is contended that the **Manigramam** referred in the Syrian Christian Copper Plate Grant means the village of Manichaea. The progenitor of this theory is Dr. Burnell. But Whitehouse in his eminent work **Lingerings of Light in a dark land** ⁽³⁵⁾ questions it on the ground that Syrian Christians themselves have a tradition that Manigramakars referred in the grant were converts who were reconverted to Hinduism by a magician named Manika Vachakar.

The first indisputable reference about the Christians is found in *Cosmos Indicopleustes* ⁽³⁶⁾, a Nestorian Christian who travelled to 'Ceylon' in the sixth century A.D. Kalliana occurring in **Topographia Christiana** is identified with Quilon by some scholars. On the available historical data we may safely conclude that the first mission to Malabar was by Nestorian Missionaries from Babylon and that it happened in the fifth century A.D.

(35) p. 47.

(36) *Topographia Christiana* XI, p. 337.

Whatever be the truth of the origin of Christian church in Malabar, it is a fact that a merchant named Thomas of Cana with four hundred followers including a bishop named Joseph came to Cranganore. He is said to have built a church at Mahadevapattanam in the eighth century and obtained from Vira Raghava Chakravarthi, privileges similar to that conferred on Iravikortan. But this contention seems to be historically inaccurate. However the grant points to a flourishing Christian Community who were mostly traders.

The Syrian Christians were in the beginning divided into two, one called **Thekkumbhagakkar** (Southerners) and the other known as **Vadakkumbhagakkar** (Northerners). These divisions denoted the new immigrants who settled in Cranganore and indigenous Christians respectively. There is a version that the Southerners and Northerners were respectively the descendants of Thomas of Cana by two wives from Malabar, one a Nayar and the other a Mukkuva ⁽³⁷⁾. Northerners claimed superiority in social position on the ground that they were the descendants of 400 superior families and the Southerners the descendants of seventy-two inferior families. The Northerners in course of time were further sub-divided into **Kurakkeri Kollamites** and **Mahadevapattanamites**. The former were said to be the descendants of the Church at Quilon which was founded by Persians in 822 A.D. among whom was Mar Sapor who had been identified by some scholars with the Maruvan Sapir Iso of Kottayam Copper plate grant and the latter the representatives of Thomas of Cana and his church at Cranganore. The Southerners are more strict adherents in the observation of old Hindu customs than the Northerners.

(37) Lingerings of Light in a dark land, p. 62.

Till the coming of the Portuguese, the Christians in Kerala belonged to the Nestorian order. The Portuguese entered on a policy of proselytism and tried to separate the Syrian Christians from communion with the Eastern patriarch. In the Synod of Diamper (Udayamperur) in 1599 Archbishop Menezes succeeded in making the whole Syrian Christians of Malabar to acknowledge the supremacy of Rome and secure their connection with the patriarch of Babylon and his Nestorian heresies. They were combined with the Jesuit converts and brought under the Archbishop of Goa. But soon dissensions arose. They hated the Jesuit Archbishop and sent an emissary to the Patriarchs of Babylon and Antioch for a bishop. The emissary was caught by the Portuguese and taken to Goa and killed. This infuriated the Syrian Christians. They assembled before the Coonen Cross at Mattancherry in 1653 and renounced their allegiance to Rome. Out of 200,000 persons so assembled only 400 agreed to accept the supremacy of Portuguese Jesuit Archbishop. Thus arose the two divisions of **Pazhayakuru** or Romo-Syrians and **Puthankuru** or the Jacobite Syrians. The **Puthankuru** got a bishop Mar Gregory from Antioch and they are now the followers of Jacobite rituals.

Father Joseph, a Carmelite whom Pope appointed in 1659 as Vicar Apostolic of Malabar succeeded in winning over a good number of Syrians to the Roman side. For the succeeding two hundred years, the Carmelite Vicars were governing the Roman Catholics and Romo-Syrians in Malabar. Even during this period the king of Portugal appointed Archbishops of Cranganore and Bishops of Cochīn. But their jurisdictions were confined only within the limits of the Portuguese territories. With the establishment of British supremacy, there again arose considerable

schism between the Portuguese and Jesuit Archbishops of Cranganore and the Carmelite Vicars Apostolic of Verapoly. It was at this juncture that the famous Papal Bull **Multa Præeclare** of 1838 came abolishing the Sees of Cranganore and Cochin and placing them under the Archbishop of Verapoly. A final concord was reached by the concordat of 1886. It defined the limits of jurisdiction of the rival priests. It also fixed the governance of the Romo-Syrian Community in Malabar by the Archbishop of Verapoly. A co-adjutor to the Vicar Apostolic of Verapoly was appointed in 1868 to be in immediate control of the Romo-Syrians. This co-adjutor was again replaced by two European-Vicars Apostolics. Change in the set up was again made in 1896 by appointing three Vicars Apostolics in Trichur, Ernakulam and Tangasseri.

Meanwhile the Jacobite Syrians who separated from Romo-Syrians in 1663, selected as their Bishop Mar Thomas, a member of the Pakalomattam family which according to tradition was the first Brahmin family to embrace Christianity at the hands of St. Thomas. In 1665, he was consecrated by the special envoy sent by the Patriarch of Antioch. At the beginning of the 19th century, the Church Mission Society established friendly relations with the Jacobite Syrians. But this connection was soon broken with the establishment of a College for the religious education of Syrian priests. The Jacobite Syrians feared that they would be brought under Protestant Control and the Venture was directed towards that end. They again approach the Patriarch of Antioch. Therefore a new Bishop Mar Athanasius was appointed instead of Mar Dionysius who was suspected of being a pro-protestant. But Mar Dionysius did not give way. Therefore the Patriarch appointed another bishop in the place of

Mar Athanasius. The question was dragged to litigation and finally the Travancore High Court gave a verdict in favour of Dionysius. Thus arose the two divisions of Jacobite Syrians, one owing allegiance to the Patriarch of Antioch and the other called St. Thomas Christians who accepted their own **Metran** or Spiritual head and claimed the Church of St. Thomas as apostolic and independent.

Besides the above three schisms, there is another section called Nestorian Syrians or Chaldaean Syrians who fell out with the Archbishop of Verapoly for his refusal to ordain candidates for holy orders who were trained by **Malpars** in the native seminaries. They are now presided over by a Chorepiscopans ordained by the Patriarch of Babylon.

There remains still another division among the Jacobite Syrian sect who are the adherents of the Bishop of Annur or Thozhiyur near Chivakkad, a small sect established in the mid 18th century by Mar Cyril. Mar Cyril quarrelled with Mar Thomas and got himself consecrated. The Church is now a branch of the Jacobite Syrians. But it select its own bishops and do not accept their ordination by the Patriarch of Antioch. They are chiefly found in this district.

The Church of South India came into being in 1927 bringing under its fold most of the Protestant Churches in South India and Episcopal Churches founded by the various Western Missionary societies like Basel Mission. The Church of India has three Dioceses in Kerala. The district comes under the Northern Diocese with headquarters at Shoranur. The Church of South India is an episcopal church. The Basel Mission founded by the German and Swiss Missionaries in Malabar were proselyterian and they accepted episcopacy. At present the whole episcopal church has a three fold ministry, Bishops, Proselytors and Decons. However the

christian church is a socio-moral society connected together by a common faith in Christ³⁸. The Latin Catholic of this district come under the Bishop of the Diocese of Calicut.

Rituals and ceremonies differ with regard to different denominations. But all Christians celebrate Easter, Christmas, Assumption Day, Corpus Christi, and St. Thomas Day.

The traditional Christians of the district consists of cultivators, traders and fishermen. They are the most industrious of all communities of Kerala. Extensive tracts of land in the hilly areas and mountains and fallow regions have been brought under cultivation of various kinds of crops.

Scheduled Castes and Scheduled Tribes:

According to the Census of 1971, the total strength of the Scheduled Castes and Scheduled Tribes in the state is 2,041,524. Of the total, scheduled tribes come to 269,358 whereas scheduled castes 1,772,168. The total number of scheduled castes and scheduled tribes in Malappuram is 149,708. Among the total number, scheduled castes account for 140,826 and scheduled tribes only 8,882. Taluk-wise distribution of scheduled castes is given in Table 1 and 2 below.

TABLE 1

Total population of scheduled castes

<i>District/Taluk</i>		<i>Total</i>	<i>Male</i>	<i>Female</i>
		<i>Rural/Urban</i>		
Malappuram district	T	140,826	69,254	71,572
	R	135,286	66,650	68,736
	U	5,540	2,704	2,836
1. Ernad Taluk	T	65,634	32,300	33,334
	R	62,959	31,037	31,922
	U	2,675	1,263	1,412

38 A Compendium of Ecclesiastical History, Dr. John, C.L., Giesler Vol. I pp. 1 & 2.

TABLE I—(cont.)

<i>District/Taluk</i>		<i>Total Rural/Urban</i>	<i>Male</i>	<i>Female</i>
2. Perintalmanna Taluk	T	22,280	11,073	11,207
	R	21,627	10,736	10,891
	U	653	337	316
3. Tirur ,,	T	34,180	16,784	17,396
	R	32,346	15,852	16,494
	U	1,834	932	902
4. Ponnani ,,	T	18,732	9,097	9,635
	R	18,354	8,925	9,429
	U	378	172	206

TABLE 2

**Table 2 shows the Taluk-wise distribution of
Scheduled Tribes in 1971**

District/Taluk		Total Rural/Urban	Population		
			Males	Females	
Malappuram district		T	8,882	4,382	4,500
		R	8,606	4,238	4,368
		U	276	144	132
1. Ernad Taluk	T	7,445	3,653	3,792	
	R	7,422	3,639	3,783	
	U	23	14	9	
2. Perintalmanna ,,	T	31	20	11	
	R	29	18	11	
	U	2	2	0	
3. Tirur ,,	T	627	306	321	
	R	554	269	285	
	U	73	37	36	
4. Ponnani ,,	T	779	403	376	
	R	601	312	289	
	U	178	91	87	

Of the total Scheduled Caste population, 7.9 per cent are in this district while the tribal population comes to only 0.48 per cent. It may be noted that out of the 140,826 persons of the Scheduled Castes, 135,286 is classified as rural. Only 5,540 persons among them live in towns. With regard to the tribal population, only 276 persons out of the total of 8,882 live in towns. Again of the total 8,882 Scheduled Tribes 8,606 live in Ernad taluk. It may also be noted that about half of the total Scheduled Castes population also live in this taluk, their number being 65,634 out of 140,826.

Of the total Scheduled Castes and Scheduled Tribes population of 149,708, only 816 persons live in urban areas. This shows that these aborigines are still concentrated in the hilly regions and are not breathing the air of civilisation.

The District Census Handbook of 1961 enumerates 37 sub-divisions among the Scheduled Castes population of Malabar with 12 sub-castes though no such classification is given in the Census of 1971. The main sub-castes found in the district as elsewhere in the erstwhile Malabar are, 1. Cheruman, 2. Parayan, 3. Cheramar or Pulaya, 4. Kanakkan, and 5. Panan. Most of these Scheduled Castes are agricultural labourers, basket makers and do other menial jobs. But those who live in the hills and forests are jungle tribes. According to the Scheduled Castes and Scheduled Tribes lists order 1956 of the Government of Kerala, there are 38 tribes. But only the following are found in this district. 1. Allar, 2. Aranadan, 3. Irular 4. Malakkaran, 5. Mala Panicker, 6. Mudugar, 7. Nayadi, 8. Thachanaden and 9. Iravas.

The ancient and medieval travellers and visitors, used the word **Cheruman** to denote all persons that come under the present classification of Scheduled

Castes and Scheduled Tribes. The term is applied to the aboriginal inhabitants of the country. Francis Buchanan includes "Parriar, Vullum, Canacun, Erilay etc.," under the general term "Churman" ⁽³⁹⁾. The literal meaning of the word is mean or slave men. The word is used as a synonym for Pulayan which means "polluter". William Thackeray in 1807 wrote "there seems to be six species of Chermans or slaves who are like Pariars" ⁽⁴⁰⁾. All the medieval travellers to the Malabar Coast remark that the Cherumans were sold like Cattles. The Census reports also classify them as slaves bought and sold. They were wholly illiterate. They lived in wretched huts called **Chalas** and their dress was the scantiest. They were treated ruthlessly and most inhumanly by higher castes. Cruel punishments were inflicted on them. The high castes reserved to themselves the right to kill or impale them. They were polluting castes.

The **Parayas** form the majority caste of the Scheduled Castes in the district. The name **Paraya** is derived according to Dr. Caldwell from 'parai' or drum as the Caste supplied drummers.

The **Parayas** of Malabar belonged to the slave caste. They were outcastes of society. The Brahmin tradition is that their origin arose from the connection of a Brahmin woman with a low caste and that the degradation of the caste came due to the curse of Viswamitra. According to Buchanan, there were three kinds of Parayas viz., 1. The Parayan, 2. the Perum Parayan and 3, the Mutuva Parayan. Barbosa referred to them as 'Parain' i.e. 'Parcas' as living in 'desert'

(39) Journey, Vol. II, p. 370.

(40) Report on the Revenue Affairs of Malabar and Canara 1807, p. 2, Francis Day observes that the.....slaves are called Chemmars and divides them into 4 classes 1. Pulayar, 2. Parayar, 3. Ullatar and 4. Kanakkar.

places. Purchas recorded that they "are worse in esteem, and live in desert without commerce of any, reputed worse than the devil".

They were flesh eaters and they even ate dead bodies of animals. They are dark coloured and have black hair. Till recently they were half naked. Their houses were situated away from other residential quarters outside the village limits and were called **Paracherries**. Barbosa remarked "that their very look is contamination". Their religion was animism, totemism and crude polytheism. Later on they came under the Hindu fold. Parayas had produced poets, philosophers and saints. Tiruvalluvar Nayanar, the author of **Kural** and his sister Awai were famous in the realm of poetry. The great saivite saint Nanda is believed to have hailed from this caste. Malabar claims to have produced from among them the Paraya Pakkanar and Naranathu Bhranthan, the great saintly devotee considered to be the brother of Pakkanar.

The Parayas later on even though came under Hinduism, were mostly demon worshippers. The Tamil Parayas worshipped Vishnu and Siva. Their goddess was **Athal**. They also worshipped Kali which they called **Pitari**. Their festival was called **Vela**. Among their minor deities **Kuttichathan** adorns high place. Buchanan has remarked that the deity worshipped by the Parayars in Malabar was named **Mariti**.

Their girls were married before and after puberty. They observed the system of tying **tali** round the bride and the nuptial ceremony called **penkoda**. Parents arranged the marriages. A man could marry more than one woman. A widow was allowed to remarry one year after the death of the husband. The affairs

of the caste were controlled by Caste Assemblies of **Mupans** or Seniors. Owing to social oppression many parayasa got converted as Christians and Muslims.

The Pulaya or Cherama

The Pulayas like the Parayas were also scrfs of the soil. They are also konwn by the name Cherumakkal, Mulayan and Valliyal. The word Pulayas has been derived from 'Pula' which means 'pollution'. The Cherumakkal is a Compound of Cher + Makkal Which means children of the wet soil. Another connotation of the word is Cheru + Makkal meaning short sized people. Valliyal means one who receives **Valli** (wages, paddy). The Pulayas of Malabar trace their origin from the Holyas of Coorg, Canara and Mysore. 'HOLA' means a field. Yet another interpretation is 'Holya' means **hole** which stands for pollution.

According to the Hindu tradition they were regarded as **Nichajathis** and is believed to have been brought to Malabar by the legendary hero, Parasurama to serve the Brahmins. There is sub-division existing among the Pulayas of Malabar of what is called **Kanekkapulaya**. These Pulayas believed that they were polluted by the touch of other Pulayas. About these people Barbosa has stated: "They are a very low class living in swamps—Any man or woman touching these is killed immediately by the relations and the Pulers are also killed" (41).

The Pulayas wore a **Mundu** or piece of cloth reaching to the knees. Like other Scheduled Castes women, the women-folk also wear strings of beads and small shells on their breasts. Toddy was their favourite drink.

(41) Quoted in the History of Kerala, Vol. III, p. 482.

They were field labourers. They were sold and mortgaged with the land. They were spirit worshippers. Exorcism was practised by them.

The Pulayas like other castes had both forms of marriage, the **Talikettu** and nuptials. They practised polygamy. But polyandry did not exist among them though there was no social taboo for a brother to marry his deceased brother's wife. Divorce was easy, each party being allowed to separate as he or she wanted. Adultery was severely punished by the castemen.

Though the caste had nothing to inherit, they followed both **Makkathayam** and **Marumakkathayam** systems of inheritance.

The funeral ceremonies were like those of the other castes. They included **Vaykkari**, pollution for seven days **Kanji Veezhthu** etc.

The internal questions relating to the caste were settled by the caste assemblies. The social oppression under which they groaned led to their large scale conversion to Islam and Christianity. With such conversions they rose in the social scale. Their approach never polluted the higher castes.

Scheduled Tribes:

Allar, Aranadan, Irular, Malakkaran, Mala Panickaar, Kudugar, Nayadi, Thachanaden and Chola Naickans are the main Scheduled Tribes found in this district.

Allars are seen in the Perintalmanna taluk. Their name is a combination of Aal (people) and Alas (hollows) which evidently means that they are cave-dwellers. However they call themselves chathans.

They are dark in colour and are of medium height. Flat noses, thick lips, long arms and curly hairs are their physical features. Their females are known by the name **Kurumbies**. They wear nose screws, beads, rings and bangles. Though sometimes they cover their genital organs with straps, nudity is the common feature. The language spoken by them is Malayalam with a peculiar intonation and with the admixture of Tamil and Tulu words. The other Scheduled Tribes consider them as very low because they eat carrion found in the jungles. Other Scheduled Tribes do not take food from them and avoid social contacts with them. They are looked down upon as a polluting caste.

No doubt they are the aborigines of Kerala. They claim that "they are the sons of the earth". There are no endogamous and exogamous divisions among them. The reference of Canter Vischer, about Ollares may be about 'Allars'. He describes them as a jungle caste who wear no clothing, regard tiger as their uncle, eat the flesh of animals killed by that beast and collect honey or wax for sale. They observe no marriage law. A.A.D. Luiz observes: "The freedom with which uncles and nieces, and even mothers-in-law and sons-in-law meet and mix makes it clear that the social taboos necessary for a better conduct of life are absent from them"⁽⁴²⁾. Sexual promiscuity with the nearest of the kith and kin is no social stigma for them. There is no marriage law among them. It is reported that prepuberty marriages are rampant when the mammary glands are seen developed, the girls are given to any man. The question of inheritance does not arise in their lives for they have nothing to bequeath after their deaths

(42) Tribes of Kerala, pp. 33-34.

Added to this there exists the curious custom of destroying the hut after the death of an adult member of the family.

Allars are mainly food gatherers changing their habits frequently. Caves, pits, hollows of trees and overhanging rocks are the abodes of these people who lead a wild life. If for any reason they have to settle for long in a particular place, they erect **Padies** on the side of mountains which are flimsy structures of bamboo and grass and leaves. Their tools are axes, choppers, digging forks, nets, snares and traps. Their domestic utensils include **chatties**, **kalams**, etc., all made of mud. Their days dawn and end with the battle for food. They have no philosophies of life. However a kind of totemism is practised by them. Worship of Manjadi seed (*Abrus Pecatora*) is popular.

Aranadan:

It is said that the name Aranadan is a corruption of Eranadan which evidently connotes that these tribes belong to Eranad. They are seen in large numbers in Nilambur. There is also a place name called Aranadakulam. Their characteristic physical features are platyrrhine noses, jutting eyebrows and wavy hairs. The females are called **Arandathies**. They wear highly coloured beads, bangles and rings round the noses and ears. Their language consists of an admixture of Tamil, Tulu and Malayalam.

The origin of these Dravidian tribes with negrito characteristics is buried deep in the tangled skien of obscurity. They claim to be the autochthons of Ernad. The system of inheritance among them is **Makkathayam** (patriliney). Collection of forest produce is their main occupation. They are snake hunters also. They eat python's flesh. They live in huts thatched with grass, leaves and straw. All household utensils are potteries.

Like other tribes, they have no headman or **Moopan** to settle caste disputes. Caste disputes are settled by an assembly of elders. They have no religion. Pre-puberty marriages are common among them. They are entirely exogamous. Marriage by purchase is the general rule. The bride price is about rupees six. Polygamy is very common among them. Aranadans bury their dead in deep graves far away from their abodes.

Irulars:

Irulars are found in Perintalmanna taluk. The name seems to have been originated from the dark (Irul) colour of the body. They are of medium size with long arms and narrow noses. Their females are called **Irulaties**. They wear nose rings, beads, anklets and ear-rings. They call their language, 'Irula' which is a dialect of Tamil with Canarese words and uses a good number of Malayalam words. They consider other tribes like Paniyars, Kurumbas, Kattunayakans and Harijans as low.

According to the tradition current among them they are the descendants of a **Rishi** who lived after the **Yuga Pralayam** (the great deluge). The **Rishi** was under the malignant influence of a curse. So he lived with them and had several children. Another legend about their origin is that a goddess who was interested to create a people who could gather honey without being stung by bees created them out of her sweat. The Irulas still believe that bees flee away at the smell of their sweat. **Marumakkathayam** was the system of inheritance prevalent among them in the past but now they follow **Makkathayam**. The hut of the deceased is given to the eldest son.

Irulars are very good agriculturists. Some of them take to **Punam** (shifting) cultivation.

Irular's marriages are exogamous. Marriages by purchase is the general rule. A peculiar system of marriage called marriage by trial is existing among them. The mother of the boy takes the initiative to search for a bride. She visits the home of the prospective bride and takes the girl to her house where she meets the boy. She remains there for two days. If she is found unfit, she is sent back. Again similar trials are made. If the girl happens to be pregnant during the trial period, marriages become imperative. But soon divorce is also arranged. Tying the **Tali** and **Dhara** (pouring water on the united hands of the couple) is essential. **Vasthradana** is also sometimes observed. The Irulars generally attach no importance to chastity with the result divorce and desertion are very common. Divorce has however to be operated with the repayment of bride price. Polygamy is a common thing among them. They believe in eugenics. They neglect deformed children.

The social organisation of the Irulars is called **Oor** (headman) and the **Bhandari** or **Kuruthala** (Junior headman). These headmen are also called **Yejman** or **Gouda**. The presence of the headmen are necessary at marriages and funerals. One of the headman collects the settlements (**Kattemane**) and he is assisted by a **Kolkar**. **Mannukarans** are their priests offering **Vattala** (plate with food) to the gods. The Irulars are animistic in their religious practices. They worship tiger. Some worship Vishnu under the name Ranga-swami and also Siva. Their other gods are **Madamma**, **Bairamma**, **Kali** and **Yellamma**. A peculiar dance known as **EI! EI! Lam Karadi** (where is the bear) is popular among them. They sing and dance to the tune of their flutes. They believe that bears will flee on hearing the sound of their wild drums.

The burial ceremony among them is peculiar. On the death of a person, two men who are not of their tribe are summoned. One of them shaves the other. The shaved man with a new cloth tied round the head of the corpse and washes, anoints and covers the corpse while dance is done outside. This dance continues until the funeral procession starts. The son, the headman and the eldest nephew have to participate in the funeral ceremonies. Some of the Irulars bury the corpse in a sitting position in a circular cave. But most of them bury the dead in a lying posture with head facing to the south. The grave is marked by stones. Death-pollution is observed for fifteen days.

Malakkaran:

Malakkarans are seen in the forests of Nilambur Amsom, Mumbad desom and Ariakode amsom of the Ernad taluk. They live mostly in the high elevations. From the very appellation, it is clear that they are the people of the mountain. They are very strong bodied, healthy, long armed and broad-chested dark tribes. They are also called **Malamuttanars**. Their females are known as **Mala Korathies** or **Malachies**. They tie the clothes round their necks. They consider all castes lower to the Nairs as polluting. They very often refuse to work with other tribes like Aranadans and Panians. They are non-vegetarians. They speak in a dialect with many words and phrases from Malayalam and Tamil. They have all traits of Negrito tribes. They follow **Marumakkathayam**.

They live in small groups within the forests. They lead a nomadic life. Those settled have **illoms** in groups of four to six. They were in the past food gatherers and hunters. Now they work as farm labourers and watchmen.

Their class organisation is headed by **Ayya** or **Muppan**. He is held in high veneration. All things are done with his knowledge. He is their priest (**Pujari**) even. His office is hereditary.

Malakkarans were animists and totemists. They offer prayers to hills and mountains and rock and trees. They are now Hindus. Their popular deities are **Malavedan** (Krishna as hunter) **Pottanthiruvadi Deivom**, **Bhadrakali**, etc.

Unlike other tribes marriage is for them a sacrament. Negotiations for marriages are done by parents. Dowry is usually accepted as agreed to by the parties. Tali tying, pudakoda, feasting, etc., are imperative. Each wife is provided with a house. widows are not allowed remarry. Polyandry is forbidden. Sororate and levirate marriages are allowed. Pollutions connected with menses, child birth and death are strictly observed. Wives never address husbands by names.

Just like Nayars, death is celebrated in a solemn manner. The anointing of the corpse, etc., are done by the nephew or brother-in-law. The dead are buried in a deep grave far away from the settlements. Pollution connected with death lasts for thirteen days and feasting is also conducted on the last day.

Mala panickars:

Mala Panickars inhabit in Nilambur and Manieri. The very name indicates that they are workers (Panickkar) in the **malas** (hills). Their chief avocation is manual labour. Their women folk are known as **Panickkathies**. They wear rings in the noses, and black threads round their necks. Their language is Malayalam. They are non-vegetarians.

According to them, they are the descendants of early Nair soldiers. Their physical features, rules regarding pollution and other customs resemble that of the Nairs. They consider all castes below the Nairs as low. Their early system of inheritance was **Marumakkathayam**. Now this system has been replaced by **Makkathayam**. They build their houses towards the southern direction.

Their marriages resemble that of the Nair in all details. They observe **Thirandukalyanam** and other customs like the Nairs. Marriages are negotiated by parents. Payment of dowry to the mother can in no way be ignored.

They profess Hindu religion. Most of their names are Hindu names. They worship **Mala Deivam** and they have their own temple at Karikad near Manjeri. The womenfolk are not permitted to take part in the religious ceremonies. They are not allowed to enter the temples.

The Mala Panikkars cremate the dead above the age of twelve. The corpse is washed, dressed with new clothes before disposal. The son or nephew is the chief mourner. Pollution is observed for fifteen days. On the last day feast is conducted.

Nayadi :

This primitive tribe inhabits at Edakara in Nilambur **amsom** of the Ernad taluk. **Nayattu** (hunting) is their main occupation. The very name Nayadi has originated from their occupation. These mesocephalic jungle tribe have **Kuduma**. They are drak brown in colour. Their womenfolk called **Nayadichies** wear beads etc. They move about calling O! O! to warn the people of higher castes of their approach.

They eat dogs, cats and carcass. Their spoken dialect is a crude form of Malayalam with an admixture of Tamil. They are the aborigines and autochthons of Kerala. They are not found elsewhere in India. They were once divided into **Kootams**. **Marumakathayam** is their system of inheritance. Earthenware pots and bamboo containers are used by them. Their main implements are axes and a sling (**kavani**). Some of them are provided with a colony at Ponnani. They collect hill produce especially honey. They manufacture **uri**, **kavanis** and baskets. Begging is also resorted to by them.

Nayadis have no religious belief. They are perhaps now the only tribe that exhibits clear traits of animism, totemism and devil worship. **Malavazhi Parakutty** and **Kali** are their favourite deities. Spirits of ancestors and demons are also worshipped. They make image of the deceased in wood and metal and hung it in their place of worship.

Like other tribes, they have the headman. He is to advise them on ceremonial occasions. He is the president of the meeting of the Elders. Marriages are conducted after puberty. They are exogamous. Marriage by purchase is the usual form. They practise monogamy. Widows are allowed to marry. Ostracism is the punishment usually awarded for adultery. **Pulikudi** on the seventh month of pregnancy is obligatory. Pollution is observed when a girl attains puberty.

They usually bury the dead. But instances of cremation are also there. The nephew or in his absence the son is the chief mourner. On the seventh month the bones of the deceased are taken. They arrange the bones according to the form of human

body and then burnt. The ash is collected in a pot and hung near the habitation. Death pollution is for ten days.

Thachanadans are seen in Nilambur. The name seems to have been derived from a place known as Thachanad, a place in the Nadukani ghat. The word Mooppan is usually suffixed. Both sexes wear ear-rings and Mupathies use nose-rings, bangles, beads and a knotted cloth on the right shoulder. Their language though Malayalam is highly crude and difficult to understand. They say that they were given the name by Kottayam Raja. Their old law of succession was **Marumakkathayam**. The houses of Thachanadans are very small and the floor is level with the ground. They are mostly agricultural labourers even though they go for hunting. They also collect honey and other forest produce.

Thachanadans have two headmen (**Mooppans**). The senior of two is called **Muthali** and the other **Eleri**. The former settles disputes and performs marriages. The latter is their **pujari** and **mantravadi**.

Their favourite deity is called **Kulakkath Deivom**. They were once followers of animism and totemism. But today all are following Hindu religion and observances.

The Thachanadans conduct the marriages of their daughters before puberty. They do this because they think that child marriages avoid divorce and desertion. The bride price is to be paid to the parents. The tying of **Tali** is essential. Marriages are attended by parents, relations and two headmen which is followed by a feast. Polygamy is prevalent, but polyandry is forbidden. Divorce is permitted.

Divorced women and widows are free to marry. Pollution is observed during puberty, menses and child-birth.

Thachanadans bury their dead in their common graveyard. Stones are placed over the burial sites. Cremation is also sometimes done. Death pollution is for a period of fourteen days and on the fifteenth feast is conducted.

Hindu Religious beliefs and practices:

The Gods and Goddesses of the Hindu Patheon are worshipped by the Hindus of the district. The major deities worshipped are Vishnu, Siva, Bhagavathi, Subramonia, Sastha and Ganapathi. The temples are dedicated to these gods. The Serpent Gods, Kuttichathan, etc., are worshipped in **Kavus**.

The temples of Kerala have their peculiar features with regard to their construction. In the construction of temples, the rules laid down in **Silpa-Sastra** are followed. The sanctum sanctorum or **Sreekovil** in which the idol is consecrated stands inside a quadrangle (**Nalambalam**) enclosed by **Verandahs** and sheds with tiled roofs. The **Sreekovil** is generally covered with copper. It is called **Garbhagraham**. Inside the **Nalambalam**, there are shrines of minor deities, out-houses for cooking and feeding (**Oottupura** or **agrasala**). These are as a whole known as **Chuttambalam**. In front of the shrine is a **deepastambham** or a bell-metal pillar. In major temples the wall around the **Sreekovil** are usually adorned with mural paintings. The **nalambalam** is in most cases in an outer quadrangular wall in the courtyard of which are the **agrasalas** and a **dwaistambham** or **Kodimaram** (flagstaff). At the entrances are **gopurams** having ornamental gables.

In every temple daily **poojas** are performed. The number of daily **poojas** vary in different temples according to the importance of each. The maximum number is five and the minimum one. The daily **pooja** is known as **Nityanidanam**. Under this comes **abhishekam**, **pooja**, **nivedyam**, **namaskaram**, **sribeli** etc. The daily routine begins with **Pallyunarthal** which is done at 4 in the morning and the removal of the **Nirmalyam** or what is remained of the offering of the flowers etc. of the previous day. After this the **Abhishekam** or washing the idol is conducted.

The worshippers offer **vazhipadus** which consist of **nivedyams**, **archanas**, lighting etc. **Kanikka** is a common practice in all temples.

The five daily **poojas** are **Ushapuja**, **Ethirtha puja**, **Pantirati puja**, **Uecha puja** and **Athazha puja**. **Deeparadhana** is an important occasion in which devotees flock in front of the temple with folded arms.

In all major temples **Utsavam** or annual festival is elaborately celebrated.

Worship in temples is regulated in accordance with the instructions given in the **Agama** sastras.

Chambravattom Ayyappa temple, **Tirunavai** temple, **Tirumandhankunnu** temple, **Parasurama** temple at **Panniyoor** are among the important temples of the district.

The Hindus of the district worship the **Kuladaivom** or the family deity.

The Nairs and Nampoothiris worship the **Naga** or serpent. **Sarpakavus** dedicated for the purpose are seen in the **Manas** and **Illoms** of the Nampoothiris and in the

compounds attached to the Nair houses. The annual festival connected with the serpent worship is called **Neerum Palam**.

The observances of **Vrathams** or fasts is still an important item in the religious life of a Hindu, though at present the younger generation is not keen in the observance of these fasts. Shasti, Ekadasi, Pradosham, Chitra Purnima, Somavarom, Ashtami Rohini, Vinayakachathirithi, Navarathri, Trikkarthika, Sivarathri, Deepavali, Rama Navami etc., are some of these **Vrathams**.

Customs and manners :

The Hindus were attached to their customs or **Acharas** of the past. It is well-known that the Brahmins were strict followers of the 64 **Acharas**. Though these **acharas** are not commonly followed now still there are certain orthodox Brahmins who are strict adherents. These **acharams** cover the entire life span from pregnancy to death. **Pumsavanam**, (rite to secure male offspring) **simantham**, **jathakarmam**, **namakaranam**, **nishkramana**, **upanayanam**, **othuthudangal**, etc., were some of the ceremonies connected with pregnancy and childbirth.

The Nairs, Ezhavas and other Hindus of the district use to observe some ancient practices which are now followed only by a very negligible number of orthodox Hindus. The **Talikettu Kalyanam** (symbolical marriage before puberty by tying a small piece of gold or other metal like a locket on a string) and **Tirandukuli** (ceremonial bath on attaining puberty) were prominent among them.

A custom once strictly followed by the Nair soldiers who were the Militia of Kerala was to fight till

they win or die, no matter whether their king died or not. This chivalrous character of the Nair soldiers had won the esteem of all the travellers of ancient Kerala. They got trained themselves in the **Kalaries** established for the purpose. Another form of chivalry prevalent among them was to die for the sake of the king. A number of such Nair soldiers were attached to each **swaroopam** or royal house of Kerala. They were called the **Chavers**. Of all the **chavers** attached to the kings of Kerala, the **Chavers** of the **Valluvakonathiri** are most famous for their inexhaustible heroism and indomitable courage. This practice of the Nairs was afterwards inherited by the Mappillas also. They formed groups who took oaths at the tombs of saints and martyrs and went for fight and died. A number of such instances of Mappilla **chavers** are cited by Logan, Innes and others.

"Killing and being killed" in the name of family feud or **Kudippaka** was another ancient institution of Nairs. If a member of a family was killed, it was considered as the sacred duty of his family to avenge his death by killing a member of the murderer's family.

With the advent of modern education and the reform movements, these old and crude customs have been given up completely.

Funeral ceremonies :

The funeral ceremonies of the Hindus of the district are the same as those performed by their counterparts elsewhere in the State. Cremation is the general form followed by high caste Hindus. Eazhavas either cremate or bury their dead. The low-caste Hindus usually bury the dead.

The body of the dead is washed and after that it is dressed with clean clothes. The chief mourners are the eldest son and the eldest **Anandiravan**. The eldest son, other sons, grandsons and **Anandiravans** perform the **vaykari** i.e. sprinkling of rice and water into the dead's mouth. A pit is dug seven or eight feet long, and three or four feet deep running north and south. When the funeral pyre is ready the **anandiravans** and the sons take three **pradakshinams** and the senior **anandiravan** or in his absence the eldest son sets fire to the pyre at the feet. The mortal remains of the deceased are collected on the fifth day. The ceremony is known as **sanchayanam**. **Baliyidal** or giving rice bowls to the crows is performed for 15 days. Among many, **samvatsara Diksha** or growing beard for one year is observed. The **pinda adiyanthiram** is usually celebrated on the 16th day. **Andu balli** or yearly offering of oblations to the dead is performed by almost all sections of the Hindus.

The funeral ceremonies of the tribals of the district have already been cited.

Among the Mappillas of the district when a man dies his body (**Mayyat**) is covered by fresh white cloth and "arranged so that the head point to Mecca, the two big toes are tied together and the hands crossed on the chest, the right over the left, the arms are also tied with a cloth." **Mullas** are called to read Koran and this continues till the body is removed to the cemetery. The body is washed and covered with white clothes of three or five tiers. It is then placed on a bier brought from the mosque and then taken to the mosque. In the mosque the bier is placed near the western hall. Then the mourners arrange themselves in lines and offer **niskaram** (prayers). The bier is then taken to the grave and the body is lowered

into the grave. The mourners throw a handful of earth reciting the **Kalima** and passages from the Koran. The pit will then be filled with sand. Laterite stones are placed at the head and foot of the grave to demarcate the burial place and **mailanjies** planted. The Mulla seats himself at the head of the grave and reads certain passages of the Koran. The funeral ends with the distribution of money and rice to the poor. The **Mullas** read the Koran for three days, a week or 40 days according to the financial circumstances of the deceased warrant. On the third day a visit is made to the tomb, after which a **Maulood** is performed. The **Mullas** are paid and alms are given and a feast is given to the relatives. Sometimes a similar ceremony is performed on the 40th day also.

Among the Christians, before the dead body is lowered into the grave holy oil is poured into the eyes, nostrils and ears. Masses are said daily for the dead. The **pulakuli** (purification) is done on the 11th day usually but it may be on the 15th, 17th or 21st or sometimes on the 41st as the case may be. Hymns are sung and prayers are offered. Contributions are made to the priest on the 40th day when a feast is given. Mass should be conducted in every month on the day of death for twelve months and on the first anniversary the mourning concludes with a feast.

Inter-caste relations :

The chief factor that regulated intercaste relations among the Hindus in the past was the distinction between the **Avarnas** (low castes) and the **Savarnas** (high castes). The Nampoothiris and the Nayars formed generally the **savarna** castes while the Ezhavas the Parayas, the Pulayas and the Hill tribes the **avarnas**. Pollution, untouchability and unapproach-

ability were rigid and they prevented the association among the different castes. Inter-dining and inter-marriage were regarded as social crimes.

The Temple Entry reforms, the declaration of untouchability as illegal, the work of social reformers, the growth of modern education and the spread of democratic ideas paved the way for the virtual break down of these social stigmas.

At present inter-dining and inter-marriages are not disapproved. A new society conscious of its duties and responsibilities is slowly emerging among all the castes and religious groups. In ceremonies like marriages, deaths and births people from all communities gather whether they are conducted at temples, mosques or churches.

Religious reform movements :

In the religious life of the people of Kerala Malappuram district can reasonably claim a pre-eminent position in the ancient and medieval periods of her history. When the supremacy of Nampoothiri Brahmins reigned supreme, their activities centred round the two Brahmin villages of Kerala. They were Panniyur and Chovvaran **Gramams** which were situated in the Ponnani taluk of this district. It was from here that the vedic learning and propagation were assiduously carried out. All the rajas and chieftains sided with either of the **Gramam** when there was religious schism between these **Gramams**, which is known in Kerala History as **Kooru matsaram**. The Hindu revivalist movements of Saivism and Vaishnavism found ready response and patronage at the hands of these rival groups of religious heads.

Among the Nampoothiris, the **Tamprakals** were the supreme head in all religious and spiritual matters. Their pronouncements were held final and unquestionable. In Kerala there were only two Nampoothiri families belonging to this super status. Both these families belonged to Athanad Amsom of the Ponnani taluk of this district. We have discussed about these families in detail, especially the Azhuvancherry **Tamprakal**, the only remaining family of **Tamprakals** in Kerala. The religious and spiritual sway they held was of great social, political and religious importance.

The Bakthi movement was taken up by the great religious and literary luminaries like Melpattur Narayana Bhattathiripad, Poonthanam and Thunchath Ramanujan Ezhuthachan. The **Narayaneeyam**, the **Jnanapana** and the **Kilipattus** of Ramayana, Maha Bharatham, Bhagavatham written respectively by them evoked the spirit of religious reformation and drove the people to take asylum in Bhagavan Sree Krishna personified as **Guruvayurappan**. The devotional songs of these great poets of Kerala attracted the people for generations. Even now these are read with devotion and respect all over Kerala.

Side by side with this Hindu revival movements, there existed the famous centre of Islamic theology and religious learning at Ponnani. The Maqhdooms of Ponnani of whom details have already been given are worth mentioning in this connection also. They converted Ponnani into a centre of religious activities of Muslims and wielded supreme authority over the Mappilllas of Malabar. The place was known as 'little Mecca'. A long line of religious teachers and

reformers of this family enriched the cultural heritage of Muslims of Kerala. Proselytisation was carried out at Ponnani through the organisation of **Mounat-ul-Islam Sabha** which is the only one of its kind in the whole of Kerala. It was a common usage in Kerala to say 'gone to Ponnani' which meant in those days as converted to Islam. The activities of the sabha and their contribution in the fields of religion and learning are well-known. The altruistic and charitable institutions run by them gave great relief to a number of people within and without the district. The famous religious reformer and sufi saint Veliyancode Ummer Qazi was a product of Ponnani who was a disciple of the Maqhdooms.

Another important centre of the religious activities of the Mappillas of Malabar also comes under this district. The Mambram Mosque and the tombs of Thangals at Tirurangadi attract a large number of pilgrims even to the present day. Syed Fazl Pookoya Thangal who was transported to Arabia with his family and followers in 1851 belonged to this centre. The English Officers dreaded them as they always blessed the poor Mappilla tenants who raised the flag of revolt against the **Jenmis** and the English. They preached that he who killed a tyranical **jenmi** attained martyrdom. This religious sanction was the inspiring strength of those who fought and died in many a revolt.

Among the other religious centres and reformers mention may be made of the Kondotty Thangals and the Panakkat Pookoya Thangals. The Mappillas of the district owe respect and obedience to them and they are held in high esteem. Under their patronage a number of religious institutions and mosques have sprung up.

Thus in the religious and cultural map of Kerala, the district occupies a unique and enviable position being the centre of both Hindu and Muslim religious rivalist movements of Kerala.

New Economic and professional classes in relation to social life :

With the emergence of a new industrial and business community as a vital section of the society, the old feudal order with its social concepts and economic theories is fast disappearing. The aristocratic status of the landed gentry among the caste Hindus and the Mappillas have suffered a serious setback with the enunciation of new land legislation. Those who were holding high positions as a result of their possessions of land found themselves in great dismay and distress owing to the ceiling of lands and under the impact of the new industrial economy.

The caste and aristocratic superiority of the feudal lords that determined the status of individuals in society is also fast vanishing. A new middle class who engages in business and independent professions command more respect in the society. The craze for jobs in Government service and other public and private sectors is very high among the new generation. They are no more prepared to be the servile flatterers of any feudal lord or chieftain. The hitherto untouchables who were looked down and kept out of learned professions and callings are now given all kinds of incentives by the government and their rights are legally protected.

With the disappearance of the old social and economic order, new pattern in the mode of dress, ornaments and matrimonial alliances is taking shape. In short the traditional social institutions like the

joint family and the **marumakkathayam** system, have given way to a new social order. Thus the district is also under the influence of the new progressive waves that sweep all over Kerala.

SOCIAL LIFE

Property and inheritance :

The system of inheritance in the past were **Marumakkathayam** and **Makkathayam**. The **Marumakkathayam** was a peculiar institution of Kerala. It was followed by the Kshatriyas, the Nairs and even by a section of the Mappillas. The Mappilla **Marumakkathayam** Act (1939) gave to the Muslim members of the **Marumakkathayam** families, the right to claim partition of their **Tarawads** and the property which they acquired as a result of such partition was thereafter governed by the Shariat Law. The Shariat Act which was passed by the Central Legislature in 1937 was made applicable to the Muslims of the Madras State, by an Act of the then State Legislature of Madras in 1949. With the enactment, the Muslims who were **Marumakkathayees** came to be governed by the patrilineal system of inheritance common to the Muslims everywhere (⁴¹). We have seen that this system was in vogue among some Scheduled Castes and Scheduled Tribes.

The Namboothiris, the Kammalas and some of the Hill Tribes have been **Makkathayees**. Among the **Tiyyas** both the systems were prevalent. The Muslims and the Christians invariably follow **Makkathayam**.

The system of inheritance called **Marumakkathayam** traces inheritance through the female line. The management of the **Tarawad** property is vested in the

41. Kerala Muslims and Marumakkathayam System, K. M. Seethi Sahib, Kerala Muslim Directory, p. 409-413.

hands of the senior male member of the family called the **Karanavan**. The system in course of time became highly abusive that frequent tensions arose between the **Karanavan** and other Junior male members of the **Tarawad**. It gave birth to unending litigations. The observation of the Malabar Marriage Commission is worthy of note. With the advance of education, **Marumakkathayam** is becoming hopelessly unworkable,

These apparent evils led to great resentment among the members of the Nair community and a movement under the leadership of Nair Service Society came to the fore with the demand for the partition of **Tarawad** properties. The movement had its echoes in Malabar also. The Madras **Marumakkathayam** Act was passed in 1933 allowing partition of **Tarawad** properties without the consent of the **Karanavar** if the other members of the **Tarawad** demanded partition. It legalised inheritance from father to son. The members of the **Thavazhi** became entitled to maintenance out of the **Tarawad** property. Indeed this enactment sounded the death-knell of **Marumakkathayam** in the district.

The **Makkathayam** system as followed by the Nampoothiris consisted of the **Illom** which was a patrilineal descent group comprising of all the members in the male line. The eldest son alone could marry. Others had **sambandham** with Kshatriya, Nair or Ambalavasi women who were governed by the **Marumakkathayam**. Under this social set up only the children of the eldest son belonged to the **Illom**. In the case of the females, they were members till the time of their marriages and after marriage they belonged to the husbands **Illom**. The **Illom** property was held in common and all the members were

entitled to maintenance. The Madras Nampoothiri Act 1933 provided that every member of an **Illom** both male and female, is entitled to an equal share of the **Illom** property. An important change introduced by the Enactment is that it allowed all the junior male members of the **Illom** to marry and that the issues were entitled to a share to the **Illom** property.

With the passing of the Hindu Succession Act of 1956, a uniform system has been introduced for all Hindus with regard to intestate succession. The Act abolished all inequalities between man and woman and established equal rights to property.

Marriage and morals:

Marriages generally take place after puberty. The custom of pre-puberty marriages have become a thing of the past. The ceremony is known by various names as **pudamuri**, **vastradanam**, **sambandam**, **penkoda**, etc. Monogamy is followed by the majority of the people of the district. Polygamy was rampant in the past among Nampoothiris and Nairs⁽⁴²⁾. According to a calculation of Innes "in south Malabar, 80 per cent of the husbands have two wives or more and 20 per cent, three or four⁽⁴³⁾. According to him the early marriages were responsible for the practice of polygamy and divorce. He puts the system of divorce (*mozhi*, *talak*) among the Muslims in the most sarcastic way thus:—"All that is required is for the husband to say in the presence of the wife's relations or before her **kazi** that he 'untied the tie and does not want the wife any more', and to give back the **stridhanam** or **dowry**"⁽⁴⁴⁾. The

42. K. P. P. Menon observes that the eldest brother of an **Illom** has to be polygamist, some times of the worst type though not as bad as the Kulin Brahmins of Bengal, but bad enough. See **History of Kerala**, Vol. III, p. 86 for further details.

43. Malabar, Innes, p. 193.

44. *Ibid.*

Christians were the only community that strictly adhered to monogamy in the past. They could marry a second time only if the first wife was dead.

With the lapse of time and spread of education, most of the polygamous communities have adopted monogamy as the general rule ⁽⁴⁵⁾. Enactments also paved the way for such a change. The Madras Marriage Act of 1896, the Madras Marumakkathayam Act of 1933, and the Madras Nampoothiri Act of 1933 enjoined the husbands the duty of maintaining the wife and children. The Hindu Marriages Act of 1956 makes monogamy obligatory for all classes of Hindus. Polygamy was an institution scrupulously guarded by the landed aristocracy of Kerala in the past, irrespective of religious creeds. The Nampoothiri **Jemmies**, the Nayar landlords, the Muslim aristocracy, the chettiers, the Goudas, etc., were the unrelenting adherents to this evil custom. Travellers and visitors to Malabar in the early and middle centuries have written enormously about this institution, a study of which is given in all its details in the Chapter on people in the **Palghat District Gazetteer**". ⁽⁴⁶⁾

The peculiar social customs of Malabar have indirectly promoted the continuance of polygamy. The Nampoothiri Law did not permit the young members of a 'mana' to get himself married from the same caste. "Naturally enough too large numbers of Brahmin young sons, who were looking about for wives turned to the Nair families and began to enter into illegitimate unions of the nature of concubinage" ⁽⁴⁷⁾. It was not unusual for a Nampoothiri youngster to visit many

45. See the Chapter on People, **Palghat District Gazetteer** for a thoroughly detailed study on the practice of polygamy in olden times.

46. See Chapter on People of the District Gazetteer, Palghat.

47. T. K. Gopala Panikker, **Malabar and its Folk**, 1900, p. 36.

ladies and established his **Sambandhm**. To a certain extent Nairs also practised it. T. K. Gopala Panikker writing in the year 1900 observed "the relics of polygamy are still prevalent amongst the Nairs" (48). By the time of the Committee for Malabar Land Tenure worked in 1927-28, people began to resist the Nampoothiris and others who longed for **sambandhams** and other irregular marriages.

It was the Nampoothiri Succession Act and the **Marumakkathayam** Act of 1933 that sounded the death knell of this practice. Polygamy is strictly forbidden under the provisions of these Acts. Among the Muslims, those who practice this system are the Musaliars, Mullas and the landed aristocracy. Now the system is dying out among them also.

The practice of polygamy prevalent among certain tribal classes of the district have already been dealt with.

Time has wrought serious changes in the proverbial economic dependence of women on men for their livelihood. The women of the district have taken up to learned professions and callings. We find a number of doctors, politicians, lawyers, men of letters, clerks, typists, officials, etc., among them. In all fields of human activity, they play a vital role just like men. There emerges an economically independent new class among them. However it must be conceded that inter-caste and inter-communal marriages are very rare in this district in spite of the activities of organisations like the **Misra Vivaha Sanghom**.

The table given below shows the marital status of rural-population of age group between 10-14 with the sex-wise break up :

48. T. K. Gopala Panikker, *Malabar and its folk*, 1900, p. 30.

Age and Marital Status
(Taluk-wise Rural Population only)
1961*

Age group 10-14

Taluk	Total population				Never married		Married		Widowed		Divorced		Unspecified status	
	Total	Male	Female	5	6	7	8	9	10	11	12	13	14	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	
Tirur	..	484,089	233,460	250,629	34,606	32,975	50	750	..	3	1	37	46	51
Ernad	..	512,018	254,442	257,576	35,513	31,825	90	1,404	..	5	3	137	52	48
Perintalmanna	..	339,108	163,903	175,205	22,640	20,728	50	1,211	..	7	..	87	41	13
Ponnani	..	279,933	131,149	148,784	18,699	18,404	11	200	..	2	..	2	..	23

* No statistics is available in the 1971 census regarding age and Marital Status.

The figures given above pertain to the old taluks of the district which formed parts of Palghat and Kozhikode Districts in 1961 census. Statistics relating to age and marital status are not incorporated in the 1971 census and hence we have to depend on the 1961 census to get an idea of the marital status based on age-wise distribution.

The above figures reveal that the number of marriages under this tender age group happened in Ernad and Perintalmanna taluks where the predominant community is Muslims. It may be recalled in this context that Kerala has the highest age at marriage among the states of India. It is around 20 years. In the neighbouring states of Kerala, namely Tamilnad and Mysore, the average age at marriage is just above 16 years ⁽¹⁾. It will be interesting to compare the average age at marriage with the all India age for the last six decades.

<i>Decades</i>	<i>India age</i>	<i>Kerala age</i>
(1)	(2)	(3)
1901—1910	13	17·13
1911—1920	13·5	17·35
1921—1930	12·5	17·80
1931—1940	14·9	19·66
1941—1950	15·4	19·33
1951—1960	16·1	19·85

From the above table the average age at marriage of females of Kerala for 1901 to 1910 decade was as high as 17 while it was only 13 for all India. Evidently there is a difference of four years in the age at marriage and Kerala maintains this difference in the age at marriage even today. The marriage age has increased by three years for all India in 60 years and it is interesting to note

1. Research Needs on the population Problems of Kerala, Bureau of Economics and Statistics, 1969, pp. 52-53.

that Kerala also shows the same rates of increase in marriage for the same period. Also it may be remarked that Kerala indicates a higher age at marriage in the past as well as at present when compared with the other states of India.

Now we may proceed to compare the proportion of women "engaged in the reproductive fold of the population" as studied by the Demographic Research Centre of the Bureau of Economics and Statistics of Kerala in 1969. 99 per cent of the females of Kerala are single in 0—14 age group and the district under reference is also no exception. This age group is only 92 per cent for all India and 98.84 for Tamilnad and 94.03 per cent for Mysore.

The table below gives the marital status of rural population of age groups between 15—24 and 25—44 and 45 and above in the district:

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Age	Total			Never married		Married		Widowed		Divorced or separated		Unspecified marital status	
	Total	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12	13	14
<i>Tirur Taluk</i>													
15-24	80,231	36,721	43,510	59,127	12,653	7,204	28,332	56	476	280	1,984	54	65
25-44	116,584	53,137	63,397	6,216	1,831	45,332	51,288	565	6,313	1,024	3,874	50	101
45	72,655	34,766	37,889	624	369	30,249	14,717	3,303	21,786	556	1,169	34	37
<i>E-nad Taluk</i>													
15-24	88,018	42,707	45,311	32,127	10,273	9,645	31,298	71	475	825	3,199	39	66
25-44	123,925	60,398	63,527	5,469	1,369	52,600	51,681	220	1,717	755	1,946	6	16
45	74,016	36,155	37,761	445	273	32,269	14,635	2,753	21,640	665	1,300	23	13
<i>Perintalman-na Taluk</i>													
15-24	60,573	27,799	32,774	20,777	9,154	6,551	21,319	36	256	393	2,035	42	10
25-44	81,289	37,964	43,325	3,294	1,412	33,242	34,887	440	3,930	938	3,051	50	17
45	51,918	24,690	27,228	380	275	21,706	10,283	2,045	15,675	535	975	8	1
<i>Ponnani Taluk</i>													
15-24	46,050	20,622	26,428	18,255	11,157	2,303	14,309	10	224	46	732	8	6
25-44	68,990	30,055	38,935	5,086	2,551	24,199	29,953	298	3,892	427	2,537	25	22
44	49,000	21,608	27,402	500	517	18,780	9,708	19,561	4,387	351	775	14	15

In the 15—25 age group 43 per cent are single in Kerala while only 10 per cent are single in all India and 26 per cent in Tamilnad and 8 per cent in Mysore. The district also falls in line with the state average regarding this group. One thing to be noted is that in this age group the number of girls married is more than the boys. On all ages only 39 per cent are unmarried in Kerala while 48 per cent are seen married in all Kerala. The following table gives the percentage distribution of females by age and marital status in Kerala and India.

TABLE
Age group*

	0-14		15-24		25-44		45 and above		All	
	India	Kerala	India	Kerala	India	Kerala	India	Kerala	India	Kerala
1	2	3	4	5	6	7	8	9	10	11
1. Single	91.56	99.41	10.30	42.83	0.45	4.22	0.40	1.06	38.80	50.42
2. Married	8.37	0.56	86.94	53.77	87.09	83.41	43.01	57.93	48.06	39.31
3. Widowed	0.56	0.01	1.39	0.22	11.18	6.96	56.03	37.55	12.48	7.83
4. All marital status	100	100	100	100	100	100	100	100	100	100

Marriage of widows:

In the past, the Nampoothiri caste did not allow their women to remarry. The widows wore white clothes as a sign of widowhood, Shaved their heads and lived incomplete seclusion. They were tabooed from partaking in ceremonies and rituals. The untold hardships and social disabilities to which they were subjected had been

* Source.—National Sample Survey (1963) Fertility and Mortality rates in India (Fourteenth round) No. 76, The Cabinet Secretary, Government of India.

pictured in many a novel and drama like V. T. Bhattathiripad Munthirigottu Bhavathrathan Nampoothiripad's "**Adukkalayil Ninnu Arangathakku**". It was after prolonged agitation within the community that widows were allowed to remarry. There were also such restrictions among Nairs but they were not as rigid as those of the Nampoothiris. Perhaps the only community among whom this social restriction did not exist was the Muslim Community. Among the Christians there were no such restrictions. Some of the scheduled castes and tribes also were adamant in not allowing their women to remarry. According to 1961 Census there were 90,788 widows in the taluks forming the present district of Malappuram.

Now this restriction does not exist among any of the communities of the district.

Divorce:

It is pointed out that the causes of divorce in Kerala were the pre-puberty marriage and the polygamy. In the past no formality was required to effect a divorce among the Hindus. Either party can break of the **sambandham** at his or her will. The girl returned home or was sent home. Among the Mappillas, all that was required for the husband to say in the presence of the wife's relations or before a **kazi** that 'he has untied the tie and does not want the wife any more' and to give back the **stridhanam** or dowry. Divorce by wives were very rare. In such cases it could be effected only on sufficient grounds such as that the husband was incapable of maintaining her or was suffering from incurable disease of a virulent type or impotency.

But conditions have changed now with the disappearance of early marriages and polygamy. But it cannot be said that divorce are very rare in the district. They are so numerous as can be gathered from the table given supra.

Now all communities and castes except the Catholic Christians allow legal divorce. The grounds stated in the Hindu Marriage Act of 1955 are adultery, lunacy, etc. The Muslim personal law allows divorce or **talaq** on certain specific grounds such as impotency, ill treatment, adultery, drinking, etc.

The Christian law in general discourages divorce and therefore divorces are rare among them. A Christian cannot marry if the first wife is living.

However it can be said that divorces are more numerous among the Muslims than other communities. But with the emergence of a new social outlook, such instances have substantially decreased.

Prostitution, drinking and gambling:

Prostitution, as a profession does not exist in the district. The Travancore-Cochin Suppression of immoral Traffic Act of 1951 prohibits the immoral traffic in women. This Act was made applicable to the Malabar area of the Kerala State since 1956. The police keeps vigilant watch over cases of prostitution. However there exists no public brothels.

The district was completely dry till 1967 when the Government of Kerala lifted the prohibition on intoxicating drinks. During 1974 alone 1,517 cases were taken under the Abkari Act and 583 cases were convicted. In spite of the restrictions against illicit distillation, people at the lower strata of the society often indulge in it.

Gambling is prohibited under the Kerala Gambling Act of 1960. There are no common gambling houses in the district. But people occasionally indulge in these games during festivals like Onam, Christmas, I'd, Vishu and Sivarathri.

HOME LIFE

Dwellings:

Occupied residential houses have shown an increase of 24.08 per cent in the district during 1961-71 as against the state rate of 21.93 per cent. Among the taluks Ernad ranks first with 28.10 per cent, the last being Ponnani with 20.67 per cent. The rural-urban distribution of occupied residential houses is given below:



Occupied residential houses

No. of occupied residential houses

District/Taluk	Total				Rural			Urban		
	1961		1971	Percent- age decade variation	1961	1971	Percent- age decade variation	1961	1971	Percent- age decade variation
	2	3	4	5	6	7	8	9	10	
1										
Malappuram District	230,600	268,118	+24.08	219,660	268,621	+22.29	10,940	17,497	+59.94	
Ernad Taluk	89,538	114,695	+28.10	87,477	107,160	+22.50	2,061	7,535	+26.55	
Perintalmanna Taluk	34,918	43,000	+23.15	34,918	41,602	+19.14	..	1,398	..	
Tirur	79,766	96,592	+21.09	73,908	92,148	+24.68	5,858	4,444	-24.14	
Ponnani	26,378	31,831	+20.67	23,357	27,711	+18.64	3,021	4,120	+35.38	

For every 100 occupied residential houses in the district, there were 102 households the same as in 1961. Table below shows the number of households per 100 occupied residential houses for the district and taluks in 1961 and 1971:

No. of households per 100 occupied residential houses

<i>District/Taluk</i>	<i>Total</i>		<i>Rural</i>		<i>Urban</i>	
	1961	1971	1961	1971	1961	1971
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Malappuram District	..	102	102	101	104	106
Ernad Taluk	..	102	101	102	102	102
Perintalmanna Taluk	..	102	101	102	..	107
Tirur Taluk	..	102	102	102	104	100
Ponnani Taluk	..	103	104	102	104	117

The table given hereunder gives the number of households per 100 occupied residential houses for each town in the district.

Number of households per 100 occupied residential houses

<i>Town</i>	<i>No. of households per 100 occupied residential houses</i>
(1)	(2)
Malappuram (Municipal Town)	.. 102
Manjeri (Non Municipal Town)	.. 103
Perintalmanna do.	.. 107
Tirur do.	.. 103
Ponnani do.	.. 117

The average household-size of Malappuram District in 1971 is 6.37 as against 5.88 in 1961. In both rural and urban areas the average household size has increased in 1971 when compared with the 1961 census. The table below gives the average household-size for the district in 1961 and 1971:

Average household-size

<i>District/Taluk</i>		<i>No. of persons per household</i>					
		<i>Total</i>		<i>Rural</i>		<i>Urban</i>	
		1961	1971	1961	1971	1961	1971
(1)		(2)	(3)	(4)	(5)	(6)	(7)
Malappuram District	..	5.88	6.37	5.83	6.35	6.70	6.71
Ernad Taluk	..	5.72	6.15	5.72	6.15	5.82	6.19
Perintalmanna Taluk	..	5.80	6.27	5.80	6.27	..	6.11
Tirur Taluk	..	6.03	6.66	5.97	6.64	6.69	7.08
Ponnani Taluk	..	6.04	6.49	5.87	6.27	7.32	7.39

The table below shows the average household size of towns in 1971 in the district.

Average household-size of towns

<i>Town</i>	<i>No. of persons per household</i>
(1)	(2)
Malappuram (Municipal Town)	.. 6.24
Manjeri (Non Municipal Town)	.. 6.07
Perintalmanna do.	.. 6.11
Tirur do.	.. 7.08
Ponnani do.	.. 7.39

Among the towns, the average household-size is highest in Ponnani with 7.39 and the lowest in Manjeri with 6.07.

The dwelling places of almost all the communities except the Nampoothiris are invariably located in separate compounds. The houses in the rural parts belong mostly to the agriculturists. They are so designed as to contain enough provisions for thrashing, drying and string grain, and for feeding and keeping their cattle. The habitats of the ordinary people are mostly of mud-walls and roofs thatched with plaited cadjan or palmyrah leaves and sometimes with grass.

The well-to-do of the society have houses constructed with bricks and roofed with tiles or concrete.

In the past, an ordinary middle class man's residence in the case of Nampoothiris was called **Illom** or **Mana** and in the case of Nayars **Nalukettu** or **Ettukettu**—stood within a large compound surrounded by well-planted coconut, fruit trees, and edible vegetables. Each house had its own wells and tanks. A **kavu** usually at the north-west corner was set apart for serpent worship. The house was quadrangular in shape and with courtyards and outhouses. The residential houses of the labouring classes like the Pulayas and Parayas were mostly on the sides of the fields in which they worked. Their houses consisted of mud-walls and roofs thatched with plaited coconut leaves or grass or palmyrahs. These were huts in the true sense of the word. Even now the houses of the Pulayas, Parayas and other Scheduled Castes do not show much improvement in their construction.

The dress and Ornaments:

The dress of the members of the various communities showed distinct peculiarities. The quality of clothes varied according to the means of the members of the communities. The common form of dress in the past was a loin cloth round the waist. They usually left the upper parts of their bodies uncovered. There was also no head dress. However on festive occasions, some used to wear an upper cloth over the shoulders. The simple white dress of the Malayali woman fascinated visitors. Gandhiji has remarked: "the simple white dress of the Malayali women is a sign of their inward purity". However the manner of dressing differed among the women of the different communities. Jackets were in common use among all classes. Widows generally wore white clothes. The Christian and Muslim women dressed in their own

fashions. The males of Muslim community usually wore the furcaps.

Colour dress were common with Brahmin and Muslim ladies. For the Brahmin ladies the traditional dress was a **pudava** which was a coloured cloth of 9 yards in length and about 2 yards in width. The women of the Chetty, Vellala and Kusava communities wore **chela**, which for general look, was a **saree** with deep colour. The traditional dress of Muslim women consisted of a coloured or bordered dhoti, a full sleeved jacket and a **thattam** or head-covering cloth. These three pieces were always in different colours.

The Scheduled Castes and Scheduled Tribes wore only dhoties and a small 'second cloth'. Due to poverty and social degradation they rarely used shirts. Their women began to cover the upper part of the body with a **jacket** or blouse only very recently. Among the tribes, women rarely use blouses even at the present day. A coloured saree is tucked above the chest under the shoulders. They believe that putting **jackets** or blouses tantamount to immodesty. This superstitious belief was rampant with all the communities in the past. It was a caste rule that all people except Brahmins would not cover the upper part of their body. This was strictly observed by all. Any deviation or defiance would cost excommunication that would be followed by all kinds of humiliation. Therefore all people adhered to this caste rule. Medieval travellers and writers were astonished at these caste rules.

The modern tendency among youngsters from all communities is to reject these old customs. Among the educated, no caste distinction can be detected with regard to male or female from their mode of dress. Among the educated and employed men

especially in urban areas pants and trousers are becoming very common. Women wear sarrees and cholis. School going boys and girls wear their uniforms.

But at present all communities have adopted modern fashions in dress. The women and the men are adopting innovations in dress which bears close comparison with the general types of dress now prevalent throughout India.

Ornaments

In olden days each caste had its own variety of ornaments. However certain low caste people were prohibited from using ornaments. The Nampoothiri used to wear finger rings made of gold set with precious stones so also wealthy Nairs. Ear-rings were also common among them. But the Nampoothiri women never wore valuable ornaments. They used to wear bracelets made of brass or bell-metal and sometimes of silver. The non-Malayali Brahmins had ornaments for the head, nose, ears, neck, arms, hands, fingers, waist and feet. The necklace formed the most important ornament among them so also the Tali or wedding ornament.

Among the Nairs, ear-rings made of gold and set with precious stones were common. A considerable section used rings for fingers and silver or gold zone for the waist. The womenfolk had ornaments for the ears, the nose, the neck, the arms, the waist and the ankles. The Ezhavas also wore more or less the same type of ornaments as the Nayars. The Muslim and the Christian women used to bore their ears in several places and wore heavy gilt brass rings.

But now drastic changes have taken place in the matter of wearing ornaments. Men of all communities seldom wear any ornament at all. The most

common ornament is the ring. Ladies have also changed their outlook of wearing too many ornaments. Their ornaments are usually limited to a gold chain of artistic workmanship for the neck, a pair of **kammals** or ear rings set with diamonds for the ears, gold bangles of different patterns for the wrists, gold rings for the fingers and in the case of girls a pair of **koluses** in silver for the ankles. Artificial ornaments of different kinds have now become a common fashion. When the use of more ornaments became stale, the use of cosmetics took its place. A large variety of beauty aids, scents and surumas are now in common use.

Food :

As is well-known, the staple food of the Malayali is rice. The dietary habits of the people can be broadly classified into two: (1) the vegetarian and (2) the non-vegetarian. But this difference is not very distinct as many non-vegetarians take vegetarian food according to convenience and availability. On the whole it can be said that the Brahmins as a class are vegetarians though of late there are a number of non-vegetarians also among them. In the past flesh and liquor were strictly forbidden to them. The Muslims and the Christians are generally non-vegetarian in their dietary habits. The Hill Tribes in general are not averse to animal food. The Scheduled Castes are no exception. The Hill Tribes of Nilambur eat monkey's flesh. "They are not particular as to what they eat and are on a par with jackals in this respect. They devour snakes, and putrid flesh of various animals"⁽¹¹⁾.

In the past the Nampoothiris usually took only one meal of rice a day. The meal was taken only after prayers and making offerings to the crows. Other

(11) Report on the Socio-Economic Conditions of the Aboriginal Tribes of Madras, Dr. Ayyappan, p. 105.

meals consisted only of fruits and sweets. The meals were served in plantain leaves or bell-metal plates. The Nayars took both vegetarian and non-vegetarian food though majority of them were strict vegetarians. The food of the lower castes consisted of **kanji** (rice with water), fish, tapioca and toddy.

The general features of the food habits of the people comprise of two meals of rice a day, one in noon and the other in the night. Some of them take **kanji** (rice with water) in the night and the morning. The popular items of the breakfast consist of **dosa**, **iddali** etc. all prepared from rice along with blackgram. Other preparations are **pathiri**, **appam**, **idiyappam**, etc. Wheat preparations like **barotta**, **chappathi**, **uppu-mavu**, **poori** etc. are also used. **Barotta** is very popular among Muslims. These preparations are consumed with **chutney**, **mulakupodi**, **sambar**, **mutton curry** etc. The items of midday meals are rice, ghee, **sambar**, **rasam**, **parppatakam**, pickles, **avial**, **thoran**, **pachadi**, **uppari** and **moru** (curd or butter milk). An important item in the food of the people is fish which is abundantly available in Kerala. Fish is usually taken with tapioca by lower sections of the people. People usually take black coffee or coffee or tea with milk in the morning at sun rise. In the evening also they take either coffee or tea with **vada made of pulses** or **Aithakappam** (appam made of banana) etc. Unlike other parts of India, people of Kerala usually take parboiled rice instead of raw rice. In all curry preparations, coconut oil is the usual ingredient instead of gingili or mustard oil as in other parts of India. The quantity of milk consumed is very low. Pickles of mango or lime fruit or gooseberry also constitute an essential item of the menu. Condiments such as pepper, turmeric, ginger, cardamom, cloves, chillies, mustard, onion, coconut etc. are used in most curries.

The usual drinks are coffee, tea, sarbat, soda, etc. Pan-chewing, beedi, snuff, cigarettes etc. are also very common.

Amusements and festivities

The **Kalaries** in which Nayars underwent physical training and practice of arms are mentioned by all historians and foreign travellers. The **kalari payattu** was an ancient martial art that had produced renowned fighters. Many heroes whose physical feats and valour have been celebrated in legends, folk songs and works of literature, are even now remembered by the people of Kerala. In ancient and medieval Kerala, **kalaries** were attached to every village or **desom**. The teacher who imparted training was called the Panikkar or Kurup. Use of arms, wrestling, boxing etc. were the items trained in these **Kalaries**. Soon after the completion of basic lessons, Nayar youths used to join **kalaries** for being trained in **gymnastics** and the use of arms. The remarks of Durate Barbosa are pertinent in this context. "In general when these Nayars are of seven years of age, they are immediately sent to school to learn all manner of feats of agility and gymnastics for the use of their weapons. First they learn to dance and then to tumble and for that purpose they render supple all their limbs from their childhood so that they can bent them in any direction. And after they had experience in this, they teach them to manage the weapons which suit each one most. That is to say, bows, claws, lances and most of them are taught to use the sword and buckler which is of more common use among them. In this fencing there is much agility and science and there are very skillful men who teach this art and they are called Panikkars; they are captains in war." Eighteen kinds of fencing exercises are performed. The origin of **sankha kali** also called **sastray kali**, **chathira kali** or **sastrakali** is

connected with **kalari**. Not only the Nayar, but Ezhavas and Muslims also learned this art of combat in the past. But with the establishment of British power, this martial art of Kerala lost hold on the people. However now it exists only in select pockets of Kerala and mostly in the Malabar area. The Kottakkal **kalari sanghom** of Kanaran Gurukkal and his disciple C. V. Narayanan Nair is well known among such institutions.

During temple festivals and other important public and social functions, entertainments such as **kathakali**, **koothu**, **ottamthullal**, **kaikottikall**, **mohini-attam** etc. are conducted. **Kathakali** has gained international renown as a dance-drama. The intrinsic aesthetic merit of this classical dance—drama has won world-wide appreciation. The play usually celebrates the life and exploits of Rama and Krishna. Its origin may be traced to **Krishnanattam** and **Ramanattam**, which were dumb shows. The story told by the Bhagavathar was demonstrated by signs of the hand, face and gestures. The accompaniments of the song are **elethalam**, **muddalam**, **chenda** and **kalmani**. The characters representing kings, Asuras, Rakshasas, monkeys, birds, etc. put on its own distinctive dresses. Head dresses are worn besides the jewelled ornaments like girdles, loin-chains, necklaces, armlets, bracelets, anklets, finger rings, all of which produce melodious tinkling sound during dancing. The facial make up of the actor is made impressive by the use of masks. The face is also painted according to the nature (**sat** or **tamas**) of the characters. By appropriate gestures shown to the tune of the song sung conveys to the onlooker the full meaning of the story. The song is sung to the accompaniments of the beating of the drums, and other instruments. The **bhavarasam** is fully brought out by

the actors according to their facial expressions. The play lasts for 8 or 10 hours. There is no stage. A coloured cloth curtain is shown before the audience who sits on the ground. The play begins with a song (**todayam**) and a **vandana slokam** followed by **purappad** or the entrance of the main characters.

The **chakkiar koothu** is perhaps one of the earliest artforms of Kerala. In *Silappatikaram*, the second century classic attributed to Elango Adikal mention is made of the art of the **chakkiars**. They recite stories from the epics during festivals and satisfy the spiritual cravings of the ordinary people. He performs the **Tandava** dance, shows **mudras** and **karanams**. The more important temples of Kerala have got **koothambalams**, a separate building from which **chakkiars** in the past gave his oral lectures. The tradition ascribed to the origin of the **Chakkiar Koothu** is that the Nampoothiris who were alone expected to read and hear Vedas allowed the **Chakkiars** to minister the spiritual enlightenment of the non-regenerate classes, through **Prabandhas** viz., adaptations from the Vedas. The performance of the art is marked by **Chakkiar's** characteristic sarcasm, comic spirit and criticism of current events under the garb of puranic recitations. He keeps his audience spell bound for three to four hours by his extraordinary eloquence. It is said that he like the great orators of Britain "enchant and entertain his audience".

Ottamthullal is another highly popular artform of Kerala. It is contended by some that the comic spirit of the **Chakkiar koothu** with its stress on social commentary gave birth to **Tullal**. In the **Tullal** the actor, unlike in **Kathakali**, sings, dances and mimes the narrative. He dresses himself in colourful costumes. The humour of the **Tullal** is well-known.

Kunjan Nambiar is the great exponent of this artform. In **Tullal** the actor plays the twin roles of raconteur and actor. One important literary aspect of this art form is that the songs are written in pure and chaste Malayalam.

Kaikottikali is performed by women clapping their hands in rhythmic disposition to the songs sung. It is performed by Hindu women during the **Tiruvathira** season in January. It is also called **Tiruvathirakali**. The songs are mostly Malayalam renderings of Puranas such as **Bhagavatham**, **Ramayanam**, **Bharatham**, etc.

Mohiniyattam is also performed by girls. In the past small troops of girls used to go round the country and perform this dance. It resembles the classical Tamil dance **Bharata Natyam** in some respects. It was once practised by the women folk of the Nambiar Caste who were connected with temple. **Mohiniyattam** fell into disrepute owing to its association with ritual prostitution. It was considered as a counterpart of the **Devadasisampradayam**. To-day it has become practically extinct though steps are being taken by the Kerala Kala Mandalam to revive this dance.

Kurathiyattam, **Audiyattom**, **Kolamthullal**, **Pavakkal**, **Tukam**, **Thonithukam**, **Garudanthukam**, **Valeru** (kunteru), **Kolattam**, **Kuzhipanthukali**, **Vattukali**, **Kallukali**, **Kavamkali**, **Velakali**, **Gusthi**, **Vanchikali**, etc., are some of the amusements which were widely celebrated in the past and which is now seldom performed only in certain localities.

One of the favourite pastimes of the Muslims of the district is the singing of **Mappillapattu**. The songs composed in a mixture of Arabic and Malayalam are

sung in a melodious way and cover a wide range of themes. The **pattus** are highly romantic and can rightly claim to be popular songs of the people at one time.

Onam, Vishu, Thiruvathira, Ayudha Pooja, Deepavali, etc., are some of the important festivals of the Hindus of the district. Christians celebrate Christmas. To Muslims I'd and Bakrid are the important festivals. The principal Malayali festival is Onam which is celebrated irrespective of caste, community or religion. It is a post-harvest festival which reminds the Malayalis of the rule of Mahabali when all men were equal, no man was poor and there was neither theft nor dread of thieves.

Among the fairs and festivals of the district, the **Jaram Nercha** festival at Veliancode; **utsavam** in the Sree Kurumba temple, Parappanangadi; **utsavam** in the Kalikavu, Parappanangadi, Malappuram **Nercha**; **utsavam** in the Siva temple, Trikkandiyur, Tirur; Talankari **utsavam** in the Bhagavathy Temple, Rayiramangalam, Tirur; deserve special mention.

The **Nercha** festival at Veliancode was commenced after the death of the Veliancode Thangal who is claimed to be the decendent of prophet Muhamad and who had come to the place from Surat. The main functions of this annual festival are recital of the holy Quran at the **Jaram** of Thangal, and also a feast to the poor. Large number of people take part in the festival. They pay their homage and also give offerings at the tomb.

It is believed that the Sree Kurumba temple, Parappanangadi was built by the Parappanat Raja and dedicated it to Bhadrakali. The annual festival is conducted in the month of **Makaram** (January-February)

or **Kumbham** (February-March). **Chenda Vadyam**, **Pancha Vadyam**, caparisoned elephants, **kuthirakettu**, **talapoli**, etc., are some of the highlights of the festival. The Kalikavu temple is in the Naduva village of Tirur. The most important festival in this temple is **Talapoli** which is celebrated for two days. **Vavu utsavam** and **Ayyappan vilakku** are other festivals.

The **Malappuram Nercha** is perhaps the most important festival of the Muslims in Malabar which attracts thousands of people from all over Kerala. An interesting story is woven round the origin of this festival. Once upon a time, one of the female dependants of Para Nambisan, a petty chieftain of Malappuram was taken away by the local Muslims as a slave. Para Nambisan wanted to wreak vengeance upon the culprits. He sent for Marakkar, the leader of the Muslim and on his arrival there ensued a fight between the Para Nambisan and Marakkar. In the encounter the Marakkar was killed. In memory of the heroic stand taken by the leader who sacrificed his life, the **Nercha** is conducted every year either in February or in March near the mosque at Malappuram. Large number of people throng to the place in processions from various parts of the district and bring with them **Nercha** boxes. They move to the place to the accompaniment of instrumental music and other entertainment items which are the highlights of this festival. It is estimated that the participants usually come to one to two lakhs of people every year.

The **utsavam** in the Trikkandiyur Siva temple at Tirur attracts thousands of devotees. The monolithic lingam-shaped idol is supposed to have been installed by Parasurama. The deity is taken in procession. Parasurama being considered as an enemy of the Kshatriyas, old symbols of royalty such as elephant,

fireworks, rathams, etc., are tabooed. **Vavu utsavam** (New Moon Festival) is the chief and important festival of the temple which lasts for seven days. The temple belonged to the Vettathunad Raja whose family became extinct and the property escheated to Government and the Government entrusted this temple to the Zamorin of Calicut as trustee.

There are on the whole 629 temples in this district in each of which annual festivals are conducted. Also there are 2,414 Muslim religious institutions which consist of 546 Juma Mosques, 1,027 ordinary mosques and 841 Madrasas.



CHAPTER IV

AGRICULTURE AND IRRIGATION

Agriculture is the main occupation of the people of the district. The district has an area 3,638 sq. kilometres viz., 363045 hectares. People engaged in agriculture occupy a predominant position in the working population. About 39.7 per cent of the population consists of agricultural labourers while the State average is only 30.7 per cent. The area under cultivation in the Malappuram district is 9.4 per cent of the total geographical area of the State. Even though the facilities for agricultural development are immense, agriculture still remains under developed or undeveloped which is the fundamental cause for its backwardness. The per capita income of the district in 1974-75 was Rs. 674 as against the State average of Rs. 861. This is the lowest in the State. The percentage of population below the poverty line is 60 in the district as against 50 in the State.

Land Utilisation

Table I gives the utilisation of land in hectares in the district.

TABLE I*
Utilisation of land 1975-76

<i>Classification of area</i>		<i>Area in hectares</i>
(1)		(2)
1. Geographical area	..	363,230
2. Forest area	..	103,417
3. Barren and uncultivable land	..	6,756
4. Land put to non-agricultural use	..	13,925
5. Cultivable waste	..	12,943

* Bureau of Economics and Statistics, Government of Kerala
Economic Review 1975.

<i>Classification of area</i>		<i>Area in hectares</i>
(1)		(2)
6. Permanent pastures and other grazing land	..	1,182
7. Land under miscellaneous crop not included in area sown	..	3,788
8. Fallow land current and others	..	6,871
9. Net area sown	..	213,456
10. Area sown more than once	..	63,795
11. Total cropped area	..	276,752

The area under forests, comes to 103417 hectares. Barren and uncultivable land covers 6756 hectares. Land put to non-agricultural purposes occupies 13925 hectares. Permanent pastures and other grazing lands include 1182 hectares while fallow land comes to 6871 hectares. These areas represent the lands not easily available for cultivation. The net area sown in the district in the year 1975-76 was 213456 hectares whereas the total cropped area amounted to 276752 hectares. The percentage of the total cropped area to the net area sown was 125. The area sown more than once in the district in 1973-74 was 48944, in 1974-75, 52028 and in 1976-77, 63795 hectares. The area sown more than once has increased from 48944, in 1973-74 to 63795 hectares in 1975-76 thus giving an increase of 14851 hectares.

Agricultural holdings:

The land utilisation in the district can well be understood only if we get a picture of the distribution of land-holdings in the district. Seventy per cent of the land-holdings is below 1 hectare. This shows that the cultivable land is fragmented and sub-divided among a large number of people.

In a report of the techno-economic survey of Malappuram conducted in 1972 the distribution of agricultural holdings according to size in the four taluks of the district was as follows:

Taluk	Less than one acre	1 to 2.5 acres	2.5 to 5 acres	5 to 10 acres	10 to 15 acres	15 and above acres
1	2	3	4	5	6	7
1. Tirur ..	1481	1449	542	185	31	16
2. Ernad ..	1709	2065	1018	464	90	45
3. Perintalmanna ..	973	1731	939	541	136	72
4. Ponnani ..	713	841	468	183	35	25
5. District total ..	4876	6086	2967	1373	292	158
State total ..	148000	547600	250200	138700	37100	25500
Percentage of the district to the State total ..	0.33	1.1	1.2	0.98	0.79	0.62

The average number of persons holding more than 15 acres of land in the district is only 58 which is only 0.62 percentage of the total persons in the State coming under this category of holdings. From the above statistics it is clear that the persons holding more than 15 acres of land are more in the Ernad taluk with 72 and less in the Ponnani taluk with 25. Small land holders with less than one acre and less than 2.5 acres are also high in the Ernad taluk, their number being 1709 and 2065 respectively while Ponnani taluk marks the lowest position with 713 and 841 persons respectively.

But according to the seven year plan for the Integrated Development of Malappuram district, the block-wise distribution of the land holdings is given for the

year 1976-77. According to them there were 2,25,452 land holdings owning 2,12,542 hectares of lands. Of this 1,75,656 holdings are less than one hectare which forms 75 per cent of the total holdings. The Table II given below shows the block-wise distribution of the land holdings in the district.



* TABLE II
Block-wise distribution of land holdings

	Upto 1 hectare		Between 1 and 2 hectares		Between 2 and 4 hectares		4 hectares and above	
	1975 No.	Area hectares	1975 No.	Area hectares	1975 No.	Area hectares	1975 No.	Area hectares
1	2	3	4	5	6	7	8	9
1. Vengara ..	17,473	9,176	2,165	2,787	805	2,627	227	2,598
2. Kuttippuram ..	7,407	3,848	1,009	1,865	304	2,553	369	3,549
3. Ponnani ..	15,317	6,433	2,027	3,697	438	1,417	99	672
4. Andathod ..	9,927	4,371	704	1,130	300	921	29	173
5. Kondotty ..	23,560	13,988	2,088	3,405	979	2,514	94	688
6. Manjeri ..	14,650	7,441	4,863	6,671	2,835	6,712	897	6,033
7. Perintalmanna ..	17,972	8,208	5,555	7,723	2,977	7,579	977	5,957
8. Maokada ..	17,591	9,880	3,169	4,369	1,207	3,265	442	3,710
9. Wandoor ..	23,721	13,763	7,332	16,057	1,620	4,431	308	3,897
10. Tanur ..	12,450	6,188	834	1,325	110	367	22	194
11. Tirur ..	4,798	3,012	739	1,150	297	691	56	300
12. Tirurangadi ..	4,920	3,515	1,384	2,449	280	801	7	74
13. Malappuram ..	5,870	4,030	1,823	3,243	313	895	18	175
Total ..	175,656	93,853	33,286	55,376	12,965	34,773	3,545	28,040

* FEEDO.—Techno-Economic Survey of Malappuram District

Cultivable waste:

Table below shows the distribution of waste land in each block of the district as per the seven year Integrated Development Plan for the Malappuram District:

***TABLE III**

<i>Name of Block</i>		<i>Barren and uncultivable land (hectares)</i>	<i>Cultivable waste (hectares)</i>	<i>Fallow lands (hectares)</i>
(1)		(2)	(3)	(4)
1. Tirurangadi	..	344.28	363.50	25.00
2. Tanur	..	205.31	248.46	20.00
3. Tirur	..	497.00	232.00	105.00
4. Vengara	..	903.70	466.75	237.30
5. Kuttippuram	..	1,188.30	738.45	381.50
6. Ponnani	..	136.99	266.00	150.00
7. Andathode	..	216.00	62.00	25.25
8. Kondotti	..	320.00	87.50	165.70
9. Manjeri	..	210.11	62.45	556.28
10. Malappuram	..	1,346.11	693.22	1,082.00
11. Perintalmanna	..	1,527.85	2,660.24	6,167.40
12. Mankada	..	410.17	283.60	1,031.00
13. Wandoor	..	216.02	1,605.00	1,529.82
District total	..	7,522.44	7,769.17	11,476.25

More than 50 per cent of the barren and uncultivable land is distributed in three blocks of Kuttippuram, Malappuram and Perintalmanna, the last block having nearly 21 per cent of the total. Perintalmanna also stands first with nearly 32 per cent of cultivable waste and about 55 per cent of fallow lands. The comparative figure for cultivable waste is 31 per cent of the total cultivable waste in the State. The figures show that a large tract of land in all these blocks can be brought under the plough.

* Seven Year Integrated Development Plan of Malappuram District, District Collector, Malappuram.

IRRIGATION

There are no major irrigation schemes in the district. The four perennial rivers viz., Chaliyar, Kada-lundi, Bharathapuzha and Thuthapuzha with its numerous tributaries are the main sources of irrigation in the district. In addition the many tanks and wells distributed throughout the length and breadth of the district supply water for cultivation purposes.

The gross irrigated area in the district is 44,247 hectares as on 31st March 1974. This forms about 7.5 per cent of the total irrigated area in the State and 21.6 per cent of the gross cropped area of the district. Viewed from the irrigation facilities existing in the adjoining districts, the district sadly lags behind them. Consequently the production of agricultural crops is also relegated to the background.

The governmental irrigation schemes that exist in the district are four Class I irrigation works irrigating about 578 hectares and 313 Class II works distributing water for about 4,900 hectares.

The gross irrigated area in the various community Development Blocks is as follows:

TABLE IV
Gross Irrigated area

<i>Name of block</i>		<i>Irrigated area in hectares</i>
Perintalmanna	..	3,720
Mankada	..	4,757
Malappuram	..	3,447
Kuttippuram	..	5,253
Kondotti	..	1,795
Wandoor	..	3,350
Manjeri	..	3,747
Tanur	..	2,960
Tirur	..	3,158
Vengara	..	2,940
Ponnani	..	6,081
Andathode	..	1,800
Tirurangadi	..	1,239
Total	..	44,247
State total	..	589,330

The tables V and VI give the crop-wise and source-wise details of the irrigated area in the district.

TABLE V
Gross irrigated area—Crop-wise and Block-wise 1969-70 (Area in hectares)

Block	Paddy	Arecanut	Coconut	Others	Gross irrigated area	Gross cropped area	Percentage of 1 to 2
1	2	3	4	5	6	7	8
Perintalmanna	2014	415	305	986	3720	22053	16.2
Mankada	2877	1500	80	300	4757	25865	18.4
Malappuram	1797	1000	500	150	3447	16420	21.0
Kuttiyapuram	2263	1016	715	1254	5253	17321	30.3
Kondotti	478	738	387	192	1795	19956	9.0
Wandoor	2200	..	50	1100	3350	41406	8.1
Manjeri	2747	..	..	1000	3747	27858	13.5
Tanur	400	1000	1200	360	2960	14432	20.5
Tirur	2000	735	73	350	3158	15552	20.3
Vengara	1140	1200	400	200	2940	17235	17.1
Ponnani	4171	1500	..	410	6081	15308	39.7
Andathode	1000	780	..	20	1800	9169	19.6
Tirurangadi	864	75	200	100	1239	9082	13.7
District Total (1)	23956	9959	3910	6422	44247	252557	17.5
State Total (2)	476580	N.A.	N.A.	112750	589390	2916088	20.0
Percentage (1) to (2)	5.02	..	..	..	7.5	8.6	..

Source:—1. The respective Block Development Offices, 2. District Agricultural Officer, Malappuram, 3. Bureau of Economics and Statistics, Trivandrum.

TABLE VI
Net irrigated area—Source-wise and Block-wise
(Area in hectares)

Block	Source					Net irrigated area	Net cropped area	Net irrigated area as a per cent of net crop
	Canals	Wells	Tanks	Others				
1	2	3	4	5	6	7	8	
Perintalmanna	280	87	1395	1180	2942	20993	14.0	
Manakada	220	115	1470	1918	3723	17280	21.5	
Malappuram	358	43	566	2096	3063	14188	21.6	
Kuttippuram	500	124	3000	516	4140	12941	32.0	
Kondotty	463	29	203	843	1538	16382	9.4	
Wandoor	750	45	600	1350	2745	39466	7.0	
Manjeri	150	190	699	1000	2039	24727	8.2	
Tanur	1595	60	400	300	2355	11580	20.3	
Tirur	208	68	515	1759	2550	12608	20.2	
Vengara	520	85	450	1120	2175	13968	15.6	
Ponnani	1423	114	1128	2386	5051	9753	51.8	
Andathode	605	41	386	401	1433	8129	17.6	
Tirurangadi	69	29	244	634	976	7348	18.3	
District Total (1)	7141	1030	11056	15503	34730	209368	16.6	
State Total	203660	5460	72090	141820	422970	2165902	19.5	
Percentage of (1) to (2)	3.5	18.9	15.3	10.9	8.2	9.7	..	

Source—1. The respective Block Development Offices 2. District Agricultural Officer, Malappuram 3. Bureau of Economics and Statistics, Trivandrum.

The details of sources of irrigation and area irrigated are given in the following table.

TABLE VII

Source of Irrigation and area covered in 1971-72

<i>Sources</i>	<i>Area in hectares</i>		<i>Percentage of</i> (1) to (2)
	<i>District</i>	<i>State</i>	
(1)	(2)	(3)	(4)
Canals ..	7,141	2,03,660	3.50
Wells ..	1,030	5,460	18.87
Tanks ..	11,056	72,030	15.30
Other sources ..	15,503	1,41,820	10.93
Total (net irrigated area) (a) ..	34,730	4,22,970	10.30
Net cropped area (b) ..	2,09,363	21,65,902	9.70
Percentage of (a) to (b) ..	16.60	19.5	..

As on March 31, 1974, there were 275 completed and commissioned Minor Irrigation Works like Vented dams, cross bars etc. There were also a few Lift Irrigation Projects and a number of minor irrigation works. The total gross area irrigated in the district was 44,247 hectares. Gross area under irrigation was only 21.6 per cent of the gross cropped area as against 27.7 per cent in the State.

A major governmental irrigation scheme which is under execution is the Nilambur Valley Scheme for utilising the waters of the Chaliyar river and its tributaries.

The various Panchayats in the district are also helping the cultivators by supplying pump-sets and electric motors on hire-purchase system. The government are also helping the agriculturists in strengthening the bunds of canals.

The Chaliyar river is the most important river in the district having immense potentialities. The total area of the basin is 4,377 square kilometres. Water

resources of the basin is assessed at 250 million cubic metres. The basin contains 83,400 hectares of wet land, 77,500 hectares of garden lands and 158,000 hectares of dry land. When the scheme is completed, it is estimated that 129,900 hectares of these dry lands could be converted into wet and garden lands.

Nilambur Valley Schemes and Other Irrigation Schemes in Malappuram district.

Nilambur Valley means the area involving Chunnathara, Edakkara, Amarabhalam, Kalikavu and Nilambur.

The main water resource of this locality is Chaliyar river and its tributaries. Detailed investigation works are going on for the effective usage of water from all the tributaries by the Irrigation Investigation Wing of P.W.D.

The main schemes proposed to the various tributaries of Chaliyar, the catchment area of each scheme, and the ayacut area that can be benefitted by the schemes are noted below:

<i>Name of scheme</i>	<i>Catchment area</i>	<i>Ayacut area</i>
(1)	(2)	(3)
1. Kanhirapuzha Scheme ..	25.51 km ²	1,500 hectares
2. Chalipuzha ..	382 km ²	30,200 "
3. Maruthapuzha ..	41.05 km ²	16,800 "
4. Karumpuzha ..	290 km ²	1,875 "
5. Kutharapuzha ..	181 km ²	14,550 "
6. Areacode Barrage ..	..	5,820 "

Detailed investigation work of these schemes are yet to be done except Maruthapuzha, Chalipuzha and Areacode barrage.

1. Maruthapuzha Reservoir:

An ayacut area of 16,800 hectares can be benefitted by the scheme. The estimated cost of construction is about 8.45 crores of rupees.

2. Chalipuzha:

The main Chaliyar river is formed by the Tributaries Chalipuzha and Cholahipuzha meeting at a place just above Pothukal in Chungathara Panchayat. A proposal to construct an Hydro-electric Project at Kumbalappara utilising the water of Chalipuzha and Cholahipuzha and produce 79000 KW electricity is to be investigated in detail. The approximate cost of this scheme is Rs. 21 crores. There is also a proposal to construct a reservoir at Pothukal which is expected to irrigate 30200 hectares of land. The approximate cost is estimated at Rs. 26 crores.

3. Arcacode Barrage:

The Arcacode barrage is proposed to be constructed at Maithira near Arcacode across Chaliyarpuzha. The scheme has got a budget provision of Rs. 10 lakhs for 1977-78. The approximate cost of construction is 8 crores and the ayacut area benefited will be 5820 hectares.

The following schemes have been implemented by the Minor Irrigation Department in the Nilambur Valley Portion:—

<i>Name of work</i>	<i>Area benefited</i>	<i>Cost of work Rs.</i>
(1)	(2)	(3)
1. Diversion scheme across Kurudipuzha ..	234.71 acres	1,50,000
2. Diversion weir across Kalakkanpuzha at Velakkatta (partially commissioned) ..	153.65 ,,	6,57,900
3. Koottapuzha Diversion weir across Kutharapuzha ..	651.00 ,,	2,58,000
4. Arimanalpuzha Diversion weir across Kutharapuzha ..	151.67 ,,	1,25,500
5. L.I. Scheme Edakkara in Punnappuzha ..	189.71 ,,	2,03,000

The following works are under execution:

<i>Name of work</i>	<i>Area benefited</i>	<i>Estimate of work Rs.</i>
(1)	(2)	(3)
1. L.I. Scheme Kuruthottimana in Karimpuzha ..	325 acres	4,87,000
2. L.I. Scheme Manali in Punnapuzha ..	220 ..	3,75,000

The following works are under investigation in this Department:

<i>Name of work</i>	<i>Ayacut area</i>	<i>Approved estimat amount Rs.</i>
(1)	(2)	(3)
1. Construction of a weir across Pandaloorpuzha ..	400 acres	7,20,000
2. L.I. Scheme Muppini in Punnapuzha ..	250 ..	4,50,000
3. L.I. Scheme Palankara in Punnapuzha ..	340 ..	7,00,000
4. L.I. Scheme Pandiyalam-padam in Punnapuzha ..	800 ..	16,00,000

The main cultivation of Nilambur valley are paddy, rubber, banana and tapioca. The classification details of the area are noted below:

Classification of Area in Nilambur Valley portion (in acres)

<i>Wet land single crop</i>	<i>Double crop</i>	<i>Garden land</i>	<i>Dry land</i>	<i>Forest land</i>	<i>Waste land</i>	<i>Total</i>
(1)	(2)	(3)	(4)	(5)	(6)	(7)
5867.63	7992.55	2027.90	82681.45	166946.71	6937.36	272453.60

Soil Conservation:

Soil conservation contemplates the prevention of soil erosion. Soil erosion takes different forms according to the topographical features. Therefore the problems vary from locality to locality. There is a separate wing in the Agriculture Department under a

Deputy Director of Soil Conservation under whom there is a District Soil Conservation Officer.

The scheme taken up by the department are (1) Soil Conservation on agricultural lands on watershed basis (2) Soil Survey investigation and land use planning (3) Soil Conservation Research and Training (4) Reclamation of saline; alkaline and waterlogged areas (5) Soil and water conservation in irrigated lands (6) Protective afforestation (7) Pilot project scheme and (8) Soil conservation in areas belonging to Harijans and tribal under the special employment programme.

The scheme of the soil conservation in agricultural lands consists of the construction of certain bunds and terraces at specified intervals on hilly agricultural lands. The district soil conservation officer drafts the scheme and gets the approval of the District Land Development Committee. After the official formalities, the scheme is executed. The area under soil conservation measures in the district for 1975 is 25.75 hectares. During this year the amount spent in the district for the work done was Rs. 74,761.

Reconnaissance soil survey of Perintalmanna taluk of Malappuram district was completed by 1974-75. During the period the survey covered 92.97 hectares. Detailed soil survey was initiated in April 1974 and physical achievement during the year was 7934 hectares. The department also prepared soil survey report and maps of pepper research station of Panniyoor in the Ponnani taluk. There is an allotment of Rupees one lakh under soil and water conservation for this district for 1977-78.

SOIL AND CROPS

Based on physical features the district can be divided into three distinct geographical units. (1) The eastern highlands with its mountainous regions have an altitude of over 250 M.S.L (2). The Central midland with its undulating topography lies in an altitude between 25' and 250' over M.S.L. and (3) The coastal lowland that lies below 25' and 250' over M.S.L.

Laterite sandy soil and forest types are the main soil types found in the district. Malappuram district has about 12 per cent of the total coastal tract of the State which is rich in marine wealth. Ernad Taluk lies in highland and midland regions. Tirur and Ponnani taluks are in the midland and lowland regions and Perintalmanna taluk is in midland region.

Each region of the district has a separate soil type. The midland region has laterite soil. The coastal belt is covered with sandy loam. The highland region contains chiefly clay loam and organic matter.

The eastern highlands are abundant in forest wealth including various plantation crops like rubber and tea. In the midland region crops like paddy, arecanut, tapioca, banana, ginger, betelvine, vegetables, pepper etc., are cultivated. Coconut palms are concentrated in the coastal areas though they are cultivated throughout the lowland.

Major and Subsidiary Crops:

Paddy, coconut, arecanut, tapioca, cashewnut, pepper, ginger, pulses, banana, rubber, tea and mangoes are the major crops cultivated in the district. Table below shows the details of the crops grown and the area under each crop.

*TABLE VIII

Area under crops in Malappuram District during 1975-76

	<i>Crops</i> (1)	<i>Hectares</i> (2)
Food crops		
<i>Cereals—</i>		
Rice <i>Oryza Sativa</i> , Linn—Autumn ..		45,041
Winter ..		36,275
Summer ..		7,555
Total ..		88,871
Ragi ..		91
Other cereals and millets ..		155
Total cereals and millets ..		89,117
Other pulses—Total ..		2,122
Total foodgrains ..		91,239
Sugarcane ..		15
Others (Palmyrah) ..		1,800
Total ..		1,815
<i>Foodgrains—</i>		
Condiments and species		
Pepper ..		5,989
Chillies ..		625
<i>Fruits—</i>		
Ginger ..		932
Turmeric ..		29
Cardamom
Betelnuts ..		10,982
Others ..		156
Total ..		18,713
Mangoes ..		6,873
Jack ..		4,596
Banana including plantain ..		4,695
Pineapple ..		510
Cashewnuts ..		20,369
Total fruits ..		38,961
<i>Vegetables—</i>		
Tapioca ..		28,372
Sweet Potatoes ..		662
Vegetables ..		613
Tubers ..		1,929
Tamarind ..		1,081
Total ..		32,657
Total Food crops ..		1,83,385

*TABLE VIII—(contd.)

<i>Crop</i> (1)	<i>Hectares</i> (2)
<i>Non-food crops—</i>	
Oil seeds	..
Groundnut	..
Caster	..
Sesamum	..
Ripe mustard	1,120
Lin seed	..
Coconut	70,269
Others	40
Total	71,429
<i>Fibre, Drugs and Narcotics and Plantation Crops—</i>	
Cotton	..
Tobacco	..
Tea	567
Coffee	560
Rubber	15,220
Others	..
Total	16,347
Fodder crops	..
Green manure crops	3,940
Other non-food crops	1,651
Total non-food crops	93,367
Total area sown under crops	276,752
Area sown more than once	63,295
Net area sown	213,457

Table IX gives the total out-turn of principal crops in the district for the year 1975-76.

*TABLE IX

<i>Name of Crop</i> (1)	<i>Outturn</i> (Tonnes) (2)
1. Rice	..
Autumn	62576
Winter	49580
Summer	12973
Total	125129
2. Ragi	94

* Bureau of Economics and Statistics—Economics Review 1975.

*TABLE IX—(contd.)

<i>Name of crop</i> (1)	<i>Outturn</i> (2)
3. Other cereals, millets ..	103
4. Other pulses ..	841
5. Sugarcane (gur) ..	81
6. Black-pepper ..	1084
7. Chillies—Dry ..	552
8. Ginger—Dry ..	1413
9. Turmeric—Cured ..	29
10. Betelnuts—Million nuts ..	1707
11. Banana ..	7782
12. Plantain—Other ..	27672
13. Raw cashew ..	22853
14. Tapioca ..	338181
15. Sweet potatoes ..	2979
16. Sesamum ..	218
17. Coconut (million nuts) ..	311
18. Tea ..	486
19. Coffee ..	242
20. Rubber ..	8326

The area sown more than once was 48,944 hectares in the year 1973-74 which had increased in 1975-76 to 63,795 which is 20 per cent of the net cropped area in the district. Similarly net area sown in the district during 1975-76 was 213,456 hectares while the total cropped area was 276,752 hectares. The percentage of the total cropped area to net area sown is 125.

The area under food crops and its percentage total cropped area in the district in 1975 is given hereunder.

Total cropped area ..	262,478 hectares
Area under food crops ..	168,392 „
Percentage to the total cropped area ..	64.14 „
Percentage to the State total ..	8.9 „

The relative position of some of the food crops is discussed in the following paragraphs.

1. Paddy:

Paddy occupies a prominent place in the agricultural economy of Malappuram District. It is cultivated thrice an year. The **virippu** or Khariff crop, **Mundakan** or rabi crop and the **Puncha** or summer crop are the seasonal crops. **Puncha** cultivation depends mostly on the availability of irrigation water. The first two crops are mainly rainfed. The third crop is mainly raised in the **kayal** lands or **kole** lands in the backwater areas of Ponnani taluk by dewatering the lakes just like the **kole** cultivation in the Trichur district.

The area under paddy cultivation from 1973-76 in the District was as follows:

1973-74	..	92,176 hectares
1974-75	..	92,018 „
1975-76	..	88,871 „

In the year ending on June 30, 1976, the area under High yielding paddy cultivation in the three seasonal crops is given below:

Paddy:

1. Virippu (Autumn crop)	..	45,041 hectares
2. Mundakan (Winter crop)	..	36,275 „
3. Punja (Summer crop)	..	7,555 „
Total three crops	..	88,871 „

In 1976 it seems that the area under H.Y.V. paddy cultivation has decreased when compared with the 1975 figures. The 1975 figures for each crop were:

1. Virippu	..	50,596 hectares
2. Mundakan	..	35,961 „
3. Punja	..	5,461 „
Total	..	92,018 „

This is due to the fact that the cultivators convert paddy lands as coconut groves which yield more profit. The average yield of paddy in the district is found to be 1,092 kg. per hectares which is considerably lower than the State average of 1,403 kg. per hectare. The following is a table giving the estimated area, mean yield and production of rice relating to winter crop of paddy in the year 1976.

<i>Taluk</i>	<i>Area in hectares</i>	<i>Production in tonnes</i>	<i>Average yield per hectares in kg.</i>
(1)	(2)	(3)	(4)
Perintalmanna ..	5,676	8,361	2,242
Ponnani ..	6,440	9,143	2,169
Ernad ..	13,588	13,096	1,467
Tirur ..	10,257	12,204	1,811
Malappuram District ..	35,961	42,804	1,812

In the same year the estimated area, mean yield and production of rice in Summer 1976 was as follows:

<i>Taluk</i>	<i>Area in hectares</i>	<i>Yield of dry paddy in kg. per hectares</i>	<i>Production of rice in tonnes</i>
(1)	(2)	(3)	(4)
Perintalmanna ..	611	3,022	1,213
Ponnani ..	3,476	2,468	5,636
Tirur ..	1,593	2,994	3,134
Ernad ..	523	1,948	669
Malappuram District ..	6,203	2,614	10,652

The estimated area, mean yield and production of rice relating to the Autumn crop of paddy in the district during the year 1976 is given below:

<i>Taluk</i>	<i>Area in hectares</i>	<i>Average yield of dry paddy in kg. per hectare</i>	<i>Production of rice in tonnes</i>
(1)	(2)	(3)	(4)
Perintalmanna ..	14,219	2,852	26,643
Ponnani ..	6,872	2,542	11,477
Tirur ..	10,512	1,363	9,413
Ernad ..	18,993	1,824	22,761
Malappuram District ..	50,596	2,115	70,214

From the tables above it can be seen that the average mean yield of dry paddy per hectare for the three seasonal crops in the district comes to only 2180 kg. whereas in the neighbouring district of Palghat the mean yield of dry paddy per hectare in the three seasonal crops were—Autumn 3,095, Winter 3,176, Summer 2,465 thus an average of 2,912 kg. per hectare. The reason for this low yield in the Malappuram district is the lack of proper irrigation facilities. The crops are mainly dependent on the two monsoons. The net work of rivers in the district if properly utilised would provide for the needs of irrigating a major portion of the cultivated area. But when compared the average yield of paddy in this district in the year 1970 viz., 1,403 kg. per hectare with that of 1976 there is a marked increase. The package programmes introduced in Mankada, Perinthalmanna, Ponnani and andathode blocks and the intensive agricultural district programme that gave a great impetus to agriculture were the main reason for this upward trend. A stretch of contiguous paddy lands of about 500 acres is cultivated scientifically which was organised in the form of collective farm by pooling of resources and services in Wandoor and Kondotty blocks. Another impetus to agriculture was given by the launching of a package deal known is the **Ela** programme, under the intensive agricultural programme the introduction of H.Y.V. (High Yielding Variety) and other improved methods that give ready response were experimented with great success. The season-wise area of paddy in hectares in the year 1976 in the district with regard to the three crops was as follows:¹.

	<i>H.Y.V.</i>		<i>Other</i>		<i>Total</i>
	<i>Irrigated</i>	<i>Un-irrigated</i>	<i>Irrigated</i>	<i>Un-irrigated</i>	
Autumn crop ..	22	5,862	66	39,091	45,041
Winter crop ..	1,887	1,529	3,293	24,561	36,275
Summer crop ..	6,216	213	1,042	84	7,555

¹ Bureau of Economics and Statistics—Economic Review, 1975.

The mean yield and production of high yielding varieties of paddy in the district for the year 1976 is given below:

	<i>Mean yield H.Y.V. dry paddy in kg. per hectare</i>	<i>Production of rice in tonnes</i>	<i>Area under H.Y.V. hectares</i>
(1)	(2)	(3)	(4)
Autumn 1975 ..	2,532	16,362	9,836
Winter 1976 ..	1,965	10,147	7,860
Summer 1976 ..	2,765	6,296	3,466
Annual average..	(2359 average)	..	..
Total ..	..	32,805	21,162

The total paddy procured from the district during 1975-76 by the government was 1703 tonnes.

Rubber:

Among the commercial plantation crops of Malappuram district rubber holds the predominant position. The total area under rubber is 17,015 hectares. This is mostly cultivated in highland regions. The area under rubber plantation, annual production and the value of the product during 1972-73 to 1975-76 are given below:

	1972-73	1973-74	1974-75	1975-76
(1)	(2)	(3)	(4)	(5)
Total area (hectares) ..	6,247	16,818	16,941	15,220
Annual production (in tonnes) ..	8,485	8,612	8,932	8,326
Value (in lakhs) ..	423.4	439.5	762.00	N.A.

The average yield for the above three years comes to only 466 kg. per hectare. At the same time the State average per hectare was 591 during this period. There is a slight decrease in the area cultivated. The reason for the low yield is the fragmentation of the land into small holdings. The small holdings are always less productive owing to poor cultivation and

the uneconomic trees. Out of the total holdings of 3,372 above 1,607 are small holdings having less than two hectares. Holding having more than 20 hectares are only 87 in number. Concentration of rubber plantation is more in the Nilambur area of the Ernad Taluk. Wandoor block stands first as regards the area under rubber cultivation and in its production. It has 7,123 hectares under rubber cultivation and a production of 2,564 tonnes. Perintalmanna block ranks second with 2,320 hectares and a production of 1,065 tonnes. Tirur, Tanur, Vengara, Ponnani, Andathode and Tirurangady blocks have little or no cultivation of rubber while Kuttippuram block has about 20 hectares. The block-wise area and production during one year 1969-70 are given below:¹

<i>Block</i>	<i>Area in hectares</i>	<i>Production in tonnes</i>
(1)	(2)	(3)
Perintalmanna	2,320	1,065
Mankada	560	196
Malappuram	600	192
Kuttippuram	15	5
Kondotti	286	100
Wandoor	7,123	2,564
Manjeri	220	66
District total	11,124	4,190

This position has changed very much when we compare the total area cultivated in 1969-70 to 1975-76 when the area under rubber plantation was 15,220 hectares. Naturally the figures given above on the block-wise area under rubber cultivation will also show comparative increase. But the average yield of rubber in the Malappuram district is very low comparing to the State average. Planting of high yielding varieties, replanting of the uneconomic trees, proper manuring, soil conservation and regulated tapping are some

¹. Techno-Economic Survey, Op cit.

important measures that are to be taken for improving the quality and quantity of production. The Rubber Board has been actively concentrating in this direction.

Tapioca:

Tapioca is widely cultivated throughout the district. This is one of the staple crops of the working class. The crop comprises an area of 29,959 hectares in 1977 and has produced 359,509 tonnes of tapioca in the same year. The average yield per hectare is only 12 tonnes, as against the yield of about 18 tonnes in the State. In the year 1970 the area under tapioca was only 21,765 hectares and the production 219,440 m. tonnes. During this year the area under tapioca cultivation in the State was 295,585 hectares and had a production of 4,665,764 m. tonnes. Comparing the area and production of the State during this year with the district area and production the district claimed 7.4 per cent of the area cultivated and 4.7 per cent of the production of the State as a whole. Like the rubber plantations Wandoor block had the largest area under tapioca with 6,381 hectares. Next to Wandoor stands Mankada with 6,200 hectares. The average yield in Malappuram district is 10.082 kg. per hectare which was considerably low when compared to the average yield of the State which was 15.785 kg. per hectare. This is cultivated mainly as a rain-fed crop in hill slopes and dry lands. Though tapioca is grown fairly well all over the district better results are found in the hilly regions.

The present trend is not much encouraging to tapioca cultivators. The prices have come down much due to the low price of rice and the availability of the same in plenty in the market. The cultivators feel difficulty in marketing this commodity. The tapioca marketing society at Nilambur can help only to a limited

extent in this respect. Even starch factories are not actively promoting the market for tapioca. This is the trend all over the State and not pertaining to the Malappuram district alone. Scientific and intensive cultivation of tapioca on a commercial basis is not practised in this district, obviously due to the lack of incentives to the cultivators. The tapioca market of this district is mostly controlled by the merchants of Tamilnadu. More than 50 per cent of the produce goes to Tamilnadu. It is only a small per centage of the produce of the district that is processed here by a few starch factories. The Government are actively considering a project of starting a large scale unit capable of utilising 250 to 300 tonnes of tapioca per day with an end product pattern consisting of (1) industrial starches, (2) destrose, glucose, etc., (3) protein enriched goods and (4) fermentation product and alkaloides. This scheme when realised will have great impact on the cultivation and will be an incentive to the cultivators. When the tuber becomes a commercial crop and has a steady market, much waste land can be brought under this crop. High yielding varieties can be widely used if tapioca becomes a commercial crop. It will not only enhance the agricultural sector of the district but also will boost up the economic development. Proper planning and scientific method of utilising the output are the *sinequanon* for the advancement of this cultivation.

Arecanut:

Arecanut is another important crop cultivated in the district. The soil is highly favourable for this cultivation. More than 6.78 per cent of the net cultivated area of the district is occupied by arecanut. The area under this cultivation in the district is 17,314 hectares. Malappuram district has 20.9 per cent of

the total area under cultivation of arecanut in the State. The total area of the State under arecanut cultivation is 83,680 hectares. Very little care is taken in this cultivation. The yield can be improved if proper manuring and planting are carefully done.

The district produced 2,562 million nuts in 1970 which constituted 20.2 per cent of the total production of the state. The State total during this year was 12,661 million nuts. Arecanut cultivation is done in all the blocks of the district. But it is in the Kondotty block that more area under this cultivation is utilised. 2,056 hectares of area is used for this cultivation in the Kondotty block which is closely followed by Tanur block with 1,903 hectares, and Mankada with 1,900 hectares. As regards production in the district Vengara block with 280 million nuts and Mankada block with 274 million nuts, take the second and third positions respectively. Tirurangadi block ranks last with only 441 hectares under arecanut and a production of 75 million nuts.

The average yield in the district is 150,097 nuts per hectare which is slightly lower than the average yield in the State as a whole viz., 151,303 nuts per hectares. Hereunder is given the block-wise area and production of arecanut in the district¹.

<i>Block</i>	<i>Area in hectares</i>	<i>Production in millionnuts</i>
(1)	(2)	(3)
Perintalmanna ..	758	120
Mankada ..	1,900	274
Malappuram ..	1,500	255
Kuttippuram ..	1,260	139
Kondotti ..	2,056	350
Wandoor ..	1,141	194
Manjeri ..	1,400	203
Tannur ..	1,903	167
Vengara ..	1,702	284
Tirur ..	753	94

1 Techno-Economic Survey op. cit.

<i>Block</i>		<i>Area in hectares</i>	<i>Production in million nuts</i>
(1)		(2)	(3)
Ponnani	..	1,500	225
Andathode	..	1,000	186
		<hr/>	<hr/>
District total	..	17,314	2,562
State total	..	83,680	12,661
		<hr/>	<hr/>

Since cultivation is done on small holdings, large scale irrigation or scientific cultivation has not taken place in the district which can be pointed out as the fundamental cause for the low yield. Adequate manuring irrigation and prevention and control of diseases, are some of the urgent steps that are to be taken as short term measures for boosting up this cash crop. Introduction of improved seedlings and cultivation of more areas with proper care can easily find fruitful result in the district.

Cashewnut :

Another important commercial crop of Malappuram district is cashew. All along it was a waste land crop. Being draught resistant, it grows in the vacant lands both in the coastal sandy soils and the laterite hill top soils. Most of the dry lands of the district are put to proper use by cultivation of cashew trees. In 1969-70 the total area under cashew in the district was 13,804 hectares while in 1973-74 the area under cashew has increased to 13,834 hectares. In 1969-70 Malappuram produced 16,901 tonnes whereas in 1973-74 the production was 15,500 metric tonnes per year. This was 15.2 per cent of the total production of raw nuts in the State. The average yield of raw nuts in the district for the year 1969-70 was 1,330 kg. while the figure for 1973-74 was 1,122 kg. per hectare.

Among the blocks Wandoor again stands first in Cashew cultivation with 5,000 hectares which is followed by Manjeri with 4,710 hectares under cashew. Wandoor produced 5,600 tonnes whereas the production of Manjeri was 4,488 tonnes. Kuttippuram is the block where very little cashew cultivation is done. Only in an area of 40 hectares this crop is cultivated and the production is also is a meagre tonnage of 42.

The following table gives block-wise area and production of cashewnuts in the Malappuram district¹.

<i>Block</i>	<i>Area (in hectares)</i>	<i>Production (in tonnes)</i>
(1)	(2)	(3)
Perintalmanna	2,080	3,900
Mankada	480	810
Malappuram	600	900
Kuttippuram	40	42
Kondotty	155	173
Wandoor	5,000	5,600
Manjeri	4,710	4,488
Tirur	62	68
Tanur	242	363
Vengara	240	240
Ponnani	70	140
Andathode	70	75
Thirurangadi	85	102
District total	13,804	16,901
State total	98,960	111,033

It is only very recently that an intensive cultivation of cashew has been taken up in the district. All along there was no systematic cultivation as these were invariably grown in waste lands which were

1. Techno-Economic Survey op. cit.

considered as unsuitable for any other crop. The import of cashewnut from Africa now-a-days meets with difficulties. A scheme for cashew plantation has been spear-headed by the Central Government and executed by the State Government. Since cashew-nut form the raw material for running the cashew industries which is one of the important industries in Kerala, the attention for the development of its cultivation has been taken up very seriously by the Government. Under the cashew development scheme 10,200 hectares have been brought under fresh plantation during the past three years.

A regional cashew research station is functioning at Anakkayam in the district which had already developed hybrid varieties of cashew. High quality varieties were procured by them from different countries with a view to distributing them among the cultivators. At present the raw nuts are transported to different places in Kerala and Tamilnadu because Malappuram district does not have processing factories. Even though the district produces nearly 16 per cent of the total produce of the State the employment potential is lacking owing to want of processing factories. Therefore the cashew plays very little role in the economy of the district. Further it is calculated that more than 84,505 metric tonnes of cashew apple which would have been utilised for distillation and other purposes are wasted without proper use. Economic utilisation possibilities of cashew apples should be explored.

Pepper :

Pepper is cultivated only on a small scale in the Malappuram district. The crop covers an area of only 2,818 hectares which constitutes a meagre 3.4 per

cent of the total area under pepper in the State. In 1969-70 the district produced 569 tonnes of pepper which formed only 2.3 per cent of the total production of the State for the same year. But the production for the year 1976-77 was 973 tonnes, the average yield per standard being 330 gms. It is in the Manjeri block that most of the cultivation is carried out. More than 650 hectares of land is occupied by this crop and annually Manjeri produces not less than 120 tonnes. This is mainly due to geographical factors as the region consists of hilly ranges where pepper grows very well compared to the plains. Wandoor block stands second with an area of 485 hectares of pepper vine and a production of at least 102 tonnes per year. Very little cultivation is carried out in the Tanur block. The average yield of pepper in the district is 213 kg. per hectare, which is slightly higher than the State average yield of 207 per hectare. The block-wise area and production in the district is given hereunder.¹

<i>Block</i>	<i>Area in hectares</i>	<i>Production in metric tonnes</i>
(1)	(2)	(3)
Perintalmanna	.. 480	78
Mankada	.. 201	31
Malappuram	.. 280	56
Kuttippuram	.. 160	56
Kondotty	.. 303	70
Wandoor	.. 485	102
Manjeri	.. 650	120
Tanur	.. ..	..
Tirur	.. 21	3
Vengara	.. 144	33
Ponnani	.. 13	3
Andathode	.. 19	5
Tirurangadi	.. 62	12
District total	.. 2,818	569
State total	.. 118,045	24,402

Pepper cultivation did not get proper attention in this district. Since it is an intercrop no new area is required for the extension of cultivation of pepper vines. There is ample scope in the district for an intensive cultivation of the crop. Since the average yield of pepper in the district as we have noted above is higher than the State average, production can be boosted upto a high degree if proper attention is given in this field.

Ginger :

About 1,750 hectares in the district is utilised for ginger cultivation in the year 1975. But in 1970 only 1,496 hectares of land was under ginger cultivation. Nearly 13 per cent of the total area under ginger cultivation in the State is occupied by Malappuram district. In 1970 the district produced 1,371 tonnes of ginger which formed 11.4 per cent of the State total but in 1976 the production of the district was 1,413 tonnes. The average yield per hectare in 1970 was only 882 kgs. of ginger when the State average was 1,041 kgs. per hectare. A marked difference was shown in the year 1977 when the average yield of the district and the State per hectare has increased to 1,800 kgs. and 2,215 kgs. respectively.

Vengara stands first among the blocks of the district as regards ginger cultivation with an area of 537 hectares, which is followed by Kondotti with 235 hectares and Manjeri with 200 hectares. There is ample scope for the development of ginger cultivation in the district. Considering the demand potentialities of ginger, measures should be taken to increase the area under cultivation as well as yield through better cultivation techniques, seed selection and proper use of manures and pesticides.

Coconut :

Coconut is the second important crop of this district. According to the techno-economic survey report the coconut cultivation in the district covers 33,529 hectares in the year 1970 whereas in 1977 the cultivation of coconut increased to a great extent in the district amounting to a total area of 63,000 hectares. The average yield per tree is calculated as 35 nuts per year. On this calculation the total production of the district in the year 1977 is 360 million nuts. Regarding the area under coconut, Malappuram and Kondotty blocks are leading with 5,000 hectares, and 4,560 hectares respectively. Wandoor block stands last in respect of coconut plantation with only an area of 487 hectares under this cultivation. The average yield of coconut in Malappuram district is 7,118 nuts per hectare which is considerably higher than the State average of 5,589 nuts per hectare.

Coconut is grown throughout the coastal areas and in the midland of the district. Coconuts are cultivated without watering them as an unirrigated crop. In the coastal areas where the land is low-lying it is not at all a practice to water the coconut trees anywhere in the State. But during summer when there is draught the trees are watered. But this has not been practised in the Malappuram District. If the trees are properly irrigated during the draught seasons and manured, there will be higher yield regularly. High yielding varieties like T x D seedlings and D x T seedlings are now widely distributed through Community Development Blocks. In dry land region coconut cultivation has been introduced very recently where these high yielding varieties are planted. To increase the production the centrally sponsored Coconut Package Scheme is in operation in

the district. Similarly the State Government have recently formed the Coconut Development Corporation for increasing the coconut cultivation.

Though coconut occupies second place as regards the area under cultivation, proper care and attention are not taken to prevent the incidence of pests and diseases and also as regards proper manuring of the trees. In addition to this kind of neglect the cultivators allow to grow banana and tapioca as an under storey, thus draining the soil of all nutrients. Much can be done to develop coconut cultivation and improve its production in the district.

Banana:

The major fruit crop cultivated in the district is banana. Banana grows only where plenty of water is available. This is an important cash crop of the farmers. The district had a total area of 1,110 hectares under banana in 1970 which formed 10 per cent of the total area in the State. In 1977 the area under this crop increased to 3,600 hectares of which 3,000 hectares are occupied by the **Nendra** variety while 600 hectares under other varieties. The production in 1969-70 was 6,148 tonnes consisting 2.3 per cent of the total production of the State whereas in 1975-76 it rose to 7,782 tonnes.

It is in the Manjeri block that the banana cultivation is mostly carried out. It has an area under banana with 250 hectares. The average yield in the district is 5,995 kg. per hectare which is considerably lower than the State average of 7,286 kg. per hectare.

The price for all varieties especially the **Nendra** type has steadily increased year after year with a good market all over the State. As a result of this, there is a trend to bring more area under cultivation of the crop even by converting the paddy fields. In every household there are a few plants.

Pulses :

Pulses are generally cultivated in the wet lands after the harvest of paddy. Pulses occupy an area of 2,127 hectares in 1975-76 whereas the area under this crop in 1970 was 2,063 hectares. This constituted only 4.9 per cent of the total pulses in the State. In the year 1970 the total production was 932 tonnes. Even though the area under crop has showed an upward trend in 1975-76, the production was only 933 tonnes. This is 5.8 per cent of the total production of pulses in the State for the period. Though Tirur block occupies more area under pulses in the district with 410 hectares of land, it lags behind Kuttippuram and Kondotty blocks as regards production. The average yield of pulses in Malappuram district is 452 kg. per hectare which is higher than the State average of 377 kg. per hectare. The following table shows the area and production of the district.¹

<i>Block</i>		<i>Area (in hectares)</i>	<i>Production (in metric tonnes)</i>
(1)		(2)	(3)
Perintalmanna	..	180	90
Mankada	..	179	45
Malappuram	..	..	..
Kuttippuram	..	270	160
Kondotty	..	306	150

1. Techno-Economic Survey op. cit.

<i>Block</i>		<i>Area</i> (in hectares)	<i>Production</i> (in metric tonnes)
(1)		(2)	(3)
Wandoor	..	135	68
Manjeri	..	..	..
Tirur	..	410	103
Tanur	..	144	58
Vengara	..	..	..
Ponnani	..	190	86
Andathode	..	84	80
Tirurangadi	..	165	92
District total	..	2,063	932
State total		42,315	15,955

Very little effort has been made to improve the cultivation of pulses in the district. Manuring is often neglected high-yielding varieties are not introduced and no scientific method of cultivation is adopted.

Tea and Coffee:

Malappuram district has only 567 hectares under tea plantation and 560 hectares under coffee. This is a very negligible area comparing to the total area in the State. The total area under the plantation in the State comes to about 37,698 hectares whereas for coffee the State has 41,778 hectares. Wandoor in the eastern zone of the district is the area where tea and coffee plantations are situated. Both of them require certain peculiar geographical factors for their growth. The production of tea in 1970 was 450 tonnes which was only 1.1 per cent of the total production of 40,200 tonnes of the State for the year. But in 1975-76 the production in the district was 486 tonnes. Similarly the production of coffee in the district in 1976 was 242 tonnes whereas the State produced 17,528 tonnes. The

intensive agricultural operations of proper manuring, weeding, use of pesticides and other care can improve the output of the crops in the district. Since both coffee and tea plantations require certain peculiar climatic conditions, altitude and occasional rainfall, the area under cultivation cannot much increased.

Betel leaf:

The area under betel leaf cultivation in the district is more than 300 hectares. The cultivation of this crop can be further developed into extensive areas as this does not require more land because these can be planted as an under storey in arecanut and coconut plantations. This is a cash crop. If intensive cultivation is taken up this crop will yield lucrative return.

It is estimated that from Tirur Railway Station alone about 15 tonnes of betel leaves are sent to North Indian States the cost of which comes to nearly Rs. 20,000. At least every day one tonne of betel leaves is sent to other parts of the State. It is a labour-oriented cultivation which absorbs a good number of people. If properly developed it can make impressive impact on the economy of the district.

ACTIVITIES OF THE AGRICULTURAL DEPARTMENT

Fertilisers and manures:

Malappuram district lags far behind compared to the average yield of the State as regards agricultural crops. This is mainly due to the low fertility of the soil and also inadequate use of fertilisers. Fertilisers and manures are the important ingredients in the agricultural operations. Being of laterite origin, the soil of Malappuram is highly porous. Continuous cropping accompanied by heavy leaching as a consequence of

very heavy rainfall, has made the soil of the district extremely different in nitrogen, phosphate and potash which are the basic nutrients for all crops. The cultivators, no doubt, are applying organic manures to the fields but chemical fertilisers are very rarely used. It is quite necessary to provide the proper dosage of plant nutrients.

The use of fertilisers in the district from 1968 to 1971 was as follows:

<i>Fertilisers</i>	<i>1968-69</i>	<i>1969-70</i>	<i>1970-71</i>
	<i>(quantity in tonnes)</i>		
(1)	(2)	(3)	(4)
Nitrogen	3,768	3,944	5,285
Phosphate	2,024	1,898	2,326
Potash	1,413	1,162	1,612

Comparing the consumption of fertilisers in other districts of Kerala with that of Malappuram district the consumption is deplorably low.

But thanks to the FACT and other firms like Shaw Wallance and Mysore Fertilisers who have set up a network of supply depots in Malappuram numbering nearly 350, the use of fertilisers by the cultivators is increasing. Almost all the Co-operative Societies functioning in the district are agents of one of these companies. In spite of these efforts the consumption of fertilisers in the years 1974-75 and 1975-76 was only as follows:

		<i>1974-75</i>	<i>1975-76</i>
Nitrogen	..	2,532 M. tonnes	2,598 M. tonnes
Phosphate	..	949 „	926 „
Potash	..	1,156 „	882 „
Total	..	4,637 „	4,406 „

The agriculturists who are tradition-bound seldom make use of the opportunity of the use of fertilisers for increasing the output. Another reason for the poor response is that the price of fertilisers and wages of labourers increased very much. At the same time there was no comparative rise in the price of agricultural commodities, especially paddy. Therefore the cultivators seldom resort to scientific and modern methods but follow the conventional standards. The consumption of fertilisers in the Malappuram district in the year 1974-75 when compared to the adjacent Palghat district is very low. Palghat district made use of 10,820 metric tonnes in this year when Malappuram consumed only 4,637 metric tonnes. In the year 1975-76 total distribution of organic manures in the district was the following:

- | | |
|---|-------------------|
| 1. Urban and Rural compost distribution . . | 27,280 tonnes. |
| 2. Glyricidia cuttings distributed . . | 11,90,000 tonnes. |
| 3. Green manure seeds . | 6.9 tonnes. |

Pesticides:

The agricultural department has been doing a lot of propaganda for popularising the use of pesticides in the district. As in the case of the consumption of fertilisers there is only very poor response to this activities also. Better plant protection is essential for making substantial increase in production.

In 1970 a total area of 59,590 hectares were covered by the department. Out of this 37,006 hectares were under paddy, 488 hectares were under coconut, 5,722 hectares under arecanut and 11,974 hectares under other crops. Every year more area is brought under preventive operational work by the department. In spite of these activities the coconut trees, arecanut trees, paddy and other crops are infected by diseases and pests. The major crop pests in the district are:

1. **Rice swarming caterpillar** feeds on the leaves of paddy. They appear suddenly in the field in large swarms and destroy the whole field.
2. **Rice stem borer** is a tiny caterpillar that move down to the paddy stem and bore into it. They feed on the internal tissues as a result of which the internal shoot fades and dies and the earhead becomes white.
3. **Rice bugs** appear in the field during ear-bearing season and damage the crop by sucking the milky juice of tender grains.
4. **Rice Hispa.**—This is a small bluish black beetle that feeds on the green matter and grubs and mines the leaves and feeds from within.
5. **Rice case worm** is a small white moth that damages paddy plants by defoliation.
6. **Paddy-leaf roller.**—These caterpillars damage the crop by folding the leaves and feeding on the green matter from within, as a result of it the leaves become dried up.
7. **Pepper Pollu beetle** is an enemy of pepper vine. The beetle grubs bore into the tender berry and feed on the internal contents making it hollow.
8. **Rhinoceros beetle** is common all over the State. It bores into the unopened leaves of the coconut trees cutting and chewing the tender foliage.
9. **Mango hopper** is an insect that sucks up juice from shoots and flower stalks. The drainage of sap causes the flower and buds to dry up and whiter.

10. **Mango stem borer** beetle bores into the stem and branches, and causes considerable damage.
11. **Cashew stem borer** is another type often seen in the cashew plantations. They bore into the stem and destroy the tree.

Diseases:

1. Spindle shaped spots with grayish centres are produced on leaves by **blast**. As a result of infection the culm and nodes are blackened and often break at joints.
2. **Blight** or brown leaf spot appear on the coleoptile, the primary shoots, leaves, leaf sheaths, nodes, glumes and the seeds.
3. **Foot-rot**—The plants get elongated abnormally and leaves become pale. The infected plants die before flowering.
4. **Stem rot**—The symptom of this disease is that the base of the stem rots and leaves turn yellow. The culm collapses causing the plant to lodge. Ear fails to emerge.
5. **False smut** attacks isolated plants infecting stray grains in the panicle and infected grains are transformed into a large velvety olive green mass.
6. **Powder mildew**—The leaves and flowers are attacked with white powdery growth of the fungus. This is mostly seen in the mango trees.
7. **Dieback or pink disease**—If this is affected the twigs and small branches wither and dry up from the tip downwards. This is affected mostly in mango trees.

8. **Decline (*Pythiumspinosum*)** is a disease usually seen in the cashew plantations. The tree gets defoliated during summer and twigs dry up. The tree dies in two or three years.
9. Another disease that affects the cashew tree is **powdery mildew**. It causes shedding of flowers and drying up of inflorescence.
10. **Pink disease or dieback** affects the cashew. The twigs and branches gradually dry up when affected.
11. A common disease seen in the Rubber plants is **abnormal or secondary leaf fall**. Defoliation affects the trees during monsoon. This disease becomes severe in the months of June, July and August. Young leaves and buds are affected and decayed.
12. Another disease that affects rubber plants is **powdery mildew**. Symptom is white powder patches on leaf surface. Infection is severe in young and tender leaves. Flowers are also affected.
13. **Leaf rot** is a disease that affects the coconut trees. The symptoms are blackening and shrivelling up of leaf tips. On maturing this breaks off. Young leaves also get infected. The tree gradually weakens and the yield is reduced.
14. **Wilt** is a kind of disease which often makes attack on pepper vines. When affected the leaves of the affected vines turn yellow, wither and drop off. The infection starts on the stem at the soil level and roots get rotted and gradually the vines wilt.

15. **Pollu** is another disease that affects the pepper vines. The disease appears as circular or irregular gray spots on leaves. The infection spreads to the stem and spikes too. As a result the berries shrink and dry up and become hollow.

These enemies of the plants and trees are met with appropriate weapons of medicines and cures. Since the operational holdings of the district are very small sizes, the cultivators seldom resort to measures to cure, control and prevent these infections. But with the active co-operation of the block development establishment, the agricultural department has been trying to prevent these diseases and help to improve cultivation. The consumption of pesticides in the district for the year 1975-76 is given below:

<i>Name of Chemical</i>	<i>Quantity distributed by department (in kg. and litres)</i>	<i>Private (Metric tonnes and litres)</i>
(1)	(2)	(3)
1. B.H.C. 10 per cent dust ..	18264	18000
2. B.H.C. 50 per cent W P. ..	1125	2100
3. Carbaryl 50 per cent W.P. ..	1066	3500
4. Castosuran 3 G. ..	2024	2745
5. Phosphomoidan 100 ..	228	251
6. Metyl parathion 50 E.C. ..	126	710
7. Malathion 50 E.C. ..	251	1062
8. Quinalphol 25 E.C. ..	24	..
9. Phosvol 34 E.C. ..	26	..
10. Endrin 20 E.C. ..	5	720
11. Dithane 2-78 ..	225	1749
12. Enosen 50 E.C. ..	143	905
13. Qualphos 20 E.C. ..	..	560

Another important activity of the Agricultural Department and the block development establishment is the supply of high yielding varieties of seeds and seedlings to the cultivators. The awareness of using HYV seeds is not so deep in the minds of the cultivators of Malappuram district. But to a greater extent they are prepared to experiment HYV of paddy. Now there is great demand for such seeds.

There are three seed farms in the district with an area of about 30.28 hectares under them. The basic requirement of the farmers is met by these farms. There is one coconut nursery at Parappanangadi which produces about 40,000 quality coconut seedlings for distribution in the district. The Cashew Research Station at Anakkayam is producing high breed varieties of cashew seedlings. The Rural Institute at Tavanur was also supplying seeds and seedlings of high yielding varieties. Yet these centres cannot meet the demand of the district. The stations at Pattambi of Palghat district and Mannuthy of Trichur district are catering to the demands of Malappuram district. There is also one Government approved nursery at Vallikkunnu of this district which is experimenting on fruits and vegetables. Apart from these, the co-operatives are distributing seeds developed by the National Seeds Corporation of India on a large scale.

The following table indicates the quality of paddy seeds produced at the three seed farms in the district:

<i>Farms</i>		<i>Area in hectares</i>	<i>1972-73 kg.</i>	<i>1973-74 kg.</i>	<i>1974-75 kg.</i>
(1)		(2)	(3)	(4)	(5)
Tavanur	..	7.95	30,735	34,059	24,912
Anakkayam	..	11.08	46,671	48,144	35,473
Chokkad	..	11.25	31,625	31,278	24,419
Total	..	30.28	109,031	113,473	84,804

The District Agricultural Farm, Chungathara:

The farm is situated at Valluvassery forest of Malappuram district, six kilometres from Nilambur. The total area of the farm is 33.34 hectares. The area under different crops of the farm is given below:

1. Coconut	..	14.99 hectares
2. Mango	..	3.00 „
3. Arecanut	..	0.07 „
4. Cashew	..	1.00 „
5. Pepper	..	2.00 „
6. Miscellaneous fruits	..	0.68 „
7. Sweet potato	..	0.06 „
8. Banana	..	0.53 „
9. Vegetables	..	0.10 „
10. Tapioca	..	8.00 „
11. Pineapple	..	14.00 „
12. Plantain	..	1.00 „

The farm also produced the following quantity of seeds and seedlings in the year 1975-76:

1. Tapioca stem	..	32518 numbers
2. Tapioca (hybrid)	..	6210 „
3. Vegetable seeds	..	16.75 kg.

Since the farm was started only recently no new schemes are taken up.

Agricultural machinery and implements:

The district is lagging behind in farm mechanisation also. The antiquated and inefficient implements are still in vogue in the district. But there has been a trend, towards scientific cultivation and mechanisation during the recent past. In the year 1970 there were 64 tractors (and trailers) 2,144 sprayers, 339 inter-cultivators, 638 iron ploughs, 90 seed treating drums and 501 threshers in the district.

The figures for the year 1972 were wooden plough 52479, iron plough 834, carts 355, oil engine 1658, electric pump 366, tractor 87 ghanies 450 and sugar cane crusher power 1 and bullock drawn 14. In the year 1976 the position was like this:

		<i>Nos.</i>
1.	Ploughs wooden ..	52479
2.	Seed-cum-fertiliser drills ..	85
3.	Sprayers and dusters ..	685
4.	Animal drawn carts ..	365
5.	Oil engine with pumpsets ..	1580
6.	Electrical pump sets ..	365
7.	Trawler tractors—Government ..	8
8.	Do. Private ..	5
9.	Four wheel tractors—Government ..	19
10.	Do. Private ..	40
11.	Power Tillers—Government ..	6
12.	Do. Private ..	9

This shows the general trend of a slow process of adoption of improved agricultural implements.

DEVELOPMENT OF AGRICULTURE

Any scheme to revitalise the economy of the district, by all means be based on agricultural sector. The development in the agricultural sector helps the country in many ways. Apart from the surplus produce that the district might be able to procure, the excess can be made available in the deficit areas, thus making a valuable profit for the agricultural output. Production of materials required for industries will help to start a number of new industries in the district. The scope for setting up agro-based industries in the district thus will be mainly based on the development of the agricultural sector. Higher agricultural yields

ensure better returns to the farmers, which in turn increases his per capita income. This ultimately will boost up the demand for consumer goods in the region which helps to absorb the increasing supply of industrial output.

Improvement in the present crops of Malappuram will have to take two directions—the short run as well as the long turn. Intensification of cultivation is the short run process which includes the introduction of better methods of cultivation, hybridisation, use of modern implements, pesticides and improving the irrigation facilities. The Ela programme introduced in the district for paddy is a good example, which should spread out all over the district if it is to succeed.

In the case of coconut and arecanut, production of quality seedlings in large numbers, proper distribution, underplanting and raising new plantations are the necessary steps to be taken. The setting up of tapioca and cashew processing factories in the district will have its impact on the growth of output in the case of both the crops. Bringing more land under double cropping and proper use of fertilisers and pesticides are common requisites for development of all crops in the district. Exploitation of water resources available to the fullest extent is another step towards the betterment of the agricultural sector.

Long range programmes include the reclamation and exploitation of waste lands as well as developing the institutional facilities in the district. A major portion of the cultivable waste of 18,373 hectares could be brought under cultivation if proper irrigation facilities are provided. The area thus can be planted with coconut, arecanut, tapioca, cashew etc.

There are six marketing societies in Malappuram but all these need some revitalisation if the small farmers are to be protected from price fluctuations. Agricultural credit facilities and loans for purchase of inputs are of great importance in the process of development of a backward district like Malappuram. The seasonal as well as overall monetary needs of the farmers should be studied and proper institutional assistance should be provided by the district co-operative banks, the scheduled banks as well as co-operative societies. It could be concluded that development of agricultural sector in Malappuram would result basically through improvement in the present crops, improving the input status and institutional facilities.

Animal Husbandry:

Livestock resources are the backbone of an agricultural economy. The importance of animal husbandry cannot be over emphasised when the case of economic is being considered development of a backward district like Malappuram. The livestock resources are to be exploited to the maximum for revitalising the rural economy of the district. To a great extent the socio-economic backwardness of the district can be removed if the livestock resources are better utilised and fully exploited. As things stand at present animal husbandry is in general very poorly developed in the district.

An estimate of the livestock population of the district shows that it lags far behind in the development of animal husbandry also. As on April 1972 the number of the breeding cows kept for milk purposes in the district were 71,671 cows kept for work numbered 1,250 cows over three years not to be used either for work or breeding purposes were 287 and the calves below one year estimated to 32,670. The

cattle population below three years during this period was 178,966; out of which 68,919 were males and 110,047 were females. The number of male buffaloes was 38,434 out of which 158 were kept for breeding purposes alone and she buffaloes was 24,736, thus a total of 63,170. Thus the total bovine population in the district was 242,136 out of which 134,783 were females.

The population of sheep in the district was only 98 while the number of goats was 137,208. The total horses and ponies in the district are 28, donkey 10 and camel zero. Similarly the total number of pigs in the Malappuram District is 86. This figure may be compared with the number of pigs in the Kottayam and Ernakulam Districts. In Kottayam the number is 43,348 and Ernakulam 32,246. This is due to the fact that the majority population of Malappuram district is Muslims who consider the pigs as hated animals. They do not either keep them or eat pork. The percentage of the population of pigs to the State total is only 0.07 whereas the percentage of the number of buffaloes to the State total is 13.39. But the percentage of the cattle population of the district with the State total is only 6.27 whereas the percentage of sheep and goat to the State total is 9.29.

The number of fowls, cocks, hens and chickens in the district was 1,193,504 out of which the improved variety numbered 733,208. The ducks and ducklings in the district numbered 4,544 and other varieties were 48. Thus the total poultry population in the district was 1,198,096. This is 9.81 per cent of the total poultry of the State.

The poultry business in this district is not organised and the farms now available are mainly of free range. There is no poultry farm worth the

name in the district. There is considerable scope to organise poultry business in the district by encouraging small farmers and landless people to take up this occupation to supplement their income.

The figures of 1972 Livestock census when compared with 1966 estimates make not much difference in the number of the livestock population in the district. But the livestock is fairly distributed among all the blocks in the district though Wandoor block leads 43,111 cattle, 13,708 buffaloes, 196,914 numbers of poultry and 13,088 goats in the year 1966. The block-wise distribution of livestock resources and the total population of the same are indicated by table given below prepared in 1966:¹

Block	Cattle	Buffaloes	Poultry	Sheep	Goats	Pigs
1	2	3	4	5	6	7
Perintalmanna ..	18,465	8,963	91,901	..	11,094	..
Mankada ..	14,594	8,193	94,708	..	9,259	..
Malappuram ..	15,381	3,155	99,308	..	6,094	..
Kuttipuram ..	13,816	5,950	48,006	..	7,349	..
Kondotti ..	18,676	1,294	103,560	1	7,360	..
Wandoor ..	43,111	13,708	196,914	5	13,088	3
Manjeri ..	20,461	2,302	101,136	..	8,201	..
Tanur ..	10,698	3,226	54,004	..	7,548	..
Tirur ..	8,292	3,620	39,806	2	7,012	20
Vengara ..	15,530	2,141	65,081	..	7,246	..
Ponnani ..	10,098	3,613	31,867	..	5,723	..
Andathode ..	12,791	4,587	55,261	7	7,292	2
Tirurangadi ..	14,207	2,403	70,988	19	7,834	..
District total ..	216,120	63,155	1,052,540	34	105,100	25

1. FEDO, Op. cit

The cattle population of Wandoor in 1966 was 43,111 which was reduced to 37,292 in 1972. The total number of cattle in 1966 was 216,120 which was reduced to a number of 178,409. Figures show that the population of buffaloes also reduced in the year 1972. In 1966 their number was 63,155 whereas in 1972 the number came down to 62,449. The following is the block-wise strength of cattle as per 1972 census:

<i>Name of block</i>		<i>Cattle</i>	<i>Buffaloes</i>
Perintalmanna	..	14,853	8,923
Mankada	..	11,642	9,578
Malappuram	..	9,852	3,432
Kuttiipuram	..	11,319	5,616
Kondotti	..	17,167	1,635
Wandoor	..	37,292	12,986
Manjeri	..	16,370	3,112
Tanur	..	10,028	4,149
Tirur	..	5,848	3,112
Vengara	..	13,772	2,446
Ponnani	..	9,235	2,670
Andathode	..	8,599	1,936
Tirurangadi	..	12,434	2,487
District total	..	178,409	62,449

This fall in the bovine population is detrimental to the interest of the economic development. But a good number of them are replaced by better breeds. Yet the district has to go a long way in the development of bovine population. The approximate daily production of milk is estimated at 50,800 litres out of about 36,000 litres from milch cows. The average per capita consumption of milk is 25 grams in the district as against the position of the state of 55 grams per capita. When recommended per capita consumption of milk

by World Health Organisation is 250 grams., the deplorable condition of the district can very well be imagined.

The quality of both buffaloes and cows are very poor, hence the milk production is quite inadequate. Most of the milk animals are local breeds.

Dairy :

The district has very good scope for dairy development. It has an ideal climate and facilities of raising green fodder in abundance. To supplement the subsistence economy of the innumerable marginal farmers and agricultural labourers, subsidiary occupation like dairy, poultry, goat rearing and any other cottage industry would be more meaningful. Dairy farming is more popular in the district. There are 25 co-operative milk supply societies and a milk supply union with two chilling plants one at Nilambur and the other at Malappuram. On an average this chilling centres handled 8,000 litres of milk per day. The milk for the chilling centre is collected from 12 feeder milk societies affiliated to the Nilambur Milk Supply Union. Government hospitals in Malappuram district take their milk requirements from this union as per the trading and profit and loss account the chilling centre worked at a gross profit of Rs. 2,92,474.83 but sustained a net loss of Rs. 2,26,333.33. The milk supply scheme introduced in other districts by the Dairy Development Department has not started functioning at Malappuram. Distribution of milk to the consumers is undertaken by the primary milk co-operative societies. However there is one Assistant Director for dairy development, one extension officer and 71 cattle improvement assistants working in the various panchayats of the district. There is also a rural dairy extension service unit working with headquarters at Nilambur.

Poultry :

There are about 228,620 hens of deic and 316,073 hens of exotic variety in this district as per the latest census. The total produce of eggs is about 37.8 million. As shown above a good number of the poultry consists of local varieties with low yield of eggs. The district does not have a government poultry farm and so improved breeds cannot easily be procured. Improved hatching of eggs as well as nutritious poultry feeds distribution will help to develop poultry in the district.

Goat rearing :

The district has a total number of 137,208 goats, 98 sheeps and 86 pigs in 1972. The corresponding figures in 1966 were goats 105,100, sheep 34 and pigs 25. The rearing is not done in a commercial manner, though there is an appreciable rise in numbers of this category of livestock. The yield of milk per day is about 25,000 litres. Goat rearing is an important subsidiary occupation of rural workers. The meat and mutton requirements is also met by the bovine population. If breeding units are started in and around areas where these animals are found in plenty, there will be good scope for improvement in their contribution to the total livestock wealth of Malappuram.

Veterinary facilities :

Development of better breed and prevention of diseases peculiar to livestock and a machinery for their control are the pre-requisites for proper development of animal husbandry. In Malappuram district there are three Veterinary Hospitals one each at Nilambur, Perintalmanna and Malappuram. There are also 23 full-fledged dispensaries and 19 sub-centres.

The district has also 69 artificial insemination centres each one under a cattle improvement assistant. There are two key village blocks in this district one at Malappuram and the other at Nilambur. The key village block at Nilambur has ten centres at Chungathara, Edakkara, Palamode, Kalikav, Karuli, Vaniyambalam, Pookkotumpadam, Uppada, Pulikkalodi and Thiruvally. Under Malappuram key village block there are ten sub centres. They are at Manjeri, Kottakkal, Angadipuram, Mongam, Kodur, Mankada; Vengara, Puzhakkattiri, Vadakkamgara and Vattallur. Number of outpatients treated in the veterinary institutions during 1974-75 come to 129,362 and the number of castration and other operations conducted comes to 5,513.

Development of cattle wealth of Malappuram district can be achieved mainly through a scientific breeding programme and the prevention and control of diseases. In the case of improving the present breed, the problem could be solved in two ways viz., selective breeding and mass upgrading. Selective breeding is done by selecting good quality cattle and buffaloes and breeding them. But this is not a plausible solution since most of the cattle in Malappuram are highly unproductive. Hence mass upgrading is the only practical solution to improve the breed by replacing local bulls by some good quality bulls brought from outside. The aim of the key village scheme is to popularise this form of mass upgrading through direct breeding or artificial insemination. Sindhi, Jersey and Swiss bulls are used for this purpose. If the scheme has to succeed it will have to spread out widely among the rural areas of the district in order to reach the cattle force in the villages. Along with this, new breeds should be introduced to bring up an entirely different high productive cattle force in the district.

There is high incidence of diseases but the available medical help is quite insufficient. The veterinary dispensaries should have a wider net work touching most of the rural areas if the prevention and cure can be successfully done. Lack of nutritious fodder is another drawback in developing the cattle of Malappuram. They feed mostly on straw which lacks proteins and minerals, which ultimately leads to low yield of milk and poor output of work. A balanced cattle feed could be developed within the district itself at cheap rates by utilising local raw materials like rice, bran, oil cake, fish meal and tapioca. Sanitary conditions are another unhealthy aspects of animal husbandry in Malappuram. The rural population should be educated to rear the cattle in better conditions, keep them clean, protect them from inclemencies of weather, and improve their health. An intensive drive from all sections can alone achieve complete success.

FISHERIES

The early foreign travellers adore the fishery wealth of Kerala. Dr. Francis Day had listed different varieties of fish in the coast of Malabar.¹ Thurston had discussed at length on the fishery wealth of Kerala in his "Sea Fisheries of Malabar and South Canara"². But the statistics collected by Thurston pertained only to a few of the most valuable fishes such as sardine, pomfret, seir and mackerel.

Most of the fisherfolk of the district hails from the Muslim community. The reason for this may be historically traced to the considerable trade relations

1. See Appendix III of Logan's Manual.

2. Bulletin of Madras Museum, Vol. III,

between Arabia and Malabar in the eighth and ninth centuries. The **Jonaka Mappillas**³, as they were called, eventually settled in Malabar and the result was the rise of a hybrid race composed of the offsprings of the Arab settlers and converts from the indigenous people. The Zamorin of Calicut is said to have issued a directive that in every family of fishermen of his dominion one or more of the male members might be brought up as Muslims.

The sea along the coast abounds in fish of innumerable species and varieties. The backwaters, the lakes, the rivers and the tanks are stocked with many kinds of fish. So the district offers enormous and wide natural potentialities for both marine and inland fisheries. Its coast line is 70 km. in length, which is about 11.86 per cent of the total coast-line of the State. It is considered as one of the richest areas in India in respect of marine wealth. The Bharathapuzha and its tributaries offer facilities of fresh water fishery in the district.

Fishing is the general occupation of a large number of people. The fishermen are mostly Muslims and the rest Hindus. The main fishing communities are **Mukkuvan, Valan, Arayan and Marakkan**. The total fishermen population is 17,599 consisting of 5,044 actual sea-going fishermen. Among the population women are 5,159 and children 7,396. They occupy chiefly the shores of the sea and backwater and pursue their traditional occupations of fishing and boat service. Ponnani is one of the biggest fish markets in the whole state. The majority of the people consume fish as part of their daily diet. The average annual catch of 13,000 tonnes of marine fish is sufficient

3. Jonaka derived from Yavana (Greek). This was appended to the Muslim Mappillas to distinguish them from Nazarani Mappillas (Christians) Nazarani relates to Nazarath.

for the people in the coastal regions, but for want of proper distribution system the marine fish does not reach the interior places. But fish is still a taboo to a large percentage of population like Tamil Brahmins and high class Nairs. Most of the marine fish is consumed by the Mappilla population. The excess is cured and sent to Trichur, Changanacherry and Tuticorin.

Type-wise annual catch of fish in the district is as follows :

<i>Type of fish</i>		<i>Annual catch in metric tonnes</i>
(1)	(2)	
Mackerel	..	13,186
Oil sardine	..	25,616
Cat fish	..	519
Jew fish	..	864
Miscellaneous	..	10,614
Silver bellies	..	178
Prawns	..	13,990
Ribbon fish	..	158
Skate and ray	..	953
Pom fret	..	178
Seer fish	..	309
Sharks and dog fish	..	1,168
Sole fish	..	557
Other sardines	..	1,600
Tunny or bonite	..	1,291
Anchovise	..	96
Sabre fish	..	174
Lactarius	..	299
Horse mackerel	..	426
White bait	..	63
Clupodiusile	..	2
Total	..	72,241

The important marine fishing centres of the district are Palapetty, Veliangode. Puthuponnani, Ponnani, Kootayi, Paravanna, Tanur, Puthiyakadappuram and Parappanangadi.

The important types of fishes caught are prawns, oil sardine, silver bellies, shark cat fish, mackerel, skate, chemban, soll fish, chooda (Veloori), seer fish and ribbon fish. The names of other fishes can be seen from the table given above. The total marine landings from all the above centres during 1974-75 and 1975-76 were 102,923.66 M. Ton and 110,652 M. Ton respectively.

Fishing equipments :

The types of implements used for the fishing purposes are country canoes small and big, mechanised boats, nets and hooks and lines.

The names of fishing crafts and gear used for the fishing purposes are given below :

Hooks and lines	<i>Cheria beppu and Valia beppu</i>
Cast nets	<i>Veezuwala</i>
Hand seines	<i>Koruwala</i>
Shore seines	<i>Koruwala</i>
Boat seines	<i>Odamwala, Paithuwala, Vattuvala, Ayilakollivala, Mathikollivala</i>
Drift nets	<i>Kandotivala, Oduwala, Marianwala, Sravuvuala, Thirandivala, Ettavala</i>

The mechanisation of fishing and introduction of modern methods of fish processing are slowly transforming the lives of the fishermen of the district. There are 65 mechanised boats and 98 mechanised liners operating. In addition the number of country boats used in the six fishing centres of the district comes to 1949.

The total nets used in the district is 4649. They are drag nets 1171; gill nets 2291 and trawl nets 1187. In addition to these cast nets, traps shore seines, spawn

collecting net and other types which are in use are as follows:

Cast nets	...	882
Traps	...	1724
Shore seines	...	787
Spawn collecting nets	...	303
Other types	...	2400

The condition of the fishermen is far from satisfactory. Most of them are taking money on loan for the purchase of canoes from the local merchants. They are therefore bound to give their catches to their financiers. By this indebtedness of the fishermen, they are subjected to exploitation at the hands of the middlemen. They do not therefore get reasonable price for the fish they catch.

Fish curing yards:

Fish is preserved by conventional means. Most of the catches are sold in fresh condition for edible purposes. Fish is preserved only when the catches cannot be disposed of in fresh condition. The methods employed are sundrying with salt and salt curing either by dry or wet process. The modern methods are freezing, canning, semi drying, icing and preservation in cold storage. The department of fisheries had established fish curing yards in the fishing centres for the supply of salt for fish curing but with the stoppage of the salt subsidy scheme the curing yards were later on abolished and instead marine blocks were established in more important centres for the development of various sphere of fisheries. Marine blocks are functioning at Ponnani, Tanur and Parappanangadi.

Fishermen's co-operative societies:

The idea of setting up fishermen's co-operative societies is to supply the fisherfolk with implements and storage and marketing facilities. Long term loans are issued by the co-operative societies for the purchase of boats and nets. Another work undertaken by these societies is to restrict the marketing of fish through local curers and to put the fishermen in complete control of their catches. There were 13 credit societies in 1973-74 in the district. They are old type credit societies. Of late 125 **Malsya Udpadaka** (producer) societies have been organised to bring the fishermen into these societies and thus eliminating the competition of middlemen in the industry.

In addition, there are two marketing societies working in the district. Of these one is a regional marketing society at Ponnani. These societies assist the fishermen by giving long term loans for the purchase of fishing implements, managerial grant, mechanised boats at subsidy on hire purchase, nylon nets at subsidised rates, training of members in mechanised fishing, subsidy on indigenous crafts and on diesel oil used for fishing. Other **ameliorative schemes** include the construction of 40 houses at Ponnani and 10 houses each at Veliangode and Palapetty for the purpose of housing the houseless fishermen. The construction of 30 more houses at Ponnani is underway.

To improve the inland fishery wealth of the district, stocking of fish seeds of fast growing varieties like catla, lanco, etc., in the upper reaches of the rivers and supply of fish seeds to private parties free of cost are being done. The district has about 16 acres of pounds where inland fisheries can be developed. The possibility of pisciculture in paddy fields and also in

the lowlying lands in the Chaliar river and the chronic flood affected areas is under different stages of exploration.

Fishing harbour at Ponnani.

For the safe anchorage of the mechanised fishing fleet, the necessity of fishing harbours is of utmost importance. With this object in view, the Government of India have deputed a team of harbour experts for surveying the coastal areas and recommending suitable places for establishing fishing harbours. In the Malappuram district a scheme is undertaken to develop Ponnani into a fishing harbour in order to facilities the land of the mechanised boats. Investigation on the development of another fishing harbour at Kettingal at the mouth of the river Poovapuzha between Tanur and Parappanangadi is also being initiated. Works for providing landing and berthing facilities at Ponnani taken up during the third plan period were completed.

Applied nutrition programme under UNICEF:

Ponnani is one of the centres selected under the scheme for conducting fishing operations. Even though the fishing operations are conducted off Ponnani the catches are distributed to selected beneficiaries in Illukkara block which is situated in Trichur district. The purpose of the scheme is to provide protein rich food for vulnerable groups consisting of expectant and nursing mothers. Two boats each have been issued to 3 selected societies in Ponnani area. They are given in addition nylon yarn and lead weights for fabrication of fishing nets. 10 per cent of catches are contributed by them towards UNICEF feeding programme.

From 1968 onwards Fisheries Department is distributing thatching grant in the rate of Rs. 15 (Rupees fifteen only) per house for deserving families who are unable to rethatch their houses due to poverty.

The fishing industry of this district is not at all well developed. But with the advent of fishing harbours at Ponnani and increase in number of mechanised boats and co-operative societies, the condition of the fishermen is bound to improve very soon.

Handling and preservation facilities:

Fish is a highly perishable commodity and hence, unless facilities for icing and proper handling are available, these will decay and cause great loss. Thus the installation of a chain of ice plants and cold storages along the coastal areas is highly essential and this will go a long way in utilising the catches economically. A number of ice plants and cold storages have been set up by the department in the important fishing centres. In Malappuram district only two Government ice plants are available now, one at Tanur (now under the K.F.C.) and the other at Ponnani, with a capacity of five and ten tons per day respectively. A number of ice factories are however functioning in the private sector at Ponnani, Tirur, Tanur, Parappanangadi, etc. The ice produced at these Government and private plants is not enough to meet the requirements especially during peak fishing seasons and hence there is great scope for establishing additional ice plants at places like Kootayi, Paravanna, Tanur, Pudiakadappuram, Parappanangadi and Kadalundi. These places also offer good scope for establishment of processing units like freezing and canning factories to produce exportable products which will earn foreign exchange. It will be advantageous

to the private entrepreneurs to divert their interest in this direction. Possibilities for setting up bye-product industries like fish meal, fish oil, etc., are also encouraging since the landings in these centres are really abundant so abundant as to form a glut in the markets during peak fishing season (usually September to December).

Apart from the above schemes intended for development of the exploitation, marketing and utilisation of the fishery wealth of the sea, the department has also another important objective viz., the welfare and uplift of the fishermen. A considerable portion of the annual plan outlay is utilised for providing community amenities to the fishermen. The housing and Colonisation Scheme has been enunciated for providing houses free to the fishermen families having no houses of their own. Housing colonies have been established at Parappanangadi, Tanur, Ponnani, Puduponnani and Palapetty during these years. Additional houses are being constructed at these places and also at other important coastal areas like Paravanna, Kootayi, Veliangode, Pudiya Kadappuram, etc. These colonies are also being provided with latrines and wells according to requirements. The aim of the department is to achieve the target of providing sufficient housing facilities to the landless and houseless fishermen by the end of the Master Plan period. In certain selected areas community halls have also been constructed for the common use of the fishermen. Provision has been made for education of their children by granting scholarships during the periods of their studies in colleges. Regional Technical High Schools have also been established at Trivandrum, Ernakulam and Baliapatam to educate them in fishery sciences. Of late the department has also initiated schemes for providing amelioration schemes and

reliefs to the fishermen and their dependents who are disabled by accidents while engaged in fishing or lose their lives by accidents and natural calamities at sea. Considering the fact that the very nature of the fishing profession is risky the department has proposed to increase the quantum of relief measures to fishermen in such cases.

The Fisheries Master Plan envisages the development of fishing industry and fishermen community in all aspects by increasing the quantum of fish production and improving the facilities for exploitation and utilisation of the fishery wealth. The living condition of the fishermen also will be remarkably improved by the end of the Master Plan period.

FOREST

For administrative and management purposes the State forests are divided into three territorial circles, viz., southern, central and northern circles, with their respective headquarters at Quilon, Trichur and Kozhikode. The forest in the Malappuram district comes under the northern circle. Apart from these territorial circles, there are six special circles as detailed below:

1. Vested forest circle
2. Industrial plantation circle
3. Rehabilitation plantation circle
4. Working plan and research circle
5. Vigilance and evaluation wing and
6. Wild life wing.

The circles in general are divided into divisions and divisions into ranges, sections and beats. The Conservator of Forests is the Head of Office at the

Circle, while the divisions and ranges are headed by Divisional Forest Officers and Range Officers respectively. The Forest in Malappuram district comes under the division of Nilambur under a Divisional Forest officer. After the nationalisation of private forests a special division was also started at Nilambur.

Under the silvicultural research division there are six research ranges. One of these is at Nilambur. One of the major works of this range is the seed collection. There were five selected seed stands in Nilambur during 1975-76. The species-wise quantity of seeds collected during the period was as follows :

Teak	112,257
Eucalyptus grandis	280
Mahogany	106
Eucalyptus hybrid	148
Rosewood	250
Ailanthus Malabarica	85
Cassia fistula	65
Delonix regia	120
Tamarind	25
Terminalia Tomentosa	50
Embilica officianalis	25

The total area under forest in the district is 73,683 hectares. It is 23 per cent of the total geographical area of the district and 7 per cent of the total forest area of the State. Major forest area is concentrated in Wandur block along the western ghats. Deciduous forests comprising of about 80 per cent and the ever-green constitutes the rest. **Teak wood, rosewood, venteak, poola, chorapine and mahogany** are some of the important species. These are used for making furniture and as building materials. Other varieties like **poli, kulamavu and vellapine** are used in the plywood industry. Bamboo is extensively used in the

synthetic fibre industry. Besides the natural forests, the district has also man-made plantations namely teak and eucalyptus. All the private forests in the district have been nationalised. With judicious use the vast forest wealth can yield rich dividends to the people of the district. The oldest teak plantation known all over the world as 'Conolly's plot' is situated in the Nilambur area of the district.

The heavy rainfall and the geological formation have largely been responsible for the luxuriant forest growth. Among the natural forests in Malappuram only 20 per cent evergreen the rest as noted above is deciduous forests. The evergreen are found mostly in the comparatively higher ranges since they require a cool climate for their growth. In the deciduous forests and the tropical dry deciduous forests, teakwood and rosewood are the most important species. **Venteak**, **poola** and **chorapine** are some of the other species in the same category. Among the evergreen types southern tropical wet evergreen forests, southern tropical semi-evergreen types, mountain wet, subtropical evergreen and temperate shola-grass lands are found in the district. Most of these species are utilised for the manufacture of plywood and packing cases. **Palai kulamavu** and **vellapine** are some of the well-known plywood species. Two other important economic species found among the evergreens are **anjali** which is used for boat building and **mahogany** utilised for furniture.

The following table shows the area of reserved forests and reserved lands in the district from 1972 to 1975:

Nilambur Division

		1972-73	1973-74	1974-75
Reserve forest	..	267·6	267·6	267·6
Reserve land	..	57·2	57·2	57·2
		<hr/>	<hr/>	<hr/>
Total	..	324·8	324·8	324·8
		<hr/>	<hr/>	<hr/>

Private forests of Kerala have been vested with the Government as per the Kerala Private Forests (Vesting and Assignment) Act, 1971. Accordingly an area of 64,000 hectares was added to the Nilambur division as vested forests.

The teakwood plantation alone comes to 4,919 hectares in the district from a total area of plantation of 5,964 hectares. Out of this about 63 hectares were set apart for final year felling and hence the net area at the end of the year comes to 4,856 hectares. An amount of Rs. 48,96,137 had been realised during the year 1970 as against Rs. 45,33,378 in 1969. Total expenditure on teak plantation during this year was Rs. 1,27,322 out of which Rs. 39,065 was for raising new plantations and the balance was incurred for the maintenance of the older plantations.

Sleeper supply to railways is another source of income. The number of sleepers collected and supplied from Nilambur division in the year 1976 was the following:

<i>Durable numbers</i>		<i>Non-durable numbers</i>	
<i>Broad guage</i>	<i>Meter guage</i>	<i>Broad guage</i>	<i>Meter guage</i>
282	234	10,101	1,209

During 1975-76 the total important forest produce is given below:

<i>Name of produce</i>	<i>Cubic metre/ tonnes</i>	<i>Quantity</i>
(1)	(2)	(3)
Timber in round logs	.. Cm.	40,679
Timber in round poles	.. Nos.	138,062
Charcoal	.. Kgs.	22
Sawn and squared timber	.. Cm.	6,718 M.G.
Firewood	.. Tonnes	19,747.75
Bamboos	.. Nos.	356,407

There is an appreciable rise in the important forest produce of the district when compared the figures of 1975-76 with that of 1970-71. The actual production during 1970-71 from the forest resources of the district as a whole was the following:

Timber in logs	18,522 cm.
Timber as poles	55,617 Nos.
Bamboo	106,906 Nos.
Wood as fuel	10,925 tonnes
Minor forest produce	86 tonnes

Species-wise area of plantation during the year 1975-76 in Nilambur forest division and the revenue and expenditure for the year were as shown below:

<i>Species</i>	<i>Area in hectares</i>	<i>Revenue Rs.</i>	<i>Expenditure Rs.</i>
(1)	(2)	(3)	(4)
Teak	.. 6,564.81	32,89,952	3,77,330
Soft-wood	.. 1,131.00	..	16,098
Balsa	.. 15.00	..	3,015
Cashew	.. 10.00	..	..
Eucalyptus	.. 4,362.05	..	2,00,301
Mahogany	.. 29	..	..
Other plantations	.. 34.34	..	..

Canes of different varieties, honey, wax, tusks, horns and hides of wild animals, black and white dammar, fibres and flosses, oil seeds, cashewnuts, cardamom, various roots, stems, leaves, flowers and fruits of medicinal plants, etc., form some of the important forest produce (MFP). These are given to parties on auction basis with the right of collection for an year. Since the entire forest area come under State administration after nationalisation, the Government gets not only the revenue from the sale of products but also the royalties from purchasers. As on March 31, 1976 the Nilambur division had 10 trained elephants for disposal.

The vested forest circle is responsible for the survey and demarcation of boundaries of the vested forest area under their jurisdiction. In addition to the normal forestry operations clearing of the forest area recommended by the vested forest committee for assignment, raising of plantations in areas set apart for plantation schemes, are other responsibilities of this circle. In the Nilambur division the total length of boundaries that required demarcation was 269.91 km. out of which 156.87 km. have been demarcated in 1976.

The Nilambur division had spent in 1976 a sum of Rs. 25,218 for repairs of buildings and Rs. 4,000 for original construction. The expenditure met for the maintenance and upkeep of bridges and roads in the division during this period was Rs. 72,966.95.

The vigilance circle was formed to prevent trespass, illegal felling of trees, stealing of forest wealth and to keep a vigil on all illegal activities under their jurisdiction. In the year 1976 a number of cases were charged under the Preservation of Forest Act.

Nilambur division charged 275 cases when there were 1,081 pending cases of the previous year. The nature of the offences were:

<i>Nature of offences</i>	<i>No. of cases</i>
Clearing of land	.. 41
Setting fire to forest	.. 1
Cattle trespass	.. 1
Illicit collection, possession and removal of forest produce	.. 147
Miscellaneous	.. 85
Total for the year 1976	.. <u>275</u>

The disposal of the cases during the year was as shown below: 235 cases were compounded, in which 427 persons were involved and 6 cases with 23 persons were withdrawn. Thus a total of 247 out of 275 was disposed. By the year ending 1976, there were 1,109 cases pending disposal in this division. The amount of compensation realised in 1976 was Rs. 10,760.

The vigilance squad and other forest officers seized 5 lorries, 1 country boat and trolley with timber and bamboo and 1 wooden trolley with bamboo in the year 1976.

The total forest area protected from fire during 1976 was 324 sq. km. out of which 267 sq. km. was reserve forest and 57 sq. km. reserve land.

Many wood based industries depend for their raw materials on forest produce. Pulp and paper, hand-made paper, plywood, paper-boards, furniture, building materials, etc., can be boosted up if the forest resources are fully exploited and properly used. If more raw materials are available, a number of cottage and small scale industries can profitably be run which will be a great potential for the economic development employment facilities of the district. The Kerala

Forest Development Corporation formed in January 1975, on the basis of the National Commission on Agriculture proposes to create extensive plantations of plywood, matchwood, etc., required for wood based industries. The total outlay of the project is Rs. 10 crores. Forest development policy should therefore be guided by the following objectives. Firstly the fuller utilisation of untapped resources may be done. There are a lot of waste and grass lands in the district which can easily be converted into a systematic afforestation process. Poor deciduous forest should also be converted into teak and soft wood plantations and thus raise the long term forest potential. Another important improvement that has to be done is in the technical side. Logging, seasoning and preservation under the present system leave a lot of wastage. By introducing technical methods the wastage can be avoided. Forest wealth can thus play a vital role in the economic and industrial fields of the district.

Famine, floods etc.:

Natural calamities of any magnitude have not been witnessed by this district for a long time. Inundations of rivers during heavy torrents in monsoon keep the low-lying areas of the district under water for a few days. But floods of destructive volume does not occur here. The Bharathapuzha which carries only very little water during summer becomes swollen. The low-lying areas are subjected to inundations frequently during rainy seasons. It was in the year 1961 that there was continuous rains and storms for days together that gave great calamities of floods, land slides and even deaths in different parts of the state. But except in certain areas of Ponnani, Tirunavai and Tirur no calamity of great magnitude took place. In the above areas a number of hütments were destroyed by storm and torrents.

Supply of free rations to the affected areas. financial help to rebuild the huiuments and ex gratia payments to casualty were the relief measures that were taken in this regard. In 1961 and 1967 free ration were supplied to the affected areas. Fishermen families all over the district received free ration for weeks together as they were devoid of their profession owing to angry waves in the sea.

Sea erosion is another natural calamity that affects the coastal areas of the district. Malappuram district has a coastline of nearly 70 kms. Sea walls are constructed in certain vulnerable points. But sea erosion is a frequent affair. A number of coconut trees are uprooted and a lot of huts erected on the beach are destroyed. Tanur, Parappanangadi, Ponnani and Tirur are the worst affected areas. The vicissitudes of the monsoon and tides make the port of Ponnani shallow and sandy. Periodical transformation of the river-bed every year by erosion and fresh accumulation of sand and silt from the interior also create problem to the Ponnani port.

The prevalence of landslides is a common occurrence in many parts of the state. Even in the neighbouring taluk of Mannarghat of the Palghat district landslides take the lives of many people. Though the Malappuram district abounds in hills and mountains no report of any serious landslide has been recorded, with the exception of Nilambur hills, where landslides occurred in 1961.

More than 70 per cent of the people live below the poverty line in the district. When there is continuous rains that prevent people from engaging themselves in any wage earning work a lot of people starve or live on pittance of tapioca and fish. But there occurred any widespread famine in the real sense of the word. No casualty is also reported owing to famine.



CHAPTER V

INDUSTRIES

Malappuram is really the most industrially backward area among the districts of Kerala. The economy of the district is purely based on agriculture, the majority of the people being either agriculturists or agricultural labourers. Out of the 5.03 lakhs of workers, industries absorb only 0.20 percentage in the district. This means that the factory workers form hardly 0.01 lakh. On the contrary out of the 6.90 lakhs of workers in the Quilon district factory employment absorbs 0.92 lakh. This forms 13.33 percentage of the total number of workers. This clearly brings out the deplorable condition of factory employment in the district. The average daily employment in the district in 1971 was 1,466 persons. Even after the lapse of five years the number rose only to 1,516 persons. The relative increase in the factory employment marks only 3.4 per cent whereas the neighbouring district of Kozhikode shows 30.6 per cent during this period. The number of factory workers per lakh of population in the district in 1975 was only 74 persons, whereas in Quilon it was 4,440. Regarding factory workers in all districts of Kerala except Malappuram have more or less a fair distribution. Even the newly formed Idikki district exhibits a tolerably good picture compared to other districts. But Malappuram presents an entirely different and deplorable picture where there are only 74 workers for a lakh of populations. Out of the 6,317 registered working factories in the State only 112 are functioning in the district. This is only 1.8 per cent of the State total. Out of the 264,194 workers in this sector in the

State, only 1,516 are from this district. This is 0.6 per cent of the State total. Malappuram thus ranks last among the districts of the State with regard to the distribution of factories and factory employment.

Old time industries :

In the past, substantial efforts were not made to set up any worthwhile industrial concerns in this district. As it was general in Kerala it was only cottage industries that provided with some means of livelihood to the people here. In the ancient and medieval periods there were professional castes for each trade. Actually it was the caste that decided the profession of each group. There were toddy tappers, carpenters, masons, goldsmiths, blacksmiths, tharakans or traders, weavers, pedlars and wood cutters. Innes in 1908 observes that ".....in Malabar behind the shelter of its mountain wall the system (of caste) has survived with less modification than in any other district. Most of the castes described by Barbosa 400 years ago are still practising the same trades".⁽¹⁾ Many of these traders though hard hit by the introduction of machine-made goods from England cared little to improve their old methods or to turn to new and more remunerative employment.

Even before the dawn of this century, timber industry gave ample opportunity for a lot of people. Nilambur valley and the adjacent hills were the main sources of timber and they were floated down the Kotta river to Kottakkal and from there to Kallayi near Calicut. The main feature of coir, and coir matting was another important industry that prevailed in some parts of this district. According to Innes some of the best yarn in Malabar came from the

1. Malabar District Gazettees, 1951, p. 249.

Vadanappally and Venkidanga amsoms in Ponnani taluk.⁽²⁾ The production of lemongrass oil was another important industry in which according to Innes, mainly Mappillas were engaged. The neighbourhood of Angadippuram in the Ernad taluk was the main supplier of lemongrass which is the main raw material of this industry. Tile industry also made some progress in some parts of this district during the last decades of the 19th century.

Dr. Francis Buchanan writing in 1801 reports the existence of iron smelting in some parts of the Ernad taluk.⁽³⁾ Brass, bell-metal and copper works were also prevalent in some parts of this district. Coir industries cover a number of cottage industries from early times. As organised industry was absent till the advent of the present century the traditional industries flourished without any hindrance.

Most of these industries still survive. Though with the introduction of prohibition in 1947 the toddy tapping industry declined but with lifting of prohibition in 1967 the tappers have turned to their old pursuits. Leaf umbrella and hat manufacture which were once a thriving cottage industry have suffered a serious set back with the change of customs and manners. The former declined due to the introduction of cloth umbrellas and latter due to the prohibitive cost of production and the import of cheaper Turkish velvet caps.

POWER

The availability of power or electricity is the most important factor that paves the way for the speedy industrialisation of a country. The present

2. Ibid., p. 251.

3. Buchanan—A Journey from Madras, etc., Vol. II, 1870, p. 113.

Malappuram district is not upto the mark in this respect also. However with the all round development of hydro-electric schemes in Kerala this district also is being supplied with more and more electrical power.

There is no hydro-electric station at present in the Malappuram district. Some of the works of the proposed Silent Valley Hydro-Electric Schemes which has been sanctioned will be situated in the Malappuram district.

The following sub stations serve the distribution in the district :

1. 110/66 K. V. Sub station at Malappuram
2. 66/11 K. V. Sub station at Tirur

It is proposed to instal 66/11 K.V. sub stations at Chelari, Edappal, Perintalmanna and Nilambur for meeting the load development in the area.

As on September 30, 1975 there are 27,330 power consumers in the district and the number of electrified villages in the district is 164. The number of street lights in the district is reported to be 6,803.

Mining and Heavy Industries:

There are no mining or heavy industries in this district.

Organised industries :

The main occupation of the people of this district even now is agriculture. Though the place offers tremendous scope for the development of industries substantial efforts were not made in the past to set up major industrial units here. The first medium scale industry in the district was M/s Calicut Modern Spinning and Weaving Mills, Chelambra. Another medium

scale industry has been promoted by the Kerala State Industrial Development Corporation viz., M/s Vanjinad Leathers Ltd. Organised in the joint sector, this firm is establishing a tanney at Kuttippuram at an estimated cost of Rs. 155 lakhs. The first phase of the project which envisages manufacture of finished leather is completed and started production. In the second phase of the project, manufacture of sophisticated leather is contemplated.

The Corporation holds a licence for setting up a spinning mill with 25,000 spindles in Malappuram district. The scheme is expected to cost Rs. 5 crores. Necessary steps to set up the mill are taken up.

The Corporation has under consideration a proposal from a private party to establish a Coconut Complex at a suitable place in the district. The complex is estimated to cost Rs. 1 crore.

At present there are two Industrial Estates in the district viz., Industrial Estate, Manjeri and Mini Industrial Estate, Edavanna. As this district being an agriculture district, industries based on agriculture product such as starch factories, rubber based industries, wood based industries, coconut processing units and ginger products, etc., are coming up gradually due to the development works of the Industries Department.

The category-wise list of small scale industries is given below:

	<i>Nos.</i>
1. Automobile industry and boat building ..	15
2. Cattle feed, poultry feed, poultry equipments ..	2
3. Cement products and mosaic bricks, tiles ..	20
4. Chemicals ..	1
5. Coconut fibre and other fibre products ..	35

		<i>Nos.</i>
6.	Electrical and allied industries	.. 9
7.	Food products and beverages	.. 29
8.	Writing materials and office equipments	.. 1
9.	Gold, silver jewellery items	.. 4
10.	Handicraft articles	.. 1
11.	Ice plant and sea food industries	.. 12
12.	Laundry and dry cleaning	.. 2
13.	Iron and steel general engineering	.. 23
14.	Leather and leather products	.. 13
15.	Machinery, plants manufacturing industry	.. 1
16.	Matches, fire works, etc.	.. 7
17.	Medicine manufacturing	.. 27
18.	Mills (flour, rice, oil)	.. 21
19.	Ferrous metals, alloys and utensils	.. 9
20.	Paper and paper products	.. 1
21.	Printing and allied industries	.. 25
22.	Radio assembling and repairs	.. 5
23.	Rolling shutters	.. 1
24.	Rubber based industry	.. 21
25.	Soaps and candles	.. 14
26.	Sports goods	.. 1
27.	Tapioca starch	.. 25
28.	Textile and allied industries	.. 11
29.	Tobacco products	.. 1
30.	Umbrella	.. 4
31.	Wall clock, watches and parts	.. 1
32.	Wood based industry	.. 91
33.	Miscellaneous industries	.. 8

A brief review of the medium and small scale industries now functioning in Malappuram district is given hereunder.

The Calicut Modern Spinning and Weaving Mills Ltd., Chelambra

The Calicut Modern Spinning and Weaving Mills Ltd., employing about 262 persons directly is one of

the two medium scale units existing in the district at present. This is situated in the Chelambra village of Kondotty block. This unit manufactures cotton yarn from the raw cotton bought locally and imported through government sources.

This unit was started in 1964 and commenced actual production in 1965. Although this unit was originally planned to have 25,000 spindles even to commence with, the government issued a licence only for 12,000 spindles, and an expansion licence for the balance of 13,000 spindles. However, the government revoked the expansion licence subsequently. The authorities with the help of the State Government represented to the Central Government but there was an inordinate delay on their part in reissuing the expansion licence. As a result, this unit suffered heavy losses, by way of huge locked up capital including imported machiney and new buildings. However, recently, in keeping with the change in its policy, the government is reported to have permitted the unit to go ahead with the expansion programme.

Difficulties in running the unit :

Ever since it started functioning this unit has been beset with various problems and incurring losses, year after year. It is reported to have incurred a loss of Rs. 5.69,000 and Rs. 2,40,000 during 1969-70, 1970-71 respectively. The mill was faced with frequent labour troubles which constrained the management to close the unit several times. It is reported that in the year 1969 alone the mill was closed for more than 10 months because of labour trouble. Labour problems have been considerably reduced after November 1969 due to upward revision of wage structure and several other concessions given to the workers.

The following are the reasons for the poor working of the mill :

1. Inadequate supply of raw material; (2) High price for raw material; (3) Labour trouble; (4) Break-down in imported machinery and difficulty in obtaining spare parts of the imported machinery. As mentioned earlier, the present capacity (12,000 spindles) is less than optimum to obtain viability. However, the management is confident that this could be rectified when the expansion programme taken up by the company is completed. Recently the Kerala State Industrial Development Corporation has come forward with financial assistance aggregating to 20.31 lakhs to the company by way of share capital and guarantee assistance. The mill is expected to expand its spindleage when the general condition of textile industry in the country improves.

Vanjinad Leathers Limited :

Kerala State produces annually 7.5 lakhs pieces of goat skins, one lakh pieces of sheep skins, 6.5 lakhs pieces of cattle hides and 2 lakhs pieces of buffalo hides, which are largely being transported to Tamil Nadu to feed the large scale tanneries there. The Kerala State Industrial Development Corporation thought of exploiting this potential raw material for industrial purposes, and with a view to setting up a large scale tannery the Corporation appointed the Central Leather Research Institute, Adayar (Madras) to conduct a feasibility study, which was completed in 1971. On the basis of this study, the Corporation secured preliminary sanction from the Government of India for establishing a leather project, and subsequently a new company by the name Vanjinad Leathers Limited was incorporated in the joint sector in 1974, to establish a leather factory at Kuttippuram to

manufacture annually 1.5 lakh pieces of cattle hide and 3 lakhs pieces of goat/sheep skin leather. The total cost of the project is estimated at Rs. 165 lakhs and its employment potential is about 245 persons. The factory started commercial production in April 1977. It has installed certain items of imported machinery also. The factory has made necessary arrangements for stabilising its production as early as possible. The Kerala State Industrial Development Corporation has rendered financial assistance in the form of share capital and loans. Vanjinad Leathers has also received central subsidy, for being located in the most industrially backward district of Malappuram. When the factory works on full swing, it will have an annual turnover of Rs. 250 lakhs. The Company has a proposal to manufacture leather products such as footwear, etc., at a later stage.

Mampad Rubber Company :

Mampad Rubber Company has recently set up a crump rubber factory near Nilambur with a capital investment of Rs. 21 lakhs. Forty-one persons are employed here at present. The unit is producing crump rubber which is getting good market in and out side the district. As the raw material viz., rubber is available in plenty in the neighbouring areas and there is good demand for the product the industry has got a good future.

Coconut Complex :

This unit is being established near Edappal in the private sector. The capital investment expected is Rs. 1 crore which when completed will employ about 800 people. It is proposed to manufacture seven products from raw coconuts.

Kottakkal Arya Vaidyasala :

From very humble beginnings in the year 1908 with a capital of Rs. 500 this organisation has grown into a very big and famous healing centre of the country. The present fixed capital amounts to more than Rs. 4,00,000. This unit manufactures and sells Ayurvedic medicines. The Vaidyasala ranks among the very few well developed ayurvedic medicine preparing units with a very well organised marketing system. Their products are sold through their wide net work of branch offices spread throughout Kerala and also in some of the important cities of other States. Some of the important raw materials consumed are medicinal plants, spices, ghee, oil, honey, musk, saffron, gold, silver, iron, mercury; pearl and camphor. The medicinal herbs are obtained through local traditional suppliers. Other materials are procured from the market; while most of the items are indigenous items available in the open markets, there are controlled items such as gold, opium, etc. and imported items such as sulphur. Although availability of raw materials has never posed a problem, seasonal non-availability of certain medicinal herbs used to be a bottleneck. Another major bottleneck is scarcity of water especially during summer. The present production in terms of value is about Rs. 14 million. Actually the supply is far behind the demand and hence there is plenty of scope for expansion of this unit. The management have plans to increase the production and arrangements are underway for the installation of more number of vessels.

Pratap industries :

Among the few existing pharmaceutical and chemical manufacturing small scale units in the district, Pratap Industries, Tirur, is the only industry

worth mentioning. A range of allopathic medicines. Sulpha-drugs and tinctures are manufactured out of herbs purchased locally and chemicals bought from wholesale dealers in major cities. This unit provided employment for 60 persons. The total investment is estimated to be Rs. 2,00,000. The products are marketed through medical shops and appointed dealers in Madras, Kozhikode and Cochin. The total sales turnover during 1969-70 and 1970-71 was Rs. 1.5 and 1.6 million respectively.

The Codacal Tile Factory, Codacal :

Built in 1911, this factory is one of the earliest tile factories built by German Engineers for Basal Mission Trading Company. After the First World War, it was taken over along with other assets of the Basal Mission Trading Company by the Common Wealth Trust Limited and they sold the same in 1956. The factory has been progressively improved and modernised from time to time, by all the succeeding owners. The factory is situated at about half a mile from Tirunavaya, lying on the banks of the river Bharathapuzha. The unit manufactures different varieties of tiles such as ridge tiles, ceiling tiles, ventilating tiles, roofing tiles, drainage pipes and tarracota materials. About 13,000 tiles valued at Rs. 3,000 are made daily.

Tapioca based industries :

By virtue of the fact that Malapuram district has a total area of 21,765 hectares under tapioca cultivation, considerable number of small scale units are engaged in the manufacture of tapioca starch and allied products. There are altogether six units functioning at present in the district capable of producing 5,400 tonnes of starch. Apart from the existing units, four

new small units have already been constructed and five more are under construction. The production of all the existing units together is estimated at about 5,000 to 6,000 tonnes per year and the consumption of tapioca is estimated to be about 21,000 tonnes per year. It is estimated that all the nine new units put together would consume about 35,000 tonnes of tuber and would have an installed capacity of about 9,000 tonnes of starch. The scope for expansion of this industry is quite bright in the district. It is felt that a large scale Agro-Industrial Complex based on tapioca would give the badly required employment in this thickly populated and backward region of Kerala and put to effective use of the fallow land available. With this object in view, the Kerala Government which had been toying with the idea of establishing major facilities for the manufacture of products based on Tapioca in the district, engaged FACT Engineering and Design Organisation (FEDO), a division of the Fertilisers and Chemicals, Travancore Limited, (FACT), Udyogamandal, to work out the Feasibility of this Project. A preliminary report dealing with the formulation of this project has already been submitted to the Government of Kerala (details given elsewhere). The establishment of this major project at Malappuram district based on locally available raw materials is expected to provide the region the much needed industrial base, besides opening up greater opportunities for employment.

Alam Tapioca Pulverisers, Thenjipalam :

This unit situated at Thenjipalam is now manufacturing only tapioca flour out of tapioca dry chips. The flour, thus, produced is mainly being exported as food stuff to Bihar and West Bengal and as starch for industries in Calcutta, Bombay, Kanpur, Ahmedabad,

etc. The only raw material required by this unit is dry tapioca chips. Although it is produced in plenty in the State at times the scarcity for this material used to be felt due to large scale export of tuber to Tamilnadu.

Wood based industries :

By virtue of the fact that the district abounds in forest wealth particularly timber, wood based industries have good scope in the district. Yet only very small units are existing at present in the district and there is not even a single medium or large scale unit. Dearth of skilled persons and low percentage of literacy are the main reasons attributed to the same. There are about 71 small scale units existing at present based on wood. Items of production are domestic and office furniture, splints and veneers. Out of the remaining wood based industries some units are either saw mills or furniture units. It is, however, to be mentioned that Malappuram being a newly formed district, number of small entrepreneurs are given financial assistance from the industries department to start small scale units. Yet quite a large percentage of them are not functioning for want of knowhow and other facilities.

Rice and oil milling industries :

Since paddy and coconut are the two major agricultural products, a number of small units for rice milling and oil milling are thriving in the district. Nair Rice and Oil Mills, Ponnani; K.P. Oil Mills, Ponnani; Sree Sakhti Oil Mills, Ponnani are some such units. These are altogether 391 rice mills functioning in the district as on March 31, 1974.

Light engineering units :

There are only very few small scale engineering units existing in the district. Out of these small engineering company is the only unit worth mentioning. This unit produces machines required for the tile and plywood industries. The unit has a fixed capital of Rs. 2,00,000 and a working capital of Rs. 1,75,000.

Metal based Industries:

The Malabar Metal and Alloys (P) Ltd. at Thenjippalam is the only notable metal based industry in the district. This unit is engaged in the manufacture of Aluminium household utensils from aluminium ingots, old scraps and circles and has an investment of Rs. 5,00,000 towards fixed capital and Rs. 7,00,000 towards working capital. The average annual production of the unit is 150 tonnes valued at about Rs. 2.0 million.

Industrial Estates:

As was pointed out earlier there are only two industrial estates in Malappuram District.

Industrial Estate, Manjeri:

This is situated at Manjeri about 15 km. north east of Malappuram. It extends an area of about two hectares. Started during 1964 as a Kerala Government undertaking an investment of Rs. 4,69,819 was made for land, sheds and development work. At present there are 12 units working in this estate under proprietary and partnership managements. A list of these 12 units with relevant particulars is given below:

Serial number	Name of unit	When started	Nature of management	No. of persons employed in each unit	Capital invested R.s
1	M/s General Engineering Industries ..	1967	Proprietary	4	25,000
2	M/s Allegro Rubber Industries ..	1968	do.	6	2,00,000
3	M/s Cool Well Refrigeration Co. ..	1969	do.	3	35,000
4	M/s Sastha Saw Mills and Wood Industries ..	1967	do.	5	25,000
5	M/s Nicholas Rubber Factory..	1970	do.	5	3,00,000
6	M/s Yashik Rubber Factory ..	1971	do.	15	2,50,000
7	M/s K. M. Match Works ..	1974	do.	20	35,000
8	M/s Poly Rubbers ..	1970	do.	..	35,000
9	M/s Ideal Rubber Products ..	1975	Partnership concern	3	2,00,000
10	M/s Bay Oil Mills ..	1972	Proprietary	3	20,000
11	M/s Sakti Industries ..	1975	Partnership	8	50,000
12	M/s Nellithan Industries ..	1975	Proprietary	3	15,000

Mini Industrial Estate, Edavanna:

This industrial estate was inaugurated on 3rd October 1975. At present there are ten units functioning here. The details of these units are given below:

Statement showing the details of various units at Mini Industrial Estate, Edavanna as on August 30, 1978

Serial number	Name of Unit	Date of inception	Type of products	Capital invested Rs.	Number of labours
1	Perul Industries ..	1978	Scented arecanut	17,450	3
2	Ceekay Wood Works ..	1976	Wooden furniture	17,280	5
3	Pec Vee Veneers ..	1976	Veneers	28,260	9
4	Bajeen's Paper Products ..	1976	Paper bags and envelopes	58,000	..
5	Hyka Metals ..	1976	Aluminium utensils	15,000	..
6	Vee Bec Banana Crispes..	1976	Banana chips	26,660	3
7	Praveen Rubbers ..	1977	Rubber moulded goods	2,38,200	8
8	Daya Plastics ..	..	Plastic cane	74,100	..
9	Suni Enginnering Works..	1976	Gate, grills and other job works	16,250	3
10	Emmar Food Products ..	1976	Bread, biscuits and other bakery items	20,000	..

Besides these two industrial estates three more mini industrial estates were also started in 1976. They are at Oorakam, Kokkur and Cherukavu. All of them will have ten units each the work on which are not fully completed at present.

Malappuram is one of the three districts in Kerala which have been declared as industrially most backward. Certain concessions are offered to these regions by various financial institutions to set up new industrial units. So industries set up here are eligible for subsidy of 15 per cent of their capital investment under a Government of India Scheme. This scheme was in operation from 1972-73 and most of the units set up in this district have availed of themselves of the facility.

Moreover Kerala Government have a scheme to set up at least one mini industrial estate in every panchayat of the State and in that case the share of the Malappuram district will be 91. However the experts in the field are not quite optimistic regarding the feasibility of implementing this scheme in the district for it is difficult to provide the necessary infra-structure in each panchayat as a good number of panchayats are situated in remote interior parts. So there is an alternative scheme to set up bigger estates having more units in selected growth centres and market centres. Malappuram district which had only 382 small scale industrial units in March 1975 has 514 units in March 1977 is an encouraging factor that points to the fact that the district can come up well if concerted efforts are made.

SMALL SCALE AND COTTAGE INDUSTRIES

Handloom industry:

When compared to the neighbouring districts Malappuram district has not much importance as far

as handloom industry is concerned. The number of persons depending upon the industry is less in the district. Practically there are no professional weavers in the district. All the persons now engaged in the industry are traditional weavers belonging to the weavers community. Among the members of this community the interest to continue in the profession is found less in the eastern parts of the district where there are no large concentration of weavers. However the industry continues to be the major profession of a substantial number of persons belonging to the weavers community, especially in areas where they are concentrated. There are nine panchayats in the district where there are concentration of weavers. They are: (1) Tanur, (2) Ozhur, (3) Tanalur, (4) Parappanangadi, (5) Pallikkal, (6) Chelambra, (7) Manjeri, (8) Wandoor and (9) Tiruvali. In the above panchayats they live in particular areas and such areas are commonly known as 'Therus'.

After the formation of the district attempts have been made by the Industries Department to improve the condition of the industry and the persons engaged in it. In order to bring them under an organised set up attempts were made to organise Weavers' Co-operative Societies. Consequently a Primary Weavers' Co-operative Society at Pallikkal and a factory type Weavers' Industrial Co-operative Society at Puthenthuru in Tanalur Panchayat were organised.

There are no factory type handloom units in the district. It still remains as a cottage industry. Looms are installed according to the number of members available to work in the house and they are attached to the residential houses. In most cases the number of looms - number 3 to 5. The peculiarity is that all are household units and every house is

accommodated with at least one loom. There are 698 such houses in the district. The taluk-wise distribution of the looms are given below:

<i>Sl. No.</i>	<i>Name of taluk</i>	<i>No. of houses</i>	<i>No. of looms</i>
(1)	(2)	(3)	(4)
1.	Tirur	.. 312	1,082
2.	Ernad	.. 364	710
3.	Ponnani	.. 10	18
4.	Perintalmanna	.. 12	20
	Total	.. 698	1,830

The total number of persons engaged in the industry in the district is about 2,500. This include weavers and persons engaged in warping and winding of yarn. Generally women and children are engaged in warping and winding, etc., while men, and in some cases women also are engaged in the manufacture of cloth in looms.

Practically there is no organisation for the industry in the district since there is no factory type units. The industry remains as household units and the management also is done on that basis

Yarn of different counts are the main raw materials required for the industry. Dyes and chemicals are also required in small quantities. There are no yarn dealers or dealers in dyes and chemicals in this district. All the weavers now purchase their requirements of yarn and dyes and chemicals from dealers in the Calicut.

The main tools and equipments used are pitlooms, frame looms, cotton healds, iron or brass reeds, shuttles, winding wheels, warping stand, comb, etc.

Out of the total 1,830 looms 308 looms are attached to the five weavers' co-operative societies. The remaining 1,522 looms are in the private sector. The total investment in the co-operative sector is Rs. 3,61,700. The investment in the private sector is roughly estimated at Rs. 3,50,000.

Thorthu and crepe kora are the two varieties produced in the district. There is no organisation for marketing the goods. The manufactures solely depend upon the Cannanore market for the sale of kora cloth. '**Thorthu**' is being marketed locally and at Calicut town. Marketing is a problem in the district as there is no purchasing agency or marketing organisation.

The average daily wages of the persons engaged in the industry are given below:

	Rs.
1. Men	4.50 to 7
2. Women	2 to 3
3. Children	1 to 2

There are now 5 Weavers' Co-operative Societies in the district. The taluk-wise distribution of the societies are as follows:

<i>Name of Taluk</i>	<i>Name of Society</i>	<i>No. of members</i>	<i>Paid-up share capital Rs.</i>	<i>Annual turn-over Rs.</i>
(1)	(2)	(3)	(4)	(5)
Tirur	(1) The Parappanangadi Weavers' Co-operative Society Ltd., Chettippady	116	14,800	1,02,200
	(2) Ravirimangalam Weavers' Co-operative Society Ltd., Tanur	187	33,812	3,35,748

(1)	(2)	(3)	(4)	(5)
	(3) The Keraladheswara- puram Weavers' Co-operative Society Ltd., Keraladheswara- puram	82	6,550	..
Ernad	(1) The Pallikkal Weavers' Co-operative Society Ltd., Pallikkal	76	7,417	3,35,748
	(2) The Wandoor Weavers' Co-operative Society Ltd., Wandoor	180	8,047	..
	<hr/> 5 <hr/>	<hr/> 641 <hr/>	<hr/> 70,626 <hr/>	<hr/> 7,73,626 <hr/>

Of the above five societies, the Keraladheswara-puram Weavers' Co-operative Society Ltd., has started production only in 1976. Further the Wandoor Weavers' Co-operative Society Ltd., Wandoor is at present dormant. As there is no scope for its revival, the society has been recommended for liquidation. The remaining three co-operative societies in the remaining two taluks, viz., Ponnani and Perintal-manna.

The Weavers' Co-operative Societies are located at places where there are large concentration of weavers. The societies give regular work to about 400 persons. The members of the societies have no problem of marketing. The societies issue them yarn regularly, take back finished goods and give them wages. Since the societies are giving regular work and fair wages, the Co-operative movement has made substantial contribution for improving the living condition of the weavers who are members of the societies.

Government assistance to help the industry is mainly routed through the co-operative societies. Weavers who cannot afford to purchase a share in a

society are being given share capital loan upto 75 per cent of the value of one share. Grant for purchase of weaving accessories, conversion of pit-looms into frame looms; renovation of weavers' houses, etc., are also being given. Further grant and loan are being given to societies to set up dye houses. Factory type Weaver's Industrial Co-operative Societies are being given loans for purchase of land, construction of building, purchase of looms and accessories, furniture, cycle and bailing presses and also for working capital. Subsidies to meet the salary of the staff of such societies are also being given on a sliding scale. Working capital to all weavers co-operative societies are made available under the Reserve Bank of India Cash Credit Scheme. Rebate on sale of cloth at 10 per cent is also being given by Government at intervals especially on festival occasions to enable the societies to dispose of accumulated stock.

In spite of all the assistance given by Government to the industry the weavers in general are not so enthusiastic to come to the Co-operative field. A sizable number of weavers still prefer to carry on the industry individually. Further they do not have much interest to modernise the industry and take up the production of improved varieties of cloth which would give them better earning. The present attitude of the weavers can be changed by teaching them the benefits available under the co-operative field. They also require practical training in the production of improved varieties of cloth on modern looms and accessories by establishing production-cum-training centres at places where there are concentration of weavers.

Coir industry:

The coir industry in Malappuram district flourishes only on the western boundary of the district,

covering the Ponnani and Tirur taluks. In these two coastal taluks and a small area of Ernad taluk of this district, coir industry plays a vital role in the economy of this area. Coconut is grown in abundance in this district especially in Tirur and Ponnani taluks and hence, the raw materials are in abundance. Nearly 50,000 of the total population is engaged in the various processes of the industry such as retting, defibering of husk and yarn spinning. The problem of unemployment and under employment sought to be tackled under the coir development scheme. The Husk Control Orders and organisation of workers into co-operatives to ensure steady employment and reasonable wages have produced desirable results. The per capita income has been increased thereby bettering the economic condition of the workers in the district as a whole.

Coir industry is the largest single cottage industry of this district and its massive concentration is in the riverbed areas of the taluks where facilities for retting are available. The industry in this area however has been limited to the spinning of coir yarn, as was the practice traditionally. Further processing of yarn has not been attempted. Steps were taken to organise workers scattered in the coastal areas under the plan programmes. The societies feebly organised were financially poor and did not succeed to achieve the objectives. With the introduction of the programme under the Coir Development Scheme steps were taken to re-vitalise the dormant societies from the year 1973-74 and the societies were able to bring a promising percentage of coir workers to the co-operative fold. The Central Marketing Agency that is the Kozhikode Central Coir Marketing Co-operative Society was also strengthened to make it viable to give business support to the Primary Societies in the field of marketing.

There are about 650 small scale undertakings engaged in the industry in both the taluks apart from 12 Coir Co-operative Societies in the taluks. The industry is mainly located in Purathur, Muttannur, Kuttayi, Mangalam, Vetton, Vallikunnu, Kadalundi in Tirur Taluk, Chelambra and Thenhipalam in Eriaad Taluk, Eswaramangalam, Kadavanad, Ponnaniwagaram, Purang Veliancode, Ezhavathuruthy, Marakkadavu, etc., in Ponnani Taluk. Somehow units for the manufacture of Salem rope have sprung up in Tirur and Ponnani taluks.

Apart from co-operative institutions other units are proprietary concerns only a few are factory type units either proprietary concerns, partnership or private limited companies. Most of the organisations distribute raw materials to the workers or small producers and collect the finished products from them and sell the same according to the orders received by them through commission agents. In short these are mostly cottage industries units and organised industrial units are few in number.

The main raw material required for this industry is raw husk. Tirur and Ponnani taluks are important coconut producing localities and raw husk is available in plenty to cater to the needs of the industrial units. In the retting of husk purely manual labour is employed.

The retted husks are converted into fibre by beating. Spinning of yarn is done by Ratts. Ratts are simple equipments with some spindles attached to a pulley. The pulleys are attached in a beam across the two frames, about a metre in length. Rope making machine is just like Ratts beat the wheels are made of iron. There are four pinion wheels in which the spindle is attached. This pinion wheels turn when the fly wheel is turned. They are again joined and such

product is called ropes. There are defibering machines also for beating the husks and converting them into fibre. These defibering machines are run either by electric motors or diesel engines.

The total capital investment in this industry cannot be ascertained with any amount of certainty since all small units will have a capital investment varying from Rs. 500 to Rs. 5,000. Anyhow, approximately there will be more than 30 to 35 lakhs of rupees invested in this industry in Malappuram district on the whole.

Even though, several units undertake spinning of coir yarn, majority are engaged in the conversion of husks into fibre. The workers are paid low wages, the bulk of the profit going to the intermediaries.

The finished product i.e., fibre enjoys a good market in Tamilnadu. These are exported to the neighbouring State through Commission Agents. The producers are not in a position to cope up with the demand. In the co-operative sector, there is a Central Coir Marketing Co-operative Society in Calicut which procures the finished products of the Primaries for marketing either within the State or outside the State.

Average unit wages differ from place to place and they are as detailed below:

	<i>Men</i>	<i>Women</i>	<i>Children</i>
	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>
1. Retting	4.00	..	..
2. Beating	3.50	3.50	..
3. Spinning	4.50	4.00	2.50

Women and children are not normally employed in the retting work. The average daily wages for a male, female and children come to about Rs. 8 to 10,

Rs. 5 to 8 and Re. 1 to 1.50 respectively. Eventhough minimum wages for coir workers has been fixed by Government this is not obtainable.

In Tirur taluk, there are four co-operative societies of which two are dormant. The two working societies have members and share capital as given below:

	<i>No. of members</i>	<i>Share capital Rs.</i>
1. Purathur Coir Vyavasaya Co-operative Society	303	8,871.00
2. Muttannur Coir Vyavasaya Co-operative Society	243	7,253.00

The proposals for the revival of the two dormant societies namely Kuttayi and Vallikunnu Coir Co-operative Societies are under consideration.

In Ponnani taluk, there are seven societies of which two societies are dormant. The figures of the working societies are as follows:

	<i>No. of members</i>	<i>Share capital Rs.</i>
1. Easwaramangalam Coir Vyavasaya Co-operative Society	825	1,36,449.50
2. Ezhavathuruthy Coir Vyavasaya Co-operative Society	433	14,600.00
3. Kadavanad Coir Vyavasaya Co-operative Society	357	10,367.00
4. Purangu Coir Vyavasaya Co-operative Society	517	8,582.00
5. Veliancode Coir Vyavasaya Co-operative Society	348	7,632.50

Marakkadavu Coir Society is now dormant and necessary steps have been taken to revive the society.

With regard to Ponnani Coir Society, notice under section 71(2 xb) of K.C.S. Act, 1960 (Act 21 of 1969) issued to wind up the affairs of the society. Out of the seven societies, three societies are running on profit. It is expected that the remaining four societies will also be profitable by the end of the year 1975-76.

Till the revitalisation scheme was implemented almost all societies were in a defunct stage. Now regular employment to some 1,500 workers are given. When compared to the total number of workers engaged in this industry, the workers benefited by Co-operatives come only less than 15 per cent. But the societies are now in a position to give regular employment to the workers. With the better functioning of the co-operatives, it is expected larger members can be given employment. The exploitation by the middlemen has been minimised. Moreover due to payment of minimum wages to the workers of co-operative societies, the private sector has also been forced to pay minimum wages to their workers. The condition of the poor coir workers can be ameliorated only if the majority of the workers are brought under the co-operative fold.

Government have formulated a scheme for revitalisation of the coir co-operative through liberal financial assistance, proper management and intensive supervision. The viable societies are switched over to the banks. Under the scheme, all the dormant societies are to be revised so that a larger number of worker-members will be benefited. Government have declared raw husk as an essential commodity and promulgated the Coconut Husk Control Orders. The prices of raw and retted husks have been fixed. This has facilitated the steady flow of raw husk, the main raw material of the industry at reasonable price.

To conclude, this industry plays a prominent role in the economic strategy of this district. The Husk Control Order enabled the societies to procure husks at the controlled rates so that the societies can pay minimum wages to their members. Strenuous efforts are needed to enrol more worker-members in all the existing co-operative societies and also to form new co-operative societies. The elimination of the middlemen can be successfully achieved to free the workers from the clutches of these middlemen and to put an end to exploitation.

Khadi and Village Industries:

The development of khadi and village industries in the district is the major activity of the Kerala Khadi and Village Industries Board. The Board extends financial assistance to co-operative societies and registered institutions for the development of these industries. The Trichur and Valluvanad Development Society is functioning in the district for the development of khadi industry.

The main aim of the khadi and village industries development programme is to provide employment to the local artisans and facilitate them to earn living wages. They also provide employment to the unemployed villagers who are prepared to engage themselves in some industrial pursuits. They thus add to the quantum of consumer goods.

Since 1958 the Kerala Khadi and Village Industries Board had started certain village industries units in the erstwhile Kozhikode and Palghat districts. However with the formation of the Malappuram district the district office of the Board started functioning here in 1970. Intensive programme for the development of these industries was started in the district only since then. At present there are 82 units functioning here

of which 72 are co-operative societies and 10 are registered institutions. Among them 8 units have already refunded the entire amount received by them through the Board and 17 are yet to receive financial assistance. Thus only 57 units are functioning with the assistance of the Khadi and Village Industries Board. Twenty one units are now reported to be working effectively and economically.

As was pointed out above there are 72 co-operative societies functioning here with a total membership of 3,451. The total share capital is Rs. 1,01,560. However according to an estimate of the Khadi and Village Industries Board, out of the total population of more than 18 lakhs of people in this district more than 2.4 lakhs of people are engaged in some sort of cottage and village industries.

A statement showing the details of societies and institutions working and their financial position is given in the next page.

A Director Board elected from among the members of the Co-operative Society controls the affairs of each co-operative society. The Registered institutions are managed by a managing committee.

The raw materials necessary for these industries are usually collected locally. But in khadi industry cotton is purchased from outside the State also.

Khadi and Village Industries are essentially labour oriented. Only simple machines and tools are made use of in production. But in certain cases improved tools and equipments are imported and purchased from outside the State.

Statement showing the details of societies and institutions working and their financial position

Sl. No.	Name of industry	Societies No.	Funds		Institutions No.	Funds	
			Outstanding Rs.	Overdue Rs.		Outstanding Rs.	Overdue Rs.
1	2	3	4	5	6	7	8
1	Blacksmithy and Carpentry	6	62,400-00	17,450-00	1	30,800-00	1,000-00
2	Palnagur	3	10,000-00	1,500-00	9	..	..
3	Pottery	4	1,06,624-22	64,774-28	..	..	..
4	Fruit products	1	14,800-00	5,660-00	..	..	..
5	Handpounding of paddy	2	..	..	..	..	..
6	Oil and soap	2	31,067-93	14,915-93	..	..	..
7	Fibre	1	6,748-29	6,748-29	..	..	..
8	Lime	6	85,182-50	12,908-75	..	..	..
9	Gobar gas	..	..	..	..	..	..
10	Khadi	2	5,000-00	..	..	..	..
11	New village industries	..	..	..	..	..	..
12	Screwpine	..	..	..	..	..	..
13	Bee-keeping	..	..	..	..	..	..
14	Cottage match	..	..	..	1	12,350-00	..
15	Handmade paper	..	..	..	..	..	..
16	Cane and bamboos	4	6,000-00	..	..	..	..
17	Leather	2	27,141-45	22,766-45	..	..	..
	Total	..	3,54,964-39	1,46,723-70	..	43,150-00	1,000-00

In the production of muslin khadi new model metal charkas and power operated carding machines are acquired from outside. So is the case with oil industry and pottery making.

Generally finished products are being sold locally. Certain products like khadi, soap, honey, etc., are sent even outside the State. The Khadi Board has set up state-wide marketing organisations like the Khadi Gramodyoga Bhavans. The Khadi Commission also provides facilities for the easy sale of the products of Khadi and Village industries.

The usual rates of wages earned by workers of the various khadi and village industries in the district are shown below :

Men	Rs. 5
Women	Rs. 4
Children	Rs. 3

The Kerala Khadi Board has recently secured a fund of more than Rs. one crore from the Khadi Commission of India for the improvement of Khadi and Village Industries in the State. As a backward district, Malappuram naturally expects a share of at least Rs. 10 lakhs from this fund. General improvement in respect of these industries is contemplated when the money is made available. With it the existing administrative and supervisory controls now exercised by the Board will be strengthened and the activities are expected to get great momentum in the district.

The district has immense potentialities for the development of Khadi and Village Industries. The Kerala Khadi and Village Industries Board is taking necessary steps in this direction especially in consideration of the backward condition of Malappuram district.

The taluk-wise list of Co-operative Societies their membership etc., in Malappuram district is given in Appendix I to this Chapter.

Beedi Industry :

As per information gathered from the Industries Department there are more than 20,000 beedi workers in the district. The important beedi producing centres are Manjeri, Marancherry, Areacode, Puzhakkattiri, Edappal, Kondotti, Valluvambram, etc. A feature of the beedi industry is that, beedi making is generally carried out as a household industry. Members of the family resort to beedi making for supplementing their other incomes.

There are more than 100 small beedi manufacturing units in the private sector in the district with different brand names. Big manufacturing units like Yogi, Sadhoo and Ganesh, etc., have also their production units in the district. Besides these, there are a good number of unregistered beedi manufacturers and individuals engaged in this trade. These people get raw materials at cheaper rates without paying Central Excise Duty, etc., and are also in a position to sell their products at cheaper rates. The economic plight of the beedi workers is pitiable. Innumerable trade unions have added to the general unrest in this industry. A lion's share of the profit is swallowed by the beedi manufacturers the poor worker is denied his share. Banks have been assisting these workers but from the recovery point of view, their experience has not been good. The loans have mainly gone for consumption purposes. At best, the beedi workers may be given small loans for purchasing, say, a month's supply of raw material.

There are four beedi workers industrial co-operative societies in the district viz.:

- (a) Perintalmanna Taluk Beedi Workers' Industrial Co-operative Society
- (b) Kuttippuram Beedi Workers' Industrial Co-operative Society
- (c) Edappal Peace Beedi Workers' Industrial Co-operative Society
- (d) Wandur Beedi Workers' Industrial Society.

Plan for future development :

The Government of India is making a concerted effort for the rejuvenation of small scale and cottage industries. The new industrial policy statement of December 1977 has announced various measures for the development of small scale sector. These measures among other things will include the regulation and monitoring of financial requirements of the small scale sector by the Industrial Development Bank of India and the setting up of an agency in each district to deal with all requirements of small units in matters of service and support.

Malappuram is industrially the most backward district in Kerala. Therefore it is absolutely essential to prepare a carefully planned scheme for its development. Of late the Government of Kerala is making a concerted effort to develop various kinds of industries in the State with a view to giving its people with more and more employment opportunities. The various financial agencies set up by the Government and the new industrial development schemes are providing enterprising individuals with technical and financial assistant. As Malappuram district is one declared as industrially most backward these agencies are liberal in extending helping hands to newly coming up industrialists and entrepreneurs.

However the most important deterrent in the way of industrial development in their district is the lack of necessary financial resources. The budget allocation made each year by the Government is nowhere near the real need and the development potential of the district. To fill up these gaps the formation of a district development authority is now contemplated. The authority proposes to have powers to float public loans by issuing securities guaranteed by the State Government. The policy expected to be followed is that all the borrowings from co-operative or commercial institutions like banks, Agricultural Refinance Development Corporation, Life Insurance Corporation, Kerala Finance Corporation and a lot of such institutions as well as government loans will be routed through this authority.

It is expected that during the 6th five year plan period i.e., from 1977-78 to 1983-84 the district will spend Rs. 2,850 lakhs for its industrial development. The various sources from which this amount will be raised is as shown below :

		Rs.
Government	..	300 lakhs
N.I.D.C.	..	300 „
Commercial banks	—	100 „
Public contribution	..	800 „
K.F.C. and other agencies	..	450 „

At the end of the period employment position will increase to 30 per cent from the present 27 per cent and pressure of labour on agriculture will be realised from 16 per cent to 14½ per cent by employing them elsewhere. This can be achieved by taking up a massive development of small scale industries.

Aid to industrial development :

The important source for financing the industrial activities in the district are the commercial banks, the co-operative banks and other financial institutions. The present net work of commercial banks in the district are not sufficient to meet the requirements of the district. At present there are 68 branches of various commercial banks in the district and this works out to only one bank for every 27,299 people. According to a calculation even to cater to the present population effectively there must be at least 35 branches more before the end of the fifth five year plan. However as the deposit base of the district is very poor the starting of new branches of banks will not be profitable. The deposit base in the district is inevitably connected with the weak economic conditions of the people and hence only economic advancement can make a mark in the field of development in banking.

The deposit and advance position of commercial banks in Malappuram district from the years 1970 to 1976 is as shown below :

<i>Year</i>	<i>Deposit (Rupees in lakhs)</i>	<i>Advances (Rupees in lakhs)</i>
1970	268	154
1973	472	306
1975	919	745
1976	1,036	763

But the amount of advances made here are mostly for non-industrial purposes because it is seen that in the year 1976 no amount loan was sanctioned by any commercial banks for setting up industrial establishments.

The story of the co-operative banks in the district also are not different with regard to loan advances to industrial establishments. If this trend is to be changed the existing weak position of the co-operative institutions needs to be improved. However the co-operative department has planned to revitalise all the co-operative societies in the district.

The Kerala State Industrial Development Corporation, the Kerala Financial Corporation, the Kerala State Small Industries Development and Employment Corporation are some of the major institutions which actively assist the industrial development of the district.

Among them the first named is an important organisation engaged in the promotion of large and medium scale industries. As was pointed out earlier the Calicut Spinning and Weaving Mills of this district has secured Rs. 20.31 lakhs by way of share capital and guarantee allowance from the KSIDC. The corporation has started another factory at Kuttippuram by name Vanjinad Leathers Ltd., with an investment of Rs. 165 lakhs. It also intends to assist a private firm to establish a coconut complex at Edappal.

The Kerala Financial Corporation is another major agency which advances loans to industrial establishments. The corporation disbursed loans amounting to Rs. 14.95 lakhs, 32.03 lakhs and 48.84 lakhs respectively for the years 1972-73, 1973-74 and 1974-75 to help the small scale industrial establishments in this district.

Labour and employment organisations:

Industrial labour in Malappuram district is well organised as it is in other parts of the State. The political parties in the State generally take interest in

organising the labourers in various trade unions and hence it has become even usual that some industries have more than one trade union with different party affinities. Most of these trade unions will also be affiliated to one or the other National Trade unions like the C.I.T.U., A.I.T.U.C. and I.N.T.U.C.

Below is given the list of trade unions now functioning in various industries in Malappuram district.

Employers' Organisation :

As in the case of the employees the employers in the district are also well organised now-a-days. The organisations they use to ventilate their grievances and to bring their problems and difficulties to the notice of the authorities. Sometimes they use their united power to meet the might of the labour unions also.

The list of Chamber of Commerce, Merchants Organisations and other employers' organisations in Malappuram district is given below :

1. Hotel and Restaurant Owners' Association, Perinthalmanna
2. Merchants' Association, Perinthalmanna
3. Chamber of Commerce, Ponnani
4. Coir Merchants' Association, Ponnani
5. Merchants' Association, Edapal
6. Merchants Association, Changarankulam
7. Bus Owners' Association, Manjeri
8. Hotel Owners' Association, Manjeri
9. Hotel Owners' Association, Malappuram
10. Bakery Owners' Association, Manjeri
11. Retail Merchants' Association, Kottakal

12. Merchants' Association, Valancherry
13. Hotel Owners' Association, Tirur
14. The Tirur Merchants' Association, Tirur
15. The Parappanangadi Merchants' Association, Parappanangadi

Welfare of industrial labour :

The general conditions of industrial labour in Kerala is definitely better than their counterparts in some of the other parts of India. The political awakening, consciousness and the comparatively much higher educational facilities are some of the contributory factors working in this regard. Malappuram district though is industrially backward however does not lag behind as far as labour welfare is concerned. Minimum Wages Acts, Factory Acts that govern the condition of work and hours of work, the Plantation Acts, Acts regarding Insurance and Provident Fund benefits, etc., are intended to improve the condition of labourers. Canteens and recreation facilities are available to labourers of most of the registered factories and plantations.

The following labour laws are in force in this district to take care and safeguard the interest and welfare of labour :

1. The Factories Act, 1948
2. The Industrial Dispute Act, 1947
3. The Industrial Employment (Standing Orders) Act, 1946
4. The Payment of Wages Act, 1936
5. The Employment of Children Act, 1938
6. The Indian Trade Unions Act, 1926
7. The Minimum Wages Act, 1948

8. The Indian Boilers Act, 1923
9. The Workmen's Compensation Act, 1923
10. The Working Journalists (Fixation of Rates of Wages) Act, 1958
11. The Working Journalists (Conditions of Service) and Miscellaneous Provisions Act, 1955
12. The Plantation Labour Act, 1951
13. The Shops and Establishments Act, 1947
14. The Kerala Maternity Benefit Act, 1957
15. The Kerala Industrial Establishments (National and Festival Holidays) Act, 1948.

In addition to the above mentioned Acts the Kerala Labour Welfare Fund Bill and the Bonded Labour System (Abolition) Bill passed in the year 1975 also mark a step forward with regard to labour welfare legislation. The first bill provides for the constitution of a fund for promoting the welfare of labour. Every employee shall contribute half yearly fifty paise and every employer in respect of every employee shall contribute one rupee half yearly to the fund. The Government will give grants or advance loans to the board of the fund to implement the provision of the Act. The money in the fund will be utilised by the board to meet expenditure on community and social education centres.

The other bill viz., Bonded Labour System (Abolition) Bill is a milestone in respect of labour welfare legislations. In most of the districts of north Malabar a practice was in prevalence by which a land owner who advances money to an agricultural labour or a tribal could claim compulsory service of the debtor or his family members for a specific period. By this

practice a person who borrows a meagre sum may be forced to work hard without payment for a long period of time. Thus they are kept in perpetual bondage by the land owner, for no proper account of the transaction is kept usually. The bill as passed by the Kerala Legislature clearly states that the system of bonded labour stands cancelled and penal action can be taken against landlords who insist on the continuance of same. This bill has indeed saved many poor tribals of Malappuram district from the clutches of the cruel landowners.



APPENDIX I

List of societies—Taluk-wise

<i>Sl. No.</i>	<i>Name and address</i>	<i>Industry</i>	<i>Members</i>	<i>Share capital Rs.</i>
(1)	(2)	(3)	(4)	(5)
Ernad taluk				
1.	Manjeri Blacksmithy and Carpentry and Leather Workers' Industries C.S.	B. and C.	36	5,044·00
2.	Vaniyambalam G.V.C.S.	„	66	2,370·00
3.	Ugrapuram M.V.C.S.	V.P.	36	522·50
4.	Morayoor Clay Workers' Industries C.S.	„	19	385·00
5.	Edakkara Brick Workers' Industries C.S.	„	50	500·00
6.	Malappuram Handicrafts Industries C.S.	F.P.	291	3,005·00
7.	Malappuram District Ayurveda Industries C.S.	Forest Plants	..	..
8.	Nilambur Gramadana C.S.	H.P.P. Oil	..	..
9.	G.K.S. Manjeri	H.P.P.	..	..
10.	G.K.S. Pulikkal	„	..	..
11.	Punnapala Women's Cottage Industry C.S.	„	130	450·00
12.	Narukara Kaikuthary S.S.	„	108	2,187·50
13.	Manjeri Block Khadi C.S.	Khadi	..	..
14.	Kondotty Block Khadi	„	..	..
15.	Malappuram Block Khadi	„	72	1,040·00
16.	Wandoor Block Khadi	„	..	..
17.	Pookottoor Panchayath G.V.C.S.	„	..	..
18.	Chalambra Village Oil W. Ind. C.S.	Oil	22	3,600·00
19.	Pookottoor Village Oil W.I.C.S.	„	64	575·00
20.	Kuzhimanna Oil W.I.C.S.	„	26	2,435·00
21.	Vazhikadavu Panchayat Clay W.I.C.S.	V.P.	85	500·00

APPENDIX I—(contd.)

<i>Sl. No.</i>	<i>Name and address</i>	<i>Industry</i>	<i>Members</i>	<i>Share capital Rs.</i>
(1)	(2)	(3)	(4)	(5)
22.	Morayoor Pulpaya Naith S.S.	L.V.I.	19	519·00
23.	Manjeri Block Cora Grass	„	22	280·00
24.	Kottakkady G.V.S.S.	Palm leaf	50	650·00
25.	Manjeri Grama V.S.S.	„	33	910·00
26.	Edakkara Mahila G.V.S.S.	„	..	..
27.	Pulikkal Gut Makers I.C.S.	Leather	82	3,875·00
28.	Kodoor G.V.S.S.	Leather and P.G.I.	36	835·00

Tirur taluk

1.	Keraladhiswarapuram V.I.C.S.	B. and C.	54	1,310·00
2.	Moonniyoor Panchayath G.V.S.S.	„	71	1,200·00
3.	A. R. Nagar G.V.S.S.	V.P. and P.G.I.	25	649·00
4.	Naduvattom Mompauthra V.C.S.	V.P.	90	21,723·75
5.	Edayoor Mahila S.S.	H.P.P.	65	274·50
6.	Kottaparamba Kaikuthari G.V.S.S.	„	470	895·00
7.	Kottakkal Vanitha Kudil V.C.S.	„	168	831·75
8.	Naduvattom G.V.S.S.	Lime, H.P.P. Fibre	69	2,180·00
9.	Tanur Block Khadi C.S.	Khadi	111	679·58
10.	Parappanangadi Khadi S.S.	„	36	1,045·00
11.	M.D.P. Tirur	N.E.O.S.	..	..
12.	Kalpakancherry V.O.I.C.S.	Oil	28	1,787·50
13.	Kodakkad Ennayatt V.I.C.S.	„	12	2,200·00

APPENDIX I—(contd.)

<i>Sl No.</i>	<i>Name and address</i>	<i>Industry</i>	<i>Members</i>	<i>Share capital Rs.</i>
(1)	(2)	(3)	(4)	(5)
14.	Angadi G.V.C.S.	Oil	..	..
15.	Vallikkunnu Scrupine I.C.S.	Scrupine	54	280·00
16.	Marakkara G.C.V.S.	C. and B.	76	1,160·00
17.	Tribal and Rural Development Society	Palm-leaf, cottage match, B. and C.	..	3,656·95
18.	Vallikkunnu Panchayat G.V.S.S.	P.G.I., Lime	239	8,353·75
19.	Anandaver Sage Palm J.P.C.S.	„	82	410·00
20.	Vallikkunnu J.P.C.S.	„	..	..
21.	Valavannur Bee-keepers' I.C.S.	Bee-keeping	44	220·00
22.	Kottakkal Leather W.I.C.S.	Leather	..	..
23.	Purathur Panchayath Lime I.C.S.	Lime	32	1,023·00
24.	Kodinhi G.V.S.S.	C. and B	..	..
25.	Chamravattom Calimon V.C.S.	V.P.	33	412·50
26.	Thonhipalam Panchayat Khadi Co-operative Society	Khadi	..	..
27.	Vallikkunnu Khadi Ulpadaka C.S.	„	86	86·00
28.	Parappanagadi Panchayat Khadi Co-operative Society	Palm-leaf and lime	..	..
29.	Tirur Taluk Bakery and Pappadam G.S.S.	H.P.P.	25	687·50
Ponnani taluk				
1.	Purang Development Society	H.P.P.	..	..
2.	Eswaramangalam Development Society	„	..	..
3.	Tirunavaya Kshethra Samithy	H.P.P., Oil,	..	..

APPENDIX I—(contd.)

<i>Sl. No.</i>	<i>Name and address</i>	<i>Industry</i>	<i>Members</i>	<i>Share capital Rs.</i>
(1)	(2)	(3)	(4)	(5)
4.	Sarvodayapuram G.S G.S. Kendram	H.P.P., Oil, Pottery and Cass and B. and C.	..	..
5.	Eswaramangalam Khadi P.C.S.	Khadi	60	1,956.25
6.	Purang Oil Crushing C.S.	Oil	..	..
7.	Puduponnani V.O.C.S.	Lime, Oil, Palm leaf	66	1,430.00
8.	Pothannoor Karshaka Thozhilali C.S.	C. and B.	..	..
9.	Valiyakunnu J.P.C.S.	P.G.I.	150	755.00
10.	Vattamkulam J.P.C.S.	..	90	530.00
11.	Ponnani G.V.S.S.	C. and B.	..	..
12.	Ponnani B. and C. I.C.S.	..	..	..
13.	Ponnani Taluk Bakery G.S.	H.P.P.	..	..
14.	Thuyyam Kakka S.S.	Lime	..	..
15.	Ezhuvathuruthy Calimon C.S.	V.P.	..	..

Perintalmanna taluk

1.	Makkaraparamba Carpenters I.C.S.	B. and C.	40	7,020.00
2.	Mankada G.V.S.S.	H.P.P.	60	2,599.93
3.	Kerala Child Welfare Association	..	..	..
4.	Perintalmanna Taluk Khadi V.I. Association	H.P.P.	..	..
5.	Mazhathur H.P.P. I.C.S.	..	..	..
6.	Angadipuram Soap Workers I.C.S.	N.E.O.S.	103	3,437.50
7.	Iringattiri G.V.S.S.	C. and B.	30	500.00
8.	Pulamonthol ..	..	23	650.00
9.	Mankada Block ..	P.G.I.	..	..
10.	Perintalmanna Leather W.I.C.S.	Leather	35	1,160.00

APPENDIX II

List of Trade Unions of the Malappuram District

1. Arya Vydyasala Workers' Union, Kottakkal P.O. Tirur.
2. Ernad Taluk Plantation Labour Union, Kalikavu P. O., Malappuram.
3. Ernad Taluk Descaya Beedi Thozhilali Union, Kondotty.
4. Codakal Tile Workers' Union, Codakal.
5. Perintalmanna Taluk Beedi Thozhilali Union, Mannarghat.
6. The Arya Vydyasala Employees' Union, Kottakal.
7. Tirur Betal Labourer's Union, Tirur.
8. Kozhikode Disirict Estate Labour Congress, Kinallur Estate, Kondotty.
9. The Calicut Modern Spinning and Weaving Mills Labour Congress, Chelambra.
10. Kozhikode District Plantation Supervisors' Association, Kondotty.
11. The Pullencode Plantation Labour Congress, Pullencode.
12. Perintalmanna Taluk Chethu Thozhilali Union, Perintalmanna.
13. Commercial Employees' Union, Ponnani.
14. Ernad Taluk Estate Labour Congress, Manjeri.
15. Vallikunnu Ithil Thozhilali Union, Vallikunnu, Kadalundy.
16. Ernad Taluk Chakkara Kallu Chethu Thozhilali Union, Manjeri.
17. Tirur Taluk Chethu Thozhilali Union, Tirur.

18. Kondotty Ration Shop Employees' Association, Kondotty.
19. Nilambur Kovilakam Forest Employees' Association, Nilambur.
20. Perinthalmanna Taluk Press Labour Congress, Perinthalmanna.
21. The Malappuram District Estate Labour Congress, Malappuram.
22. Calicut Modern Spinning and Weaving Mills Swathanthra Thozhilali Union, Chelambra.
23. The Malappuram Motor Drivers' Union, Malappuram.
24. Malappuram District Co-operative Bank Employees' Association, Malappuram.
25. Manjeri Chethu Thozhilali Union, Manjeri.
26. Government Krishi Farm and Cashew Geveshna Kendram Thozhilali Union, Anakkayam.
27. The Calicut Modern Spinning and Weaving Mills Employees' Union, Malappuram.
28. Malappuram District Desceya Chethu Thozhilali Union, Kondotty.
29. Perinthalmanna Taluk Loading and Unloading Labour Union, Angadipuram.
30. C. C. Transport Co—Employees Union, Tirur
31. Perinthalmanna Taluk Swathanthra Commercial Labour Union, Perinthalmanna.
32. Sathiyakumar Estate (P) Ltd., Staff and Workers' Union Manjeri.
33. Malappuram District Plantation Labour Union, Pullangode.
34. Wandoor Jupiter Chits Workers' Union, Wandoor.

35. The Manjeri P.C.C. Marketting Society Employees' Association, Manjeri.
36. Ernad Taluk Swathanthra Chumattu Thozhilali Union, Central Bazar, Manjeri.
37. Tirur Taluk Swathanthra Chumattu Thozhilali Union, Tirur.
38. Perintalmanna Taluk Deseeya Commercial Labour Union, Perintalmanna.
39. Ernad Taluk Swathanthra Hotel and Peedika Thozhilali Union, Manjeri.
40. Swathanthra General Workers' Union, Kuttipuram.
41. Swathanthra Thottam Thozhilali Union, Malappuram Division Committee, Mampad, Edavana.
42. Industrial Workers' Union, Manjeri.
43. Perintalmanna Taluk Loading and Unloading Union, Angdipuram.
44. Nilambur Motor Labour Union, Nilambur.
45. Pandikad Match Workers' Union, Pandikad.
46. Ponnani Range Chethu Thozhilali Union, Edapal-chungai.
47. Tirur Taluk Motor Workers' Union, Tirur.
48. Nilambur Gwalior Rayons Timber Workers' Union, Nilambur.
49. General Employees' Association, Nilambur.
50. Valancherry Swathanthra Commercial Employees' Union Valancherry.
51. Malappuram District Co-operative Milk Supply Society's Labour Union, Edakkara.
52. Tile Workers' Union, Melatoor.
53. Ernad Taluk Thottam Thozhilali Sangham, Karad.

54. Janatha Tile Workers' Union, Moonniyoor.
55. Taxi and Lorry Workers' Union, Edappal.
56. Motor Workers' Union, Wandoor.
57. New Swaraj Industries Workers' Association, Mancherry.
58. General Labour Union, Kuttipuram.
59. Malappuram Jilla Plantation Labour Union, Manjeri.
60. Ernad Taluk Swathanthra Motor Thozhilali Union, Edavana.
61. P.C. Society Chumattu Thozhilali Union, Ponnani.
62. Ernad Plantation Labour Union, Nilambur.
63. C.M.S. and W. Mill Staff Association, Chelambra.
64. Motor Transport Employees' Association, Ponnani.
65. Ponnani Taluk Chumattu Thozhilali Union, Edapal, Chungam.
66. Industrial and Engineering Workers' Union, Perintalmanna.
67. Thrikandiyoor P. C. C. Society Ration Shop Managers' Association, Valavanoor, Tirur.
68. Parappanangadi Panchayat Thengu Kayatta Thozhilali Union, Parappanangadi.
69. Malappuram District Chethu Thozhilali Union, Kalpakancherry.
70. Brook Bond Casual Workers' Union, Perintalmanna.
71. Malappuram Jilla Co-operative Milk Supply Labourers' Association, Nilambur.
72. Edapal General Workers' Union, Edapal.
73. Malabar Re-rolling Mill Labourers' Congress, Venniyoor, Perambra, Thirurangadi.

74. Malappuram District Swathanthra Motor Thozhilali Union, Manjeri.
75. Malappuram District Farm Workers' Union, Chinayathura.
76. Malappuram Jilla Deseeya Beedi Thozhilali Union, Malappuram.
77. Malappuram Deseeya Karshaka Thozhilali Union, Malappuram.
78. Malabar Steel Re-rolling Mill Swathanthra Thozhilali Union, Venniyoor.
79. Malappuram District Tapioca Factory Workers' Union, Nilambur.
80. Malappuram District Malsya Thozhilali Union, Ponnani.
81. Malappuram District Licenced Electrical Wire-mans' Association, Tirur.
82. Malappuram Jilla Saw Mill Workers' Union, Kodakkal.
83. Malappuram District P. W. D. NMR Workers' Union, Malappuram.
84. Malappuram District Road Transport Employees' Union, Malappuram.
85. Areacode Chumattu Thozhilali Union, Areacode.
86. Malappuram Jilla Beedi Thozhilali Union, Malappuram.
87. Malappuram District Co-operative Staff Association, Angadippuram.
88. Malappuram District Co-operative Milk Supply Employees' Union, Nilambur.
89. Ernad Taluk Match, Timber, Plywood and Bricks Industries Workers' Union, Chelambra.
90. Loading and Unloading Labour Union, Kondotty.

91. Loading and Chumattu Thozhilali Union, Karulai.
92. Shops and Commercial Establishment Employees' Union, Kondotty.
93. Malappuram District Motor Transport Workers' Union, Malappuram.
94. Angadippuram Food Corporation Labour Union, Angadippuram.
95. Malappuram District Hotel Thozhilali Union, Malappuram.
96. Ponnani Taluk Madyavyavasaya Thozhilali Union, Ponnai.
97. Malappuram Municipal Workers' Union, Malappuram.
98. Malappuram District Agricultural Farm Thozhilali Union, Chungathara.
99. Malappuram Jilla Deseeya Hotel Thozhilali Union, Manjeri.
100. Swathanthra Chumattu Thozhilali Union, Parappanangadi, Anjappura.
101. Perintalmanna Chumattu Thozhilali Union, Perintalmanna.
102. Kuttipuram General Workers' Union, Kuttinuram.
103. Ernad Taluk Wood and Match Industries Labour Congress, Vaniyambalam, Wandoor.
104. Malappuram District Mill Workers Union, Nilambur.
105. Malappuram District Motor Transport Employees' Association, Tirur.
106. Malappuram District General Workers' Union, Perintalmanna.

107. The Parappanangadi Co-operative Service Bank Employees' Association, Parappanangadi.
108. Arya Vydyasala Workers' Association, Kottakal.
109. Malappuram District Deseeya Chumaltu Thozhilali Union, Malappuram.
110. Arya Vydyasala Staff Association, Kottakal.
111. Timber Workers' Union, Nilambur.
112. Perintalmanna Taluk Beedi Workers' Union, Perintalmanna.
113. Arya Vydyasala Thozhilali Union, Kottakal.
114. Karumarakundu Co-operative Service Bank Ration Shop Managers' Association, Poolamanna.
115. Nilambur Chumattu Thozhilali Union, Nilambur.
116. Malappuram Wholesale Co-operative Consumers' Stores' Employees Union, Malappuram.
117. Malappuram Jilla Swathanthra Mara Thozhilali Union, Nilambur.
118. Kottakal Arya Vydyasala Workers' Federation, Kottakal.
119. Perintalmanna Taluk Auto and Taxi Drivers' Union, Perintalmanna.
120. Ponnani Taluk Deseeya Chumattu Thozhilali Union, Malappuram.
121. Loading and Unloading Workers' Union, Manjeri.
122. Calicut Modern Spinning and Weaving Staff Union, Chelambra.
123. Parappanangadi Panchayat Saw Mill Workers' Union, Parappanangadi.
124. All Kerala Arecanut Workers' Union, Abdu-rahiman Nagar, Malappuram.
125. Food Corporation Labour Union, Kuttipuram.

126. Malappuram Municipal Chumattu Thozhilali Union, Malappuram.
127. Autoriksha Workers' Association, Manjeri.
128. Shops and Establishment Workers' Union, Perintalmanna.
129. Public Health Engineering Department Workers' Union, Malappuram.
130. Malappuram District Viswa Thozhilali Union, Tirur.
131. Malappuram District Deseeya Chethu Thozhilali Union, Tirur.
132. Tirur Taluk Motor Thozhilali Union, Kuttipuram.
133. Ernad Taluk Swathanthra Beedi Thozhilali Union, Kuzhimanna.
134. Codakal Tile Factory Labour Union, Codakal.
135. Ernad Taluk Hotel, Restaurant and Canteen Thozhilali Union, Manjeri.
136. Goods Shed Thozhilali Union, Kuttipuram.
137. Malappuram District Autoriksha Drivers' Union, Malappuram.
138. Malappuram Drivers' Union, Malappuram.
139. Vanchinadu Leather General Workers' Union, Thavanoor.
140. Malappuram District General Labour Union, Malappuram.
141. Swathanthra Beedi Thozhilali Union, Arcacode.
142. The C. M. S. and W. Mills Jobbers' Association, Chelambra.

143. Naduvattom Co-operative Tile Workers' Employees' Union, Naduvattom.
144. Vanchinadu Leathers Employees' Union, Thrikarapuram.
145. Malappuram Jilla Madya Vyavasaya Thozhilali Union, Nilambur.
146. Malappuram District General Workers' Union, Areacode.
147. Malappuram Jilla Seed Farm Swathanthra Thozhilali Union, Anakayam.
148. Kerala Plantation Workers' Union, Areacode.
149. Manjeri Panchayat Swathanthra Saw Mill and Match Workers' Union, Manjeri.
150. Perintalmanna Taluk Estate Labour Congress. Perintalmanna.
151. Mampad Rubber Manufacturing Company Workers' Union, Nilambur.
152. Malappuram District Deseeya Chakiri Thozhilali Union, Ponnani.
153. The Deseeya Beedi Thozhilali Union, Edapal.
154. Kottakal Panchayat Swathanthra Saw Mill Workers' Union, Kottakal.
155. Malappuram District Forest Workers Union, Edakara.
156. Malappuram Jilla Swathanthra Chumattu Thozhilali Union, Parappanangadi.
157. Malappuram Service Co-operative Bank Workers' Union, Malappuram.
158. Calicut Modern Spinning and Weaving Mill Labour Union, Chelambra.

159. Kuttipuram F. C. I. Loading and Unloading Thozhilali Union, Malappuram.
160. Nilambur Division Forest Thozhilali Union, Kuralai.
161. Ponnani Taluk Mill Thozhilali Union, Pallapuram.
162. Perintalmanna Taluk Swathanthra Starch Workers' Union, Perintalmanna.





CHAPTER VI

BANKING, TRADE AND COMMERCE

History of Indigenous Banking :

The Malappuram district lags far behind in banking, trade and commerce. It is predominantly an agricultural district. The modern banking system was introduced very late in the district. The reason for the low progress in the banking business may be attributed to the attitude of the majority community of this district towards banking industry. Being mostly orthodox Muslims they seldom do money transactions that involve interest. As the modern interest is equated by many to the usury which was prohibited by Islam, the Muslims all over the State do not directly enter into the banking business. It is quite evident from the fact that not a single banking industry is owned by the Muslims of Kerala. A community who were once the intermediaries of all trade and commerce in Malabar including this district was relegated into the background owing to this aversion of the community to the banking industry. Malappuram district where the Muslims form a majority in the population is therefore responsible to a great extent for its backwardness in banking, trade and commerce.

In the olden days before the new system of banking industry has come into vogue the money transactions were conducted by the landed aristocracy who were mostly the Brahmins and also by the Mappillas who were merchants and traders. The actual credit need of the farmers was known to them. They advanced money on the security of future crops

and when crops were ready it was incumbent on the farmer to sell his commodities to the merchant or money lender who advanced money for raising the crop. The poor agriculturists had no other option than giving his produce to the person who gave advance. Therefore the agriculturists did not get a competitive price for their goods. A lot of merchants, traders and landed aristocracy made a lucrative business by such agricultural advances and loans.

Thomas Warden who was collector of this part of Malabar wrote in the year 1801 in his Report that the Pattar Brahmins made big business by usury and the profit they took was exorbitant. He recommended to the Company's government in Madras to make enactments for stopping such in human exploitation of the sweat and labour of other people. Another system of money lending was on the strength of the promisory note. In this case also the interest was very high. Pledging of ornaments, household utensils, cattles, etc., for money was also prevalent in the district.

The most popular institution that can be properly called the pioneer of the modern banking was the chit funds or **kuris**. A few people join together and form a **Kuri** or Chit. On monthly instalments they pay the **Kuri** amount and when required they auction at a lower amount. Properties are given as security. There were a number of persons in the district who conducted **Kuris** on a small scale. **Kuris** were also formed for certain specific purposes like marriages, construction of houses, festivals and ceremonies. It was just like a mutual aid scheme. When a person required to raise an amount for the purpose of the marriage of his son or daughter he called some friends and gave

them a feast. Each member donated a fixed amount which had to be returned at the time when similar functions were to be celebrated by the donee. When there was no idea of the modern banking transactions, the chit funds and mutual aid funds formed an important source of credit and investment facilities. This kind of **kuris** was a helpful co-operative system with mutual consent. This has become an instance of the past. Now the **kuris** and chitties are regulated by the Kerala Chitties Act 1975, the relevant provisions of which and the working of the system under the Act are briefed below.

Kuries :

The Kerala Chitties Act, 1975 published in the Kerala Gazette extraordinary dated 25th July 1975 was implemented in the Kerala State with effect from 25th August 1975. The Kerala Chitties Rules, 1975 were also published in the Kerala Gazette No. 481, dated 25th August 1975, Volume No. XX and hence the Travancore Chitties Rules issued under the Travancore Chitties Act 1120 and the Rules issued under the Cochin Kuries Act VII of 1107 and the Cochin starting of Kuries (Restriction) Act XII of 1120 were repealed.

According to the present Act, the Inspector General of Registration shall be the head of Chitty Administration and the District Registrar, Chitty administration with headquarters at Trivandrum shall be responsible for general administration. A prosecuting inspector who has jurisdiction all over Kerala State shall have power to initiate prosecutions against the foremen for violation of rules and to assist the legal experts. The District Registrar in each district, under Registration Rule, shall be the Inspecting Officer and the sanctioning authority for

starting the chitties. The Chitty Inspector in each district shall conduct the enquiries and inspect Chitty conducted under the Rules.

The foreman, other than co-operative institution and government owned companies, who wish to conduct a chitty shall obtain previous sanction and take permission to start chitties according to the chitty rules. He is made liable to offer sufficient security on Registration of the Variola of Chitty.

Though the chitties commenced prior to the chitty Act are running, still so far no application for previous sanction to start and conduct a chitty in the district has been received. The copies of minutes are being filed at the Sub Registrar Offices on levying the prescribed fee in respect of existing chitties. In view of the working of existing chitties, it may be expected that Revenue income to Government from this district can be increased.

Rural Indebtedness :

It was in 1951 that the All India Rural Credit Survey made a comprehensive study of the rural credit facilities in the erstwhile Malabar district, under the directions of the Reserve Bank of India. They categorised 9 agencies viz., the government, the relatives, the landlords, the agriculturists, the money lenders, professional money-lenders, traders and commission agents, commercial banks and others. But the position has changed very much with the modern system of money transactions. Credit facilities from relatives or landlords or individual money-lenders are very meagre with the coming into being of a number of banks, co-operative societies and professional or trade based benefit schemes. The old practice of usury and money lending is not very

popular though on market days money is advanced for that day only for which a high interest is levied by some. Similarly small traders and merchants take very short term loans say, for a week or a month to which they pay heavy interest. But with the growth of multi-purpose agricultural and non-agricultural co-operative banks and other commercial banks the system is fading out.

The report of the All India Credit Survey was an eye-opener. It pointed out the credit requirements of the peasants of Malabar and their indebtedness. The main reason for their indebtedness was that each person who was a cultivator had to take advance from the traders by pledging their future crops, thus becoming a sad victim of undue exploitation. At the same time if he did not resort to such painful means of raising advance it was not possible for him to raise his crop. Thus it was a vicious circle. The poor agriculturists of this area grounded heavily under this condition. It was calculated in the year 1940 that the cultivators of Malabar were indebted to a tune of Rs. 7 crores. At the same time the non-agricultural credits and indebtedness was also estimated to 4 crores. According to a report furnished by the then Tahsildar of Tirur taluk he estimated rural and urban indebtedness of the taluk at Rs. 20 lakhs.

The time was such when the plight of the agriculturists was so pitiable as nothing could save them from their debts and liabilities that the Madras Agriculturists' Relief Act, 1938 restricted the limit of interest to $5\frac{1}{2}$ per cent. But the interest taken varied from 9 per cent to 18 per cent. It was only after the formation of the Kerala State that the Agriculturists' Debt Relief Act of 1958 and the Kerala Money Lender's Act of 1958 were promulgated which gave a great

relief to the burdensome indebtedness of the agriculturists of Kerala, especially of those belonged to the erstwhile Malabar area. The money lenders were required to take licences and a code of conduct was introduced by the Act. Taking exorbitant interest for the money advanced was made a penal offence by the Act. But these restrictions made the lending business dull as the monied-men did not advance sums on low interest, and people began to depend on loans and advances on commercial banks and co-operative societies.

Joint stock banks :

The introduction of the modern system of banking was started in the early decades of the present century with the establishment of the Nambuthiri bank at Manjeri. It was this bank which was plundered in 1921 Revolt, by the rebels. Another branch of a commercial bank was started in 1917 at Tirur. This was the branch of the Nedungadi Bank established at Calicut in 1899 which was one of the oldest commercial banks established in India. The Nedungadi Bank opened another branch at Manjeri in 1957. The following is the list of banks functioning in the district as on July 31, 1978.:-

Scheduled Banks

<i>Sl. No.</i>	<i>Name of the bank</i>	<i>Place/Centre</i>
1.	State Bank of India	.. Tirur
2.	Do.	.. Parappanangadi
3.	State Bank of Travancore	.. Malappuram
4.	Do.	.. Parappanangadi
5.	Do.	.. Ponnani
6.	Do.	.. Perintalmanna
7.	Do.	.. Manjeri
8.	Do.	.. Mankada
9.	Do.	.. Nilambur

<i>Sl. No.</i>	<i>Name of the Bank</i>	<i>Place/Centre</i>
10.	State Bank of Travancore	.. Tenjipalam
11.	Do.	.. Tanur
12.	Do.	.. Tirurangadi
13.	Do.	.. Melattur
14.	Do.	.. Kuttippuram
15.	Do.	.. Kottakkal
16.	Do.	.. Kondotti
17.	Canara Bank	.. Tirurangadi
18.	Do.	.. Malappuram
19.	Do.	.. Nilambur
20.	Do.	.. Ponnani
21.	Do.	.. Perintalmanna
22.	Do.	.. Kalpakancherry
23.	Do.	.. Valancheri
24.	Do.	.. Edakkara
25.	Do.	.. Edappal
26.	Do.	.. Wandoor
27.	Do.	.. Manjeri
28.	Syndicate Bank	.. Tirur
29.	Union Bank of India	.. Nilambur
30.	Vijaya Bank Ltd.	.. Ponnani
31.	Do.	.. Kottakkal
32.	Do.	.. Kondotti
33.	Do.	.. Malappuram
34.	Do.	.. Manjeri
35.	Do.	.. Perintalmanna
36.	Do.	.. Tirur
37.	Nedungadi Bank Ltd.	.. Malappuram
38.	Do.	.. Perintalmanna
39.	Do.	.. Vattamkulam
40.	Do.	.. Wandoor
41.	Do.	.. Kottakkal
42.	Do.	.. Eramangalam
43.	Do.	.. Manjeri
44.	Do.	.. Vazhacaud
45.	Do.	.. Vengara
46.	Do.	.. Tirur
47.	Do.	.. Nilambur
48.	Do.	.. Kalikavu
49.	Do.	.. Ponnani
50.	The South Indian Bank Ltd.	.. Valancheri
51.	Do.	.. Veliyancode

<i>Sl. No.</i>	<i>Name of the Bank</i>	<i>Place/Gentre</i>
52.	The South Indian Bank Ltd.	.. Ponnani
53.	Do.	.. Changaramkulam
54.	Do.	.. Manjeri
55.	Do.	.. Tirunavai
56.	Do.	.. Nilambur
57.	Catholic Syrian Bank Ltd.	.. Tanur
58.	Do.	.. Mangalam
59.	Do.	.. Marancheri
60.	Do.	.. Tirur
61.	Do.	.. Malappuram
62.	Do.	.. Chungathara
63.	Federal Bank Ltd.	.. Arcacode
64.	Do.	.. Kuttippuram
65.	Do.	.. Pandikkad
66.	Do.	.. Nilambur
67.	Do.	.. Edavana
68.	Do.	.. Angadippuram
69.	Do.	.. Malappuram
70.	Do.	.. Mongam
71.	Do.	.. Pandikkad
72.	Do.	.. Pulamanthol
73.	Do.	.. Thalakkadathur
74.	Do.	.. Thavanur
75.	Bank of Baroda	.. Tirur

South Malabar Gramena Bank (Sponsored by Canara Bank)

Branches

- | | |
|-----------------------------------|--------------------|
| 1. Karuvarakundu | 16. Pulamanthol |
| 2. Vazhikkadavu | 17. Vennila |
| 3. Thulliyode | 18. Thirunavai |
| 4. Eranjimangad | 19. Perumpadappu |
| 5. Chungathara | 20. Changaramkulam |
| 6. Kavungal | 21. Kizhissery |
| 7. Irumpuzhi | 22. Pulikkal |
| 8. Pukkottur | 23. Morayur |
| 9. Pandalur | 24. Kunniyil |
| 10. Tanur | 25. Anamangad |
| 11. Ariyalloor | 26. Vettattur |
| 12. A. R. Nagar Tirurangadi Block | 27. Edavanna |
| 13. Ezhuvathuruthy | 28. Koottai |
| 14. Vengara | 29. Chanaravattom |
| 15. Othukkungal | |

The following is the number of commercial bank offices in the Malappuram District from 1971-78:—

1971	...	40
1972	...	45
1973	...	43
1974	...	48
1975	...	61
1976	...	69
1978	...	75

The amount of deposits and advances of these banks for the years 1975 and 1976 is given below :

Deposits—1975—919 (in lakhs) Advances—745 lakhs
Deposits—1976—1036 (in lakhs) Advances—763 lakhs

The banks play a very vital role in the economy of the district. In 1976 total loans and advances given to small scale industries including loans and advances granted to craftsmen and other qualified entrepreneurs amounted to Rs. 52,98,000. The banks also financed the operators of road and water transports by way of loan and advances to a tune of Rs. 58,98,000 in the same year. Advances given to agriculture as direct finance were Rs. 1,96,81,000 and indirect finance Rs. 2,61,000. For retail trade and small business, the amount given as loan or advance was Rs. 52,84,000. Other financial commitments of the bank of the district as loan and advances were the following : (1) Advances given to professional and self employer persons were Rs. 17,17,000. (2) Educational loans Rs. 10,000. (3) Advance given to the weaker sections Rs. 3,87,56,000. The percentage of advances to priority sectors to the total advances for the year 1976 came to 46.8 lakhs. The total deposit mobilisation of commercial banks as on December 1975 was Rs. 919 lakhs and the total advance was Rs. 745 lakhs. The average deposit per

branch in the district is only 13.5 lakhs in December 1975 as against 32 lakhs per branch in the State for December 1975 as against 32 lakhs per branch in the State for December 1974. The average advances per branch is only 11 lakhs as against the State average of 23 lakhs. The total branches of the commercial banks working in the district come to only a branch for 27,299 people as against one for 14,000 in the State and one for 27,000 in India.

Co-operative Credit Societies and Banks :

The Co-operative Societies in the Malabar area was started only after the first decade of the present century. The credit requirements of the poor agriculturists became more and more demanding while the money-lenders and traders became relatively greedy and showed avarice as a result of which the condition of the cultivators deteriorated to a deplorable state. There was pressure from all sides to find out some means to save the indebtedness of the cultivators. This paved the way for introducing the co-operative movements in Malabar. The first co-operative society thus started was at Kannambra in the year 1910. By the year 1914, their number rose to 19 and in 1930 their number came to 630. These were affiliated to 24 supervising unions. The district also fell in line with the co-operative movement in the early years itself. It was in the year 1912 that the first co-operative society was started at Valancherry in Tirur taluk. This was called the rural credit society with register number 784 and was registered under the Co-operative Credit Societies Act of 1904. This was started first with 47 members who took 100 shares of Rs. 2 each. Its authorised capital was only Rs. 2,000 of 1,000 shares. By the end of June 1912, the society had a fixed deposit of Rs. 1,100 and a savings

deposit of Rs. 11. The loans advanced during this year was Rs. 1,324. The working of this society in the following few decades made it very popular. It became the foremost credit society in the taluk by the year 1959. The following particulars of the society in the year 1959 will give an idea of the co-operative movement in the whole of the district and the growing interest the people had shown towards the movement. In this year the loans given by this society was Rs. 31,773, its investments amounted to Rs. 10,360 and had a reserve fund of Rs. 9,056. This favourable trend was speedily spread all over the district. With the enactment of the Co-operative Societies Act VI of 1932 by the Madras Government, there was an appreciable increase in the number of co-operative credit societies, their membership and loan transactions. Multi-purpose co-operative societies, agricultural and non-agricultural credit societies, producers and consumers' co-operative societies, marketing societies and land mortgage banks quickly sprang up in all parts of the district giving great relief to the small cultivators by sheltering them from the greedy money lenders. In 1946 when rationing was introduced for essential commodities, the procurement and supply of goods were mostly carried out by the co-operative societies. This gave a great impetus to the movement. When the controls and rationing were lifted, these societies were converted into rural construction societies and mortgage banks. A large number of them which had built up large reserves and capital were amalgamated to form large sized credit societies and regional banks.

The co-operative credit institutions are generally of three types. These are (1) agricultural short term and medium term credit (2) agricultural short term and long term credit and (3) non-agricultural credit. The institutional structure for the first two types

consists of the State Co-operative Bank at the apex with district co-operative banks at district level and primary agricultural credit societies at the village level. Long term loans are issued by the Kerala State Co-operative Central Land Mortgage Bank through the affiliated primary land mortgage banks. Short term and medium term loans for non-agricultural purposes are given by the co-operative urban banks, Employees' Societies and other credit societies by raising funds by way of deposits or borrowing from the district co-operative banks. This is generally known as the three tier system of credit. It is under this three types of credit structure that the loans, grants and advances are given.

The State and Central Co-operative Bank have 8 offices in the district. The number of co-operative societies, who have taken membership comes to 165 in 1973-74 and 175 in 1974-75. The total capital was Rs. 1,53,55,000. The loans advanced during the years 1973-74 and 1974-75 as short and medium term were Rs. 2,42,22,000 and Rs. 5,58,000 respectively. In the year 1974-75 the amount sanctioned purpose-wise as short term loan is given hereunder:

<i>Purpose</i>	<i>Loan sanctioned Rs.</i>
1. For seasonal agricultural operations ..	1,78,71,000
2. For marketing of crops ..	77,50,000
3. For industrial purpose ..	79,000
4. Consumption loan ..	92,93,000
5. Other purposes including supply of consumer goods ..	9,31,000

Thus a total of Rs. 2,87,56,000 under short term loans and advances were given in the district. Medium term loans include those for sinking and repairing of wells, purchase of pumpsets and others; the amount thus given comes to Rs. 5,58,000.

Primary land mortgage banks are only 3 in the district including a branch of the Kozhikode Land Mortgage Bank. They have a total paid up share capital of Rs. 2,56,328. A total sum of Rs. 15,50,882 was advanced to 456 members by the banks in 1974-75. There are 110 primary agricultural societies with a membership of 131,402 and a paid up share capital of Rs. 84,88,259. The amount of loan advanced by these societies during the year 1973-74 was Rs. 3,12,20,171 and in 1974-75 was Rs. 3,01,45,085. 102 societies undertook the distribution of agricultural requisites like, seeds, fertilisers, pesticides, agricultural implements etc., and they had spent a total of Rs. 47,12,095 in 1973-74 and Rs. 1,28,36,800 in 1974-75.

Fifty-seven societies engaged themselves in the distribution of consumer goods amounting to Rs. 4,07,16,989 in 1974 the number rose to 64 and the amount distributed was Rs. 3,58,80,082. The advances paid under the *kettuthengu* system in the district was Rs. 13,267 in 1974.

Under this credit structure of the co-operative societies 42 per cent of the rural population has been covered.

There are 9 non-agricultural credit societies with a membership of 16,394 and a paid up share capital of Rs. 10,65,278 working in the district. The loans advanced including cash credit and overdrafts for the year 1974-75 was Rs. 1,73,35,582. The purpose-wise distribution of loans and advances given by these societies in the same year are given below:

<i>Purpose</i>		<i>Rs.</i>
1. Small scale industries—Short-term	..	4,64,510
Do. —Long-term	..	16,510
2. Repairs to properties—Short-term	..	10,53,819
Do. —Long-term	..	2,50,559

<i>Purpose</i>		<i>Rs.</i>
3. Trade and Commerce—Short-term	..	22,71,613
Do. —Long-term	..	16,03,836
4. Agricultural purposes—Short-term	..	35,17,913
Do. —Long-term	..	4,67,147
5. Ceremonial expenses—Short-term	..	11,45,444
Do. —Long-term	..	6,000
6. Other purposes —Short-term	..	51,88,923
Do. —Long-term	..	3,35,690
Total Short-term	..	1,36,42,222
Total Medium-term	..	36,93,360
Grand Total	..	1,73,35,582

There are five urban banks in the district. They have advanced a sum of Rs. 1.22 crores for non-agricultural purposes.

Harijan co-operative societies were established in the district to help Harijans with agricultural and non-agricultural credits. There are 12 such societies with a membership of 953 and a paid up share capital of Rs. 13,155. An advance of Rs. 46,825 for agricultural purposes was given by them. It seems that the Harijan co-operative societies are not properly functioning in the district.

Co-operative Primary Marketing and Processing Societies are also functioning in the district. There are eight such major societies with 136 societies affiliated to them and with 8,903 individuals in their membership rolls. The total assets come to Rs. 94,46,646. Working capital is Rs. 60,77,847. An amount of Rs. 33,765 was outstanding in the year 1974-75. The value of purchase made by these societies comes to Rs. 1,83,65,650 in 1974 and Rs. 1,03,10,120 in 1975.

There is a wholesale co-operative store with five branches and 1,289 members with a paid up share capital of Rs. 3,46,490 is functioning in the district. They conducted purchases amounting to Rs. 64,44,057. The business done came to Rs. 56,32,524 in 1974-75.

The Primary Consumer Co-operative Stores numbering 13 having two branches and a membership of 5,144 with a paid up share capital of Rs. 2,03,170 function satisfactorily in the district. The working capital of these stores is Rs. 7,72,359. The business done in 1975 came to Rs. 1,23,45,207.

Similarly there are two housing societies in the district having a membership of 204. The paid up share capital is Rs. 21,290. Loans advanced was Rs. 19,251 in 1975.

Seven joint farming societies having a membership of 165 are functioning in the district. There is only a paid up share capital of Rs. 11,625 and working capital of Rs. 69,949. These societies incurred a loss of Rs. 25,849. The system is not working properly in the district. The area under cultivation is only 16 hectares.

There are 4 other non-credit societies in the field of agriculture having a membership of 2,565 and paid up share capital of Rs. 26,265. Their working capital is Rs. 43,65,458. Other non-agricultural non-credit societies are 43 in number with a membership of 19,190 in 1974. The paid up share capital was Rs. 2,11,770 and the working capital was Rs. 2,33,752 in the year. The number of this type of societies reduced to 7 in 1975 with a membership of 1,209. A number of new societies was started in the educational institutions. Their number in the beginning of the year 1975 was 46; but only 35 stores were working during the year.

These have a membership of 15,138 and had a paid up share capital of Rs. 45,674. The working capital of these societies comes to Rs. 61,887. Total purchase made by them during the year was Rs. 1,51,945 and sales for Rs. 1,52,378.

The co-operative institutions cover 46 per cent of the rural households of the district. All the borrowings from the co-operative or commercial institutions like banks, Agricultural Refinance Development Corporation, Life Insurance Corporation, Kerala Financial Corporation and a lot of such institutions as well as Government loans are routed through the Malappuram District Development Authority. The main responsibility of this authority is to secure as much institutional finance as possible for the development of the district.

AID TO INDUSTRIAL DEVELOPMENT

Finance being the life blood of industrial and agricultural development the Government has set up recently so many agencies to extent financial assistance to individuals and firms. Among them the most important agencies are the Kerala Financial Corporation and the Kerala State Industrial Development Corporation.

The Kerala Financial Corporation plays a leading role in the industrial development of the State. But the area which now forms part of the Malappuram district did not get much attention of the authorities. But with the formation of the new district more attention is being paid to the industrial and agricultural needs of this region. Kerala Financial Corporation is giving financial aid to many industrial concerns in this

district. An industry-wise list of loans advanced by the Kerala Financial Corporation from 1971 to 1975 is given below:

<i>Category</i>		<i>No. of firms</i>	<i>Amount (in lakhs)</i>
Oil mill	..	3	5.86
Tapioca	..	13	9.01
Wood	..	10	5.13
Ice and cold storage	..	7	5.88
General Engineering	..	3	11.8
Others	..	14	13.15
Total	-	50	52.21

As on March 31, 1977 the Kerala Financial Corporation extended loans to 150 small scale industries and 3 other industries in the district. The amount sanctioned was Rs. 261.46 lakhs during the year. The Malappuram district was declared a backward area and when financial incentives to start new industries and factories were declared more and more people are coming forward with new industrial projects. This is a healthy sign.

Kerala State Industrial Development Corporation:

The Kerala State Industrial Development Corporation also plays a vital role in the industrial development of this district. The corporation not only extends loans and advances to existing firms but sets up its own firms too. The corporation has provided financial assistance to M/s Calicut Modern Spinning and Weaving Mills, Chelambra in the district and this amounts to Rs. 20.4 lakhs. The corporation has promoted many other companies in the joint sector. M/s Vanjinad Leathers Ltd., at Kuttippuram which started functioning in the year 1977 received financial assistance in the form of share capital and loans.

Government loan:

The State Government also come forward to help the needy industrialists and agriculturists. While the agriculturists are assisted through the co-operative societies, financial assistance is extended to the industrialists under the State Aid to Industries Act and the Small Scale Industries Scheme. These amounts bear only a simple interest rate of $3\frac{1}{2}$ to $5\frac{1}{2}$ per cent which need to be repaid only within a period of eleven to twenty years.

Aid to Village Industries:

The Kerala Khadi and Village Industries Board extends financial assistance to khadi and other village industries. These aids are channelled mostly through the co-operative societies. As has detailed in the chapter on Industries the village industries in the district expect an amount of Rs. 10 lakhs during 1977-78 as financial assistance from the Khadi and Village Industries Commission.

TRADE AND COMMERCE

Malappuram district does not occupy a prominent place in the commercial map of Kerala, in spite of the abundant resources available for exploitation. The most important items of agricultural and forest produces, viz., paddy, coconut, arecanut, tapioca and timber (including quality teakwood), rubber, pepper and ginger form the main exports from the district. The main imports are rice, other food grains, consumer goods, fertilisers, general merchandise, textiles, etc.

Regulated Markets:

Regulated markets are only two in the district. They are Vattamkulam market of Ponnani taluk and

Thalakadathur market of Tirur taluk. Trade is, at present, under the control of a few money lenders and merchants so that the prices of commodities fluctuate considerably from season to season. Agricultural produce, fish and forest produce are generally auctioned in public by the merchants. The most important wholesale trade centres in the district are Manjeri, Ponnani, Perintalmanna, Tirur, Parappanangadi and Nilambur. Next to highest order centres are: 1. Edakkara, 2. Edavanna, 3. Thenjippalam, 4. Mankada, 5. Kottakkal, 6. Pulamanthol, 7. Tirunavai, 8. Changanamkulam, 9. Karulai, 10. Adiyacode, 11. Kondotty, 12. Vengara, 13. Puzhakkattiri, 14. Valancherry, 15. Purathur, 16. Koottilangady, 17. Kalikkavu, 18. Vazhacaud, 19. Pandikkad, 20. Tirurangadi, 21. Vylathur, 22. Kuttipuram, 23. Edappal, 24. Wandoor, 25. Vallikunnu, 26. Melattur, 27. Tanur, 28. Aliparamba, 29. Tavanur, 30. Kuttai, 31. Veliyancode and 32. Vattamkulam.

The details of the commodities handled at these trade centres are given below:

<i>Name of Centre</i>	<i>Commodities traded</i>
1. Manjeri	Rice, coconut and its products and banana
2. Ponnani	Rice, coconut and arecanut
3. Perintalmanna	Rice, coconut, arecanut, tapioca, pepper and ginger
4. Tirur	Coconut, arecanut, cattle and fish
5. Parappanangadi	Coconut and fish
6. Nilambur	Timber and other forest produce, rubber, pepper, ginger, etc.

It is pertinent to give a brief account of some of the markets functioning in the district.

VATTAMKULAM MARKET

Name of taluk: Ponnani

Name of panchayat: Vattamkulam

Location and importance:

Vattamkulam market is situated about 16 km. away from Ponnani, the taluk headquarters, on the side of Kottanad-Ponnani main road. This is important by virtue of the fact that this market is the only regulated market in Malappuram district. The notified commodity of this regulated market is arecanut and does not include any other commodity for the time being under the purview of the Regulated Market Act. The area of operation of this market (i.e., notified area) is 7 km. radius. This market functions under the autonomous body called Malabar Market Committee located at Calicut, constituted as per the provisions of the Madras Commercial Crops Act of 1933. The Collector of Kozhikode is the Ex officio Chairman of this committee.

The market is easily accessible by road and in fact it is the only mode of transportation to and from this market. As it is a regulated market, it is under the direct control of the Malabar Market Committee.

Nature and periodicity of market:

It is purely a primary market in respect of transactions taking place in this market.

This is a daily market conducted under the auspices of the Market Committee Staff.

Commodities, peak marketing season and arrival:

The important and the only commodity that arrives in this market, the peak marketing season and the annual outturn are as given below:

<i>Commodity</i>	<i>Peak marketing season</i>	<i>Annual outturn</i>
Raw arecanut	September	25--60 tonnes

From November 1965 onwards the Malabar Market Committee authorities have started transactions in ripe arecanuts also and it is included in the purview of the said Act. It is expected to become popular gradually.

Feeding centres and the places to which the produce is despatched:

Since the notified area of the market is 7 km. radius around the market, all the villages which come under this limit form the hinterland of this market. The important villages from where the commodity arrives in the market are Muthur, Vattamkulam, Thrikanapuram, Kaladi, Anakara and Kumaranelloor.

Under the provisions of the Market Act, no transaction should take place within the notified area except in the regulated market. Hence, the produce within this limit has to be brought to this market for sale under the supervision of Market Committee Staff. In case any trader violate these rules, he will be liable for prosecution. In this market no market fees or deductions are leviable.

Marketing methods:

The very purpose of introducing the regulated market is to regulate the trade practice, by avoiding the unhealthy practices now rampant and by prescribing the various charges like unloading, weighing, etc. and thereby increasing the producer's share in the consumers' rupee. In this market the long cherished idea has been brought to reality. Here all the market functionaries are licensed and the various charges have been clearly specified. The transaction in this market is effected from 1 p.m. to 9 p.m. under the direct supervision of the Market Superintendent. Here the producers bring their produce in baskets and

these lots are arranged serially and after assigning each a number of the lots offered for sale. The trader goes round these lots separately and after the proper examination of quality, each of them quotes the price at which he intends to buy a particular lot against the lot number given in chit tender form. If he wants to purchase all lots he will quote the prices for all the lots in the form. After this, the tenders are collected from the traders by the Market Committee Staff and a scrutiny is made as to the highest price offered for the different lots. They are announced through loud speakers and the owner of the lot will contact the office for effecting the further deeds in the transactions if he thinks his lot has been offered the highest price. The payment is effected immediately once the producer agrees to part with the produce. This is called the chit tender system. This is the system followed here as in the case of any other market under the control of the Malabar Market Committee. No unauthorised deductions are made in the value of the produce and the producer is highly satisfied that his produce has procured a reasonable price.

Grading and storage facilities :

No grading is prevalent here. The market provides no facility in regard to storage and the produce brought into the market is disposed of the same day. When ripe arecanuts and dried (Super) nuts start arriving in the market, godown facilities are to be provided and steps are being taken in this direction at the instance of the Market Committee.

Institutions and other facilities :

The Kumaranellur Marketing Co-operative Society comes within the area of operation of this market. This society deals in ripe arecanuts.

PONNANI MARKET

Name of taluk : Ponnani

Name of panchayat: Ponnani

Location and importance :

Ponnani is the headquarters of the Ponnani taluk and the market situated in the town, is 16 km. away from Kuttippuram Railway Station on the Mangalore-Madras line. Ponnani market is unique in respect of its location and its flourishing trade in coconuts and coconut products. Ponnani is very near to the coast. Of late, Ponnani has emerged as an expanding industrial centre based on fish, coconut, copra, oil and coir. These broad based industrial units have sprang up in this centre as it is endowed with natural facilities. Situated on the sea coast, a section of the local populace is engaged in fishing. While a major section of the affluent people are engaged in the production of copra and oil, others in the lower strata are engaged in coir industry for which this centre is also important. Thus Ponnani can be termed as a developing industrial centre. As it is advantageously situated, the market commands a substantial quantity of the coconut produced in the adjoining areas. Water transport through the backwaters is the chief mode of transportation.

This market is under the control of the local Panchayat.

Nature and periodicity of market :

Ponnani market is primary as well as secondary. It is primary in respect of transactions of fish, tapioca and coconut and secondary for copra, oil, oil-cake and coir. This is a daily unregulated market.

Commodities, peak marketing season and annual out-turn :

The important commodities their peak marketing seasons and annual arrivals are as given below :

<i>Commodities</i>	<i>Peak marketing season</i>	<i>Annual outturn</i>
Coconut	December-June	30 lakhs Nos.
Copra	do.	2,500-3,000 tonnes
Coconut oil	do.	1,700-2,000 „
Cake	do.	800-1,000 „
Coir	do.	2,000-2,500 „
Tapioca	December-February	2,500 „
	April-June	2,500 „
Fish	December-January-February	3,000-4,000 „
	January-July	1,000 „
	Other periods	3,000-4,000 „

Main feeding centres and centres to which the commodities are despatched:

The area within a radius of 15-28 km. around this market constitute the hinterland of the market in respect of coconut and coconut products. The important place from where coconut and copra arrive in the market are Ponnani, Tirur, Chowghat, Edapal, Kunnankulam, etc. Coconut oil is produced in this centre. Coir produced in Ponnani, Edapal, Tirur, Ezhuvathuruthy are brought to this market for sale. Tapioca comes mainly from Perintalmanna, Malappuram, Kuttippuram and Peechi.

Almost all the coconuts arriving in this market are utilised locally by those engaged in the production of copra. The copra thus made is fed to the local mills for extraction of coconut oil. Coconut oil

produced in this centre is despatched to other terminal markets through the Ponnai Producers-cum-Consumers Co-operative Society. Tapioca coming to the market is consumed in and around the town. The same is the case with fish also.

Marketing method :

Large scale transactions of coconut take place through the agency to middlemen who operate in the market. The middlemen buy the produce from the plantations and sell them finally to the wholesale dealers who are mostly copra processors as well. The commission is 2 per cent. For marketing of coir itinerant merchants operating in this market are many and they purchase the coir yarn from producers to sell ultimately to wholesalers. Wholesale dealers also deal directly with the producers. In sphere of marketing of all these produce, the role of the Ponnani Producers-cum-Consumers Co-operative Society is very predominant.

Storage facilities :

As regards storage, there was a warehouse in the market area run by the State Warehousing Corporation. This is now defunct. The two godowns with a capacity of 370 tonnes have since been taken over in rent to store rice, copra and tea. The Ponnani Producers-cum-Consumers Co-operative Society has a storage capacity of 2,000 tonnes. The private agencies also own godowns with a total capacity of 7,500 tonnes. The rate charged for hiring out the godowns is Rs. 30 per month for a capacity of 1,000 bags. Altogether the storage facility of this market can be considered adequate. Provision of storage facilities like cold storage will go a long way in fostering the fish industry of this place.

Institutions, trade organisation and credit facilities :

There is a producers-cum-consumers co-operative society rendering great service to producers and consumers. This society deals in the wholesale trade of rice, coconut oil, copra, etc., and also is an approved agency for rice distribution under the Civil Supplies. The State Bank of Travancore and South Indian Bank have their branches here. Local money lenders also lend money to the merchants. About 70 per cent of the value of the commodity is advanced by banks and societies to the producers on the pledge of the produce.

Market revenue :

There is no market yard constructed by panchayat and hence no revenue is derived by the panchayat.

KOTTAYI MARKET

Name of taluk: Ponnani

Name of panchayat: Kottayi

Location and importance :

Kottayi Market, situated on the Kottayi-Peringottukurissi Road, is an important assembling centre for vegetables. It is about 20 km., away from Palghat. The Coyalmannam market is about 9 km. away from this market. A substantial quantity of the vegetables produced in the taluk come to this market for sale.

The market is easily accessible by road. This is an unregulated market and is under the control of the Kottayi panchayat.

Nature and periodicity of market:

It is essentially primary in nature and is a weekly market held on all Fridays.

Commodities, peak marketing season and annual outturn :

The statement furnished below gives the important commodities assembled in this market with their peak marketing season and annual outturn.

<i>Commodities</i>	<i>Peak marketing season</i>	<i>Annual outturn</i>
Bitter gourd	February	..
Snake gourd	February-April	0.50 tonne
Cucumber	March-April	..
Pumpkin	do.	0.50 tonne
Ash gourd	do.	..
Sweet potato	November-December-January	5 tonnes
Tapioca	do.	100 ..
Koorka	do.	5 ..
Yam	do.	6 ..
Dry fish	Throughout the year	12 ..

Main feeding centres and the important places to which the commodities are despatched:

This is a major assembling market of vegetables. The important places around the market from where the produce flow into the market are Kottayi, Peringottukurissi, Kongad, Vamamkulam and Paruthipalli. The important places from where the tubers come to the market are Kottayi, Peringottukurissi, Kongad and Vamamkulam.

A major portion of the vegetables assembling in this market is distributed and consumed in the locality and the rest is taken to Palghat market by head-loads as well as by cartloads where they are finally disposed of.

Marketing methods :

The vegetables are brought to the market mainly by the producers themselves. They sell the produce to the consumers and itinerant merchants operating in

the market. The payment is done immediately. The produce, after meeting local requirements, are taken to nearby markets by the itinerant dealers by cartloads for further disposal. Although a substantial quantity of vegetables arrive in this market on market day, wholesale transactions seldom take place.

Grading and storage facilities :

Grading is not undertaken for the commodities assembled here.

As regards storage, there is no godown facilities rendered by the panchayat authorities, as the need for storing these commodities seldom arises.

TIRUR MARKET

Name of taluk : Tirur

Name of Block : Tirur

Importance and location:

Tirur is famous for the betel leaves it produces and exports to the different parts of the country through the railways. It is the headquarters of Tirur taluk. In the neighbouring Trikandiyoora is located Tunchanparambu, the birth place of Tunchathu Ezhuthachan, popularly known as the Father of Malayalam literature. Tirur is 40 km., south of Calicut.

The market is situated in the heart of the panchayat. Most of the Government offices, bus stand, railway station, etc., are located closely.

Nature and periodicity:

It is an unregulated market and is both primary and secondary in nature. It is a daily market. But Sunday is the important market day with maximum arrival. Tirur Panchayat is the controlling authority.

The Thalakkadathur Market which is situated 3.2 km. away from Tirur, is regulated and controlled by the Malabar Market Committee, Kozhikode. This market is known for the transaction of arecanut.

Commodities, peak marketing periods and market arrivals:

Betel leaves and arecanut are the major commodities which arrive in the market. The other important commodities are banana, coconut, tapioca, vegetables, jack fruits, etc.

The important commodities with their peak marketing season and annual outturn are given below:

<i>Commodities</i>	<i>Peak marketing season</i>	<i>Annual arrivals</i>
1. Betel leaves	Throughout the year	800,000 bundles
2. Arecanut	November-January	10 lakhs nuts
3. Banana	Throughout the year	30,000 bunches
4. Coconut	February-June (Throughout the year)	
5. Tapioca	November-December April-May	15,000 quintals
6. Vegetables	Throughout the year	
7. Mango	March-May	2,000 quintals
8. Jack fruit	March-May	5,000 Nos.
9. Eggs	Throughout the year	150,000 Nos.

Feeding centres:

Commodities arrive in Tirur market mainly from the adjoining places within a radius of 16 to 24 km. some of the commodities are brought from distant places like Palghat, Chowghat, Ponnani, etc. Since Tirur Taluk is an important centre for the cultivation of betel leaves, it is brought to the market in large

quantities from the surrounding areas. Likewise arecanut and banana also arrive from the neighbouring places. The important commodities and their feeding centres are given in the statement shown below:—

<i>Commodities</i>	<i>Peak marketing season</i>
Betel leaves	Tirur, Kuttippuram, Thirunavaya, Purathur, Vettom, Kalpakancherri, Valavannur, Anakayam, Kottakkal, Valancheri, etc.
Arecanut	Tirur, Thalakadathur, Kuttippuram, Valancheri, Kalpakancherri, Kottakkal, Valavannur, Purathur, etc.
Banana	Tirur, Kuttippuram, Thrippangode, Purathur, Vettom, Edayur, Athavanad, etc.
Coconut	Kuttippuram, Tirur, Malappuram, Manjeri, etc.
Tapioca	Kondotti, Malappuram, Olltukkungal, Parappur, Kottakkal, Morayur, etc.

The different centres to which the above-noted commodities despatched are given below:

<i>Commodities</i>	<i>Centres to which despatched</i>
1. Betel leaves	To all parts of India
2. Banana	Calicut
3. Arecanuts	Calicut
4. Coconuts	Calicut
5. Tapioca	Salem

Methods of marketing:

Commodities are brought to market mainly by head-loads and cycle-loads. 75 to 80 per cent of the total arrivals are brought by producers themselves and the remaining portion by petty traders.

Betel leaves are brought in bundles. They are purchased by petty dealers, commission agents or even by wholesale dealers direct. The petty dealers and commission agents also sell to the wholesale merchants as well as exporters. These exporters despatch the commodity to different destinations outside the State by rail.

The important agencies engaged in the transactions are producers, petty dealers, commission agents, wholesale merchants and exporters. Sale takes place by mutual negotiation. The entire commodity that arrive in the market is disposed off on the same day itself. Both rail and road transport facilities are available.

Revenue:

The annual revenue to the Tirur panchayat by auctioning the right to collect the market fees comes to Rs. 15,755.

Marketing organisation:

There is one arecanut marketing society, viz., The Tirur Taluk Arecanut Co-operative Marketing Society No. I-1785, functioning at Thalakadathur, nearby the regulated market. The society is also engaged in the marketing of pepper and coconut.

Storage and grading:

No scientific storage facilities are available in the market yard. The Warehousing Corporation has not established any godown in the market yard or market area.

THALAKADATHUR MARKET

Name of Taluk :	Tirur
Name of Block :	Tirur

Location and importance:

Thalakadathur, one of the few regulated markets of the State is situated on the side of Tirur-Malappuram road. The notified area is 8 km. radius around the market. The market is under direct control of the autonomous body, namely, the Malabar Market Committee constituted as per the provisions of Madras Commercial Crops Markets Act. The headquarters of Malabar Market Committee is at Calicut. Arecanut is the only commodity transacted in this market. The market acts as the trade centre of the whole commodity within the notified area, as the sales outside the market is strictly prohibited as per the provisions of the Act. Being a regulated market all the trade practices here are regulated, malpractices prohibited and unnecessary intermediaries eliminated to protect the interests of the producer sellers.

Nature and periodicity of market:

This is a typical primary market in nature. The market is held daily for the transaction of tender arecanut and once in a week i.e., on Sundays for ripe arecanut.

The time fixed for the transaction of the produce in the market yard is between 1 p.m. to 8 or 9 p.m.

Commodity, peak season and animal outturn:

As already indicated, arecanut is the only commodity transacted in this market. The approximate arrival and peak season of arrival of arecanut in the market is as shown below :

Commodity Peak Marketing season Annual outturn

Arecanut (tender September-October 348.69 quintals)

Main feeding centres and the movement of farm produce:

The hinterland of this market yard is the whole notified areas of the market, i.e., the area within 8 km. radius. As the sales outside are strictly prohibited all the producers within the notified area bring the produce in the market yard.

As regards the movement of produce, after processing, it is directly sent to Mangalore for further sale.

Marketing methods:

The produce starts arriving in the market from 1 p.m. by head-loads and cycle-loads brought by the producers. The market yard is very spacious and the produce is assembled and kept in a line, as separate lots brought by the producers. Each lot is given a number so as to enable the future identification. After all the produce brought by the producers have thus been arranged, the lots are offered for auction. Chit tender system is followed for this purpose. The owners of the different lots will get it sold to the purchaser after the necessary weighment and other formalities. The payment is made on the delivery of goods. The goods purchased are taken by the licensed buyers for processing and further disposal. Usually the transactions will be over by evening although in the peak season it extends upto 9 p.m. As already mentioned, all the market functionaries have been prescribed and the various charges clearly prescribed and unauthorised deductions and other malpractices are strictly prohibited by the authorities of the Market Committee.

Storage and grading facilities :

The necessity for storage does not arise in this market as all the produce, assembled after the purchase are taken by the buyers for processing. Moreover, tender arecanut as such is perishable and does not stand storage.

No grading under 'Agmark' specifications is undertaken here.

Institution and trade organisation:

There is no trade organisation functioning here.

There is a co-operative society, namely, 'The Tirur Taluk Arecanut Co-operative Marketing Society' functioning in the area and is located very near to the market.

MANJERI MARKET

Name of Taluk:	Ernad
Name of Block:	Manjeri
Name of Panchayat:	Manjeri

Manjeri, the headquarters of Ernad taluk is 10 km. away from Malappuram. It is an assembling market for vegetables, tubers, banana, jack, mango, betel leaves, pepper, etc. The market is situated in the heart of the Panchayat. Many Government institutions are situated here.

It was for a while the headquarters of Mysore troops during Haider Ali's invasion and also was a strong hold of rebels during the Mappilla rebellion of 1921.

Nature and periodicity:

It is an unregulated market and is both primary and secondary in nature. The important market day is Wednesday. There is also a monthly cattle market in Manjeri. It is a private market owned by Sri P. M. Thirumulpad, Manjeri Kovilakam, Manjeri.

Commodities, peak marketing periods and market arrivals:

Manjeri market is known for the transaction of banana and betel leaves. The other important commodities transacted in the market are tapioca, vegetables, coconut, arecanut, cashewnut, jack fruits, tuber crops, etc. The important agricultural commodities transacted with their peak marketing season, annual arrivals, etc., are given below:

<i>Name of commodities</i>	<i>Peak marketing season</i>	<i>Annual outturn</i>
1. Banana	Throughout the year	125,000 bunches
2. Betel leaves	do.	8,000 bundles (8 lakhs Nos. of leaves)
3. Tapioca Yam, Colocasia	November–December April–May	2,000 quintals
4. Arecanut	November–January	5 lakhs Nos.
5. Coconut	Throughout the year	
6. Vegetables	do.	5,000 kg.
7. Jack fruit	March–May	8,000 Nos.

Feeding centres:

Commodities are brought mainly from the neighbouring areas like Malappuram, Kondotti, Payyanad, etc. The commodities and their feeding centres are given below:

<i>Commodities</i>	<i>Feeding Centres</i>
Banana	Edavanna, Malappuram, Kondotti, Arcacode, Karuvampara, Pandikkad, etc.
Betel leaves	Tirur, Manjeri, Kondotti, Payyanad, etc.

<i>Commodities</i>	<i>Feeding Centres</i>
Tapioca	Kondotti, Malappuram Vengara, Payyanad, Kidamangazhi, Karuvampara, Edavanna, etc.
Arecanut	Malappuram, Manjeri, Edavanna, Payyanad, Kondotti, etc.
Coconut	Malappuram, Manjeri, Kondotti, Edavanna, etc.
Cashewnut	Pandikkad, Nilambur, Malappuram, Payyanad, Karuvampara, etc.

The commodities arriving in the market are consumed locally and also despatched to different destinations. Major percentage of the arrival of banana is taken to Calicut market while cashewnut is purchased locally by the agents of cashew factories for Calicut and Quilon. The important commodities and the centres to which they are despatched are noted below:

<i>Commodities</i>	<i>Centres to which despatched</i>
Banana	Calicut, Quilandy, Badagara, etc.
Betel leaves	Calicut, Tirur
Arecanut	Calicut, Kondotti, Feroke
Cashewnut	Manjeri P.C.C., Calicut, Quilon
Coconut	Calicut, Feroke, Nilambur

Methods of marketing:

Commodities are brought to the market mainly by head-loads and cycle-loads. Major percentage of the arrivals are brought by producers themselves and remaining portion by petty traders and other village merchants. Betel leaves are brought as bundles, while tapioca, arecanut, etc., are exhibited in heaps. Sale takes place by mutual negotiation and the entire produce is disposed off on the same day. In the case of cashewnut the sale does not take place in the market yard. The agents of the different cashew factories have their shops nearby the market. They make

outright purchases from the producers and send it to their respective factories. Betel leaves being perishable are disposed immediately after the sale.

Revenue:

The annual revenue from the market amounts to Rs. 10,970.

Marketing organisation facilities:

The Manjeri P. C. C. situated nearby the market possesses a cashew factory and is engaged in the processing and marketing of cashewnuts.

Storage:

There is no scientific storage facilities available in the market. Neither the State Warehousing nor the Central Warehousing Corporation, has established its godown in the market yard.

Due to lack of organised markets, a sizeable volume of the trade in the district is carried on through retail shops, fairs and rural marketing centres. Majority of the wholesale merchants also indulge in retail trade, and their retail shops are spread throughout the region. Special markets and seasonal fairs are held at various centres either periodically or in connection with important religious festivals. There are also several rural markets in most of the blocks which are administered by either the Panchayats or private parties. Co-operative marketing is still of very rudimentary origin and it has not even struck its roots in the rural economy of the country. Cultivators are still at the mercy of the business community and the few marketing societies are not able to take control over the situation. Hence, there is an urgent necessity for organising co-operative marketing and the linking of credit with marketing, to ensure timely recovery of

loans as well as maximum price for the produce. There are at present 8 marketing societies in the district, the important of which are, the Manjeri P.C.C. Marketing Society, the Ponnani P.C.C. Marketing Society, Tirur Taluk Arecanut Marketing Society at Thalakkadathur, the Nilambur Agricultural Marketing Society, the Nilambur Tapioca Marketing Society and the Perintalmanna Agricultural Marketing Society. Most of these societies need some revitalisation if co-operative marketing has to succeed in Malappuram in the near future.

Exports and Imports:

There is only very little wholesale trade in the district. Timber, Rubber, Rubber products, coconut, arecanut, coir and coir productions, Tapioca starch, tiles, betel leaves and fish are exported from the district. The imports are foodgrains, consumer articles, fertilisers, cement and textiles. The only port in the district is Ponnani. The following is the statement showing the number and tonnage of sailing vessels (coastal) called at Ponnani from 1969-70 to 1973-74.

<i>Year</i>		<i>Imports sailing vessels</i>	
		<i>Number</i>	<i>Tonnage</i>
1969-70	..	48	3950
1970-71	..	26	1862
1971-72	..	28	7107
1972-73	..	16	3551
1973-74	..	22	1972

Hereunder is given the import and export of the cargo and the revenue collected therefrom for the years 1975-76 and 1976-77.

<i>Year</i>	<i>No. of vessel</i>	<i>Imports in tonnes</i>	<i>Exports in tonnes</i>	<i>Revenue Rs.</i>
1975-76	..	26	..	2031
1976-77	17	3367	..	5427

From the statistics given above it can be seen that from the minor port of Ponnani, no export is conducted while the import of goods is also very small.

Fair Price Shops:

The private trade circles are always inclined to undue profiteering when circumstances are favourable to them. When there will be occasions of war or other natural calamities they hoard or withhold the stocks of necessary commodities-such as rice, wheat, sugar or kerosene and naturally the common consumers are put to difficulties. It was with a view to saving the common people from the traders that rationing of food articles and other necessary commodities was introduced by the government. There was rationing of food grains in the district during the second world war and the period following it. But then in 1952 rationing was abolished as it was felt that there are abundant stock of foodgrains. Unfortunately rice trade circles were not a selfless lot and the lure for lucre compelled the government again to interfere with the distribution of food materials and other necessities. In 1957 ration shops were started in all villages at the rate of one shop for every 500 families.

Rice, wheat, sugar, kerosene and cloth are the articles distributed to the consumers through these shops. No district-wise allotment is made for rice. Rice is issued by the food corporation of India according to the ration requirements of each district. The Civil Supplies Department is in charge of the distribution system and for this, licenses are issued to private individuals and co-operative stores. The Kerala Rationing Order, 1966 regulates the working of the system. At the district level there is a District Supply Officer to supervise the working of civil supplies. He is assisted by the Taluk Supply Officers

and the District Collector exercises overall supervision and controls the arrangements at the district level. The taluk-wise list of Fair Price shops in the district is appended to this chapter.

Merchants Associations:

The Chamber of Commerce, Ponnani is the most important merchants association in the district. The Chamber and other associations serve the interest of the business community by making representations to government on matters affecting trade and commerce, by collecting and circulating statistics and other information of commercial interest.

A list of Chamber of Commerce, Merchants Associations and other employers' organisations functioning in the district is given below:

1. Chamber of Commerce, Ponnani.
2. Merchants Association, Perintalmanna.
3. Hotel and Restaurant Owners' Association, Perintalmanna.
4. Coir Merchants Association, Ponnani.
5. Merchants Association, Edapal.
6. Merchants Association, Changaramkulam.
7. Bus Owners' Association, Manjeri.
8. Hotel Owners' Association, Manjeri.
9. Hotel Owners' Association, Malappuram.
10. Bakery Owners' Association, Manjeri.
11. Retail Merchants' Association, Kottakkal.
12. Valanchery Merchants' Association, Valanchery.
13. Hotel Owners' Association, Tirur.
14. The Tirur Merchants' Association, Tirur.
15. The Parappanangadi Merchants' Association, Parappanangadi.

Weights and Measures:

A large number of local and non-standard units in weights and measures have been in use in different parts of the district till recently. They varied much from taluk to taluk and even in various parts of the same taluk. The same person using different measures for the same commodity on various occasions was also not uncommon. The illiterate and ignorant poor people were put to much hardship and exploitation due to this system. However now people are relieved from this age old systems and the old system is yielding place to the new metric system of weights and measures.

With the compulsory enforcement of the provisions of the Kerala Weights and Measures (Enforcement) Act, 1958 and regulations issued thereunder the old units of weights and measures, have ceased to exist in commercial transactions in this district. The facilities for the verifications and stamping of the new weights and measures are provided by the District Inspector of Weights and Measures who works under the control of the Controller of Weights and Measures, Kerala State.

The adoption of metric system has come into force stage by stage, after the formation of the district. The general effect of the adoption of metric system in the district is highly appreciable. The traders and public have welcomed it with sincerely and enthusiasm. By the co-operation of the public the department has succeeded in introducing the system in a most systematic manner.

The functions of the department are to verify and stamp the weights and measures; weighing and measure instruments of the trading public and to increase the

revenue of the State Government. Another important item of work is to safeguard the consumers interest and to prevent malpractices in weights and measures.

The income for the half year ending September 30, 1975 was Rs. 65,485.60 and expenditure for the aforesaid period was Rs. 30,576.86.



CHAPTER VII

COMMUNICATIONS

Old time trade routes and highways :

Inland communications were carried out through waterways till the advent of Mysoreans⁽¹⁾. The land was parcelled out into petty principalities and the princes ruled over them were in perpetual enmity with each other. The mode of warfare as practiced in Kerala was "where a force on the march went in single pile and unencumbered by artillery"⁽²⁾. Therefore the necessity of roads was never felt by the rulers. The innumerable rivers that separated the country into small pieces made the roadmaking a difficult task. It was because of the absence of roads alone that the foreigners who were in the Coast for more than two centuries and a half, before the advent of Mysoreans did not enter into the interior parts of the country. In the minutes written by Colonel Dow '**On the State of Roads in Malabar**' after its cession to the English comments, "the necessity for spacious and broad roads was not probably felt until the Mohammedan conquest"⁽³⁾. Logan sums up the position thus: "It was only after the Mysorean invasions, that the necessity of roads capable of carrying heavy guns began to be felt"⁽⁴⁾. The author of **Cochin State Manual** enumerating the achievements of Cochin in the 1st half of the 19th century, says "all the great roads in the State..... were constructed during this short period....."⁽⁵⁾. This shows that till the 19th century, there were no

1. Innes: **Malabar Gazetteer**, Vol. I, p. 267.

2. Logan: **Malabar Manual**, Vol. I, p. 62.

3. Minute of Colonel Dow, **The State of Roads in Malabar**, para 2.

4. Logan: *Op. Cit.*, p. 62.

5. C. Achutha Menon: **Cochin State Manual**, p. 165.

roads in any part of Cochin. This can safely be equated as a general rule regarding the whole of Kerala.

Another aspect closely connected with the means of transport is that before the Mysorean invasion, wheeled traffic was unknown to Kerala. Ibn Battuta writing in the 14th century made his observation thus: "no one travels in these parts upon beasts of burdenwhen however any merchant has to buy or sell goods, they are carried upon the backs of men who are either slaves or coolies hired for this purposes. Big merchants may have hundred or more of these men to transmit their goods from one place to another"(6). Buchanan who inspected this country between 1800-1801 A.D. testifies: "In Malabar even cattle are little used for transportation of goods which are generally carried by porters"(7). He goes on to say that in this country, "there are no carriages"(8). Innes who wrote his **Malabar Gazetteer** in 1908 made the following observation: "Before his (Tipu's) time wheeled traffic was unknown and even pack-bullocks were not used until comparatively recent times"(9). Therefore the state of affairs prevailed in the early centuries can very well be imagined. In this connection, an instance mentioned by the author of **Cochin State Manual** is worth reproducing to make the situation more clear. He writes "wheeled traffic was established between Coimbatore and Trichur for the first time in 1844 A.D. When one fine morning twelve bullock-carts laden with goods from Coimbatore arrived at Trichur, where most people had not seen such a conveyance before, there was by all accounts more

6. Ibn Battuta: Travel (Mal. Trans.) p. 27.

7. Buchanan: A Journey from Madras etc., Vol. II, p. 434.

8. Ibid.

9. C. A. Innes: Op. Cit., p. 268.

excitement in the place than when the railway train first passed through it 58 years later"⁽¹⁰⁾. The Mysore rulers of Malabar were the pioneers to undertake the tremendous task of knitting their vast kingdom by a net-work of roads. Some of the roads built by them are still in use even after the lapse of two centuries.

When Haider Ali descended from Mysore for the invasion of Malabar, he found no road for the passage of his cavalry. It was with much difficulty through "the roads or passages scarcely admitting more than three men abreast"⁽¹¹⁾ he came with his army when he knew the revolt in the province after a few weeks of its invasion. The small Mysore garrisons stationed at the block houses established in different places of Malabar failed even to communicate the attack of the rebels on these military posts to the contingents cantoned in Ponnani and Calicut, because of want of any inland communication. Therefore Haider Ali after the suppression of the revolt resorted to the easier means of water transport and required his Commandant Aly Raja of Cannanore to construct an artificial canal connecting the Mount Deli river and the backwaters of Taliparamba and Vallarpatanam rivers which was dug in 1766 A.D. This canal made the delivery of goods quicker and means of transport easier. It is called even now "the Sultan's Canal"⁽¹²⁾, and is one of the important canals of the day that serves a speedy and shorter route in the whole of water transport system in Kerala. Another means of transport registered under Haider Ali was the setting up of a number of outposts at reasonable distances to facilitate inland communications. The mighty Palghat

10. C. Achutha Menon: *Cochin State Manual*, p. 165.

11. M. M. D. I. T. *History of Hyder Shah and his son Tippoo Sultan*, p. 76.

12. Innes: *Op. Cit.*, p. 287.

Fort that stands intact to the present day conveyed the means of communications between Malabar and Seringapatam. As Haider Ali did not get much time to spend in Malabar, and as he was engaged in bloody wars with the English and the Marattas, he could not claim the credit of being the pioneer of road-makers in Kerala.

This stupendous task was enthusiastically carried out by his more famous son Tipu Sultan. "Tipu projected and in a greater part finished an extensive chain of roads", observes Colonel Dow in his **'Minutes on the Affairs of Roads in Malabar'**, "that connected all principal places in Malabar, and pervaded (even) the wildest part of the country"⁽¹³⁾. In this context the observation in the Salem District Gazetteer is also noteworthy. It declares "the Britishers are not the first road makers of India. Tipu's road engineering was of no mean order"⁽¹⁴⁾. In the South, Tipu Sultan is therefore considered to be the greatest of roadbuilders in the 18th century"⁽¹⁵⁾. Considering the extensive and pervading network of roads and also considering the zero contribution of the English in this part of the country, a modern writer sarcastically observes: "Tipu is not only the first to construct roads in Kerala, but also the last roadmaker in Malabar"⁽¹⁶⁾. Needless to elaborate the point as it is evident that Tipu was "the pioneer of its (Malabar) roads" ⁽¹⁷⁾.

The whole of Malabar was connected with a chain of roads. As it is often said that all roads of

13. Colonel Dow's Minute, Op. Cit., para 6.

14. Salem District Gazetteer, Vol. I, Part II, p. 91.

15. B. K. Sarkar: Indian Transport and Communications in Medieval India, p. 32.

16. P. K. Balakrishnan: Op. Cit., p. 253.

17. Innes: Op. Cit., p. 268.

the Roman Empire lead to Rome "the grand termination of the inter-communications was Seringapatam and as the route necessarily led over the Ghats neither labour nor expense was spared in rendering it practicable for artillery"⁽¹⁸⁾. The following are the important gun roads enumerated in the 'Minutes' of Colonel Dow:—

- "1. From Calicut to the present cantonment Polwaye by Purrinaletty, Cheakkur, Tamaracherri.
2. From Malappuram to Tamaracherri.
3. From Malappuram to Pudupani and from thence to the Ghat.
4. From Calicut to Ferokia, Carate Hobbi, Elamaruthoo, Chatamungal, Purrinelattu, Tamaracherri.
5. From Ferokia through Shernad Taluk by Chalapoor Hobli, Poolor, Tirurangadi, Venkattakotta, Poolanelatta, Erakelu, Kemaro, Waleakoomuttu, Tricharaparamba, Cowlpara, Manjeri river, Pattambi, Walayar River, Coimbatore.
6. From Palghat to Dindigal, Tallamangala, Wundelarullatiel, Nellimootiel, Wellikumbil, Margienaympalim, Peelachi, Woranmalakatu, Kanneneruvaturu, Palni, Virupakabu, Dindigal.
7. From Venkatakotta, Purumbil Walluanatakuny, Palketeri, Angadipuram, Malenkuruchi, Karialutu, Vellatur, Rapelallawulooram Peyuat, Koondepullapiver, Mannar, Attaparu, Tengraumbooro, Wellimamutti, Coimbatore."

18. Dow's Minute, Op. Cit., para 6.

"The northern division is in like manner pervaded by roads.....They lead from Mount Deli both by seashore and through the interior parts of Chirakal, Cotiote, etc., generally having the direction the passes of Pudiacherrim and Tamaracherri"⁽¹⁹⁾.

This report shows that no part of Malabar was left without roads. The Tamarasseri ghat up which a steep gunroad ran, was the meeting place of no less than four roads; two led by different routes from Malappuram and two from Calicut, one following more or less the line of the present Mysore road and the other passing through Feroke and Chathamangalam"⁽²⁰⁾. Feroke, Tipu's capital of Malabar, was connected with the Karkkur ghat, by a road which runs through Kondotti, Edavanna and Nilambur and with Coimbatore by two alternative routes referred to by Colonel Dow in his 'Minutes'. A road led via Tirurangadi to Kottakkal in the Ernad taluk and then bifurcated, one branch going to Coimbatore by Angadipuram, Mannarghat, and Walayar ⁽²¹⁾. The Coast road from Beypore to Cranganore, which is even now called 'Tipu Sultan Road', runs through Tanur and Ponnani. Valiyangadi and Chetwai was connected with another gunroad as was also the existing road from Tanur to Palghat by way of Pudiayangadi, Trittala and Lakkidi. Palghat was also connected with Dindugal and Kollengode, by lines of communication ⁽²²⁾. The Raja of Travancore apprehended this undertaking as an attempt to invade his country. In a letter written by the Chief of Tellicherry R. H. Boddham to C. W. Malet the project

19. Dow's Minute, Op. Cit. para 7.

20. Innes: Op. Cit., p. 268.

21. Ibid., p. 269.

22. Ibid., p. 269.

of road making by Tipu is conveyed in these words: "The Resident Anjengo under the 23rd ultimo, transmitted us a letter which the King of Travancore had addressed him expressing his apprehension, on account of having received advises from the King of Cochin, that Tipu was expected at Calicut, from which place towards the ghats a road was making to facilitate his approach"⁽²³⁾.

It can very well be imagined how intensively the work was carried out when we see that this grand work was completed within six years immediately after the Second Anglo-Mysore War. In fact Malabar came under the Company's rule in 1790 itself though it was legally ceded to the English after the Treaty of Seringapatam in 1792 A.D. It marks a glaring contrast when compared to the work done by Tipu Sultan in this respect with in six years' of his regime in Kerala, with that of the English rule that existed for more than 150 years where no improvement was made in the sphere of communication. Tipu employed thousands of labourers for the construction of this work. Buchanan saw in Trithala and other places in 1800 A.D., hotels established by Tipu Sultan for the use of the travellers and his workers⁽²⁴⁾. He testifies that Tipu had to bring down from Mysore Brahmins to run the hotels as the local Hindus considered the work as a menial and shameful job⁽²⁵⁾. In 1807, Thackeray, felt justified in reporting to the Board that "Malabar was intersected by better roads perhaps than any other province in India"⁽²⁶⁾. "His (Tipu's) routes are in general well-chosen" wrote Colonel Dow,

23. Poona Residency Correspondence, Vol. III, No. 21, p. 19, October 19, 1787.

24. Buchanan: Op. Cit. p. 427.

25. Ibid.

26. Quoted by Innes: p. 269.

"and led through almost every part of the province"⁽²⁷⁾. Tipu's gun roads are said to have been a prominent feature in his reign.

One thing is certain that the inland communications and transport facilities were the most memorable contributions of Mysoreans to Kerala. To Tipu Sultan roads that connect one part of the country with another were not only the media of facilitating political unity and administrative efficiency but also a connecting link of human civilisation. Roads are the outward manifestation of the economic, cultural and political advancement of the country. Even Colonel Dow who was a bitterest critic of Tipu had to admit regarding the construction of roads by Tipu in Malabar that "this was the most politic and enlightened of any enterprise undertaken by that prince and that he appears to have been sensible that the construction of the public roads was absolutely necessary for the maintenance of his authority"⁽²⁸⁾.

The hitherto unknown political unity and integration of the country were complete by welding together of these once parcelled out into congeries of small principalities into a single political unit. The speedy transmission of conveyance, quicker and easier arrangement of communication and safer means of travel and transport are indispensable for commercial and industrial development.

In all countries public works are undertaken only during the time of peace and security even to the present day. The roads of Tipu Sultan speak to the students of history that it was a period of political security and economic stability that the Government under Tipu Sultan found it to expend enormous

27. Op. Cit., p. 7.

28. Colonel Dow's Minutes, Op. Cit., p. 8.

amount on public works. Again it was a time when easier means of transport and communication facilitated trade and travel on an unprecedented scale. Above all it was a period when people from different states of India could constantly contact and converse together helping the fusion of different cultures and habits into a homogeneous cultural synthesis.

After the cession of Malabar to the English in 1792 no attempt was made by them either to construct new roads or to make improvements on the existing ones. For a long time the inland communication and transport were stagnant as the Company's Government was not prepared to incur much expenditure on public works. However the collectors of small districts into which Malabar was divided in 1800 were encouraged to pay attention to the roads. John Wye of Angadipuram was permitted in 1801 to devote to roads and bridges the proceeds of ferry farms and magisterial fines⁽²⁹⁾. Neither new bridges were constructed nor did they provide any convenient travel and easy transport of goods. When Conolly was the Collector of Malabar he lamented in 1848 on the pitiable condition of the then existing roads and reported that the roads of Malabar "were in a high state of deterioration". The total length of the roads in Malabar as reported by him was 222 km.

The establishment of Malabar District Board had greatly contributed to the development of village and district roads. The Town Improvement Act of 1865 authorised the municipalities to spend a portion of their expenditure on the construction of roads.

Till the last decades of the 19th century no progress was made in this respect, and the government shut their eyes tightly on this vital necessity of

29. Innes: Malabar Gazetteer, p. 269.

Malabar. When there were Mappilla Revolts which occurred frequently the government tried to make use of the money collected as fines from the affected areas for improving the existing roads to facilitate the armed movement. After the Revolt of 1896 A. N. Winterbetham, member, Board of Revenue in an enclosure to his letter to the Chief Secretary made certain recommendations for preventing future outbreaks in the area. Among other things he recommended that measures should be taken by the government to construct a net work of roads in the Mappilla areas and also to repair bridges and construct new ones" (30). Accepting the recommendation the government have undertaken the following works of public importance. A number bridges on roads from Tirur to Malappuram and Mancherri to Mannarghat were repaired. The road from Kootilangadi ferry near Malappuram to Pandikkad via. the Pandalur hill; another from Pandalur to Pandikkad and a third from Pandalur to Mudikode were constructed. Other roads constructed during this period were (1) from Melattur through Karuvarakundu to Kalikavu and from there to Nilambur; (2) from Kanniparamba to Areacode via. Trikandiyur and (3) from Pandikkad via. Tirur to Karuvarakundu. Surprisingly enough all these roads constructed by the English administration come under the present Malappuram district because this was the area from where they had encountered a number of revolts.

Present system of Roads :

But the closing decades of the 19th century witnessed remarkable extension of roads and maintenance of existing ones owing to the introduction of

30. Minutes of the Reports of Mappilla Revolts of Feb. and March 1896
Winter Botham's letter p. 33 of May 5, 1896.

railways in Malabar. The roads served mainly as feeders to the railway. The extension of the road system was partly due to the restoration of the roads constructed by the Mysoreans and partly due to the formation of new roads in the areas where Mappilla revolts took place. They were constructed from the proceeds of Mappilla fines⁽³¹⁾. When Innes wrote the **Malabar Gazetteer** in 1908 there was 2,720 kms. of roads in the whole of Malabar. In 1931 the total length of roads measured to 3,200 kms. The Malabar District Board maintained 1,525 miles (2,540 kms.) of roads, Municipalities 320 kms. and Public Works Department 160 kms. In 1920 some of the major roads were declared as grant trunk roads. Considerable damage was caused to roads and bridges in the Mappilla Revolt of 1921 and also afterwards in the floods of 1920 and 1924. The huge land slip on the Karkkur ghat also damaged one of the trunk roads.

Important bridges that were constructed during this period were: (1) the four bridges over Yakkara River on the road from Palghat to Kollengode and Alathur; (2) over the Pulamanthole river on the road from Pattambi to Perintalmanna and (3) the bridge near Tirurangadi over Panapuzha river. The last one was constructed in 1933 with an estimated cost of Rs. 3.06 lakhs.

In 1931 there were 304 ferries in Malabar managed by the district boards. Few of them come under this district. Of these Tirurangadi and Ponnani ferries were important. The following were the trunk roads that ran through the district in the first half of the present century. The trunk road of Gudallur-Calicut ran through Edakkara, Nilambur,

31. **Malabar District Gazetteer**, Innes, p. 271.

Manjeri, Nediyruppu and Kondotti. The road was metalled and bridged throughout and was motorable. (2) Madras-Calicut trunk road. Total length of this road was 454 miles (726 kms.) and it was metalled and bridged throughout. When it enters Malabar on a point of 343.5 miles (550 kms.) it ran through Angadippuram, Malappuram, Mongam and Kondotti at 645, 569, 675 and 681 kms. point respectively. The following were the trunk roads of the district before 1947. (1) Angadippuram to Melattur 9 miles (15 kms.). This was bridged and metalled throughout and was useful at all seasons. (2) Chavakkad to Nilambur. Length of this road was 60.5 miles (97 kms.). This was also metalled and bridged except over Orampuram river and was fit for motors. This ran through Trithala, Pulamanthole, Angadippuram, Orampuram, Pandikkad, Wandur and reached Nilambur. Though Pulamanthole river was bridged the passengers had to cross the Trithala and Orampuram rivers which were unspanned. (3) Edappal to Vettathputiangadi 13 miles (21 kms.). This was metalled and was practicable at all seasons. (4) Kozhinjampara to Manjeri. This road had a length of 70 miles (112 kms.). It was metalled, was fit for motors and was also bridged with the exception of river Thootha and Anakayam. It passed through Angadippuram and reached Manjeri. (5) Kottuparamba to Kavvayi. The length of this road was 159.6 miles (256 kms.). Probably this was the longest road among the branch roads of Malabar. It ran through the following places of the modern Malappuram district. (6) Manakkunnu to Ponnani and Thanur. The Veliankode river and the Ponnani river in the road were unbridged. (7) Lakkidi to Ponnani 38.4 miles (62 kms.). This road was metalled throughout and was fit for motors and was bridged with exception of two rivers Pattambi and Ponnani

which were provided with ferries. It ran through Vaniamkulam, Trithala and Ponnani. (8) Malappuram to Chaliyar. This road was partly metalled and bridged, was useful beyond Parappanangadi only in the dry season. (9) Manjeri to Quilandi. This road had a length of 50 miles (80 km.) and was metalled and practicable at all seasons except for 10 miles (16 km.) beyond Areacode where it was a mere track. It ran through Manjeri and Areacode. (10) Manjeri to Wandur. This road which had a length of 12 miles (19 kms.) ran exclusively through the modern district of Malappuram. It was metalled and was fit for motors. (11) Mannarghat to Pandikkad, 29 miles (48 kms.). This road was also metalled and bridged and was practicable at all seasons and was fit for motors. The road went through Alanallur and Pandikkad of this district. (13) Palghat to Kondotti. This road went through Angadippuram, Malappuram and Kondotti of this district. There were several streams which were all bridged and road was metalled and fit for motors. Its length was 72.3 miles (115 kms.). (14) Ponnani to Manjeri. This road ran through the present Malappuram district covering a distance to 32.2 miles (51 kms.). Vettathputiangadi, Tirur, Malappuram and Manjeri were the places through which the road ran. It was fully metalled and bridged and was fit for motors and practicable at all seasons. (15) Trithala to Tanur. This was another important road that went through the modern district of Malappuram having 25 miles (40 kms.) in length. It was also metalled one. Trithala, Kullippuram, Tirur and Tanur were the important centres through which the road went through. (15) Trichur to Trithala. This road had a length of 32.4 miles (52 kms.). It was metalled. Streams across were all bridged and the road was practicable at all seasons.

It was only after the reorganisation of linguistic states that a rapid progress in the road construction was witnessed. New roads with deviations and alignments wherever necessary have sprang up in greater speed. Metalling with granite, cement concreting and bituminous surfacing were done in almost all places. But the roads maintained by Panchayats did not show much progress though new lanes had sprung up in many places. Most of these lanes and roads remain as gravel and macadam roads. The link roads from villages to market centres are painfully inadequate.

Maintenance of the roads of the district is the responsibility of different departments. Major work is done by the Public Works Department. But certain roads are under the control of the Irrigation Department, Electricity Board, Forest Department, municipalities and panchayats. The details regarding the length of roads maintained by the Public Works Department in the Malappuram district is given under as on June 30, 1977.*

State highways	...	160 kms.
Main district roads	...	385 kms.
Other district roads	...	226 kms.
Village roads	...	217 kms.
Total		<u>988 kms.</u>

The type of roads and their length in the district are given below :

	Kms.
Cement	7.00
Bituminous	702.39
Water bound maccadam	165.35
Lower type	178.29
Total	<u>1,053.03</u>

* Bureau of Economics and Statistics—Economic Review, 1977, p. 132.

The above items do not include national highways; and roads maintained by panchayats and community development blocks. The length of roads in the district per hundred square kilo metres of area is only 29.19 and the surface roads for hundred kilo-metres of area is 24.22.

There are certain pockets in the district which are 13 to 16 km. away from the district roads. At the same time the approach roads are useful only during fair weather. The latest position of roads block-wise is given below :

Sl. number	* Name of block	Length of surface road			Unsurfaced road		
		National Highway km.	State Highway km.	District roads km.	Village roads km.	District roads km.	Village roads km.
1	2	3	4	5	6	7	8
1	Tirurangadi ..	11	6	17	60	..	47
2	Tanur ..	6	..	29	65	7	204
3	Tirur ..	..	..	21	18	9	77
4	Vengara ..	22	11	19	70	..	133
5	Kuttippuram ..	16	8	15	80	..	94
6	Ponnani ..	13	9	34	94	..	49
7	Andathode ..	10	2	16	100	..	142
8	Kondotti ..	12	4	8	129	5	217
9	Manjeri ..	10	..	36	20	14	287
10	Malappuram ..	4	13	32	118	4	144
11	Perintalmanna ..	..	16	57	44	..	217
12	Mankada ..	..	27	50	174	..	141
13	Wandoor ..	..	33	91	69	..	625
	Total ..	104	129	425	1047	39	2377

* Seven year Integrated Development Plan for Malappuram District 1977-1984, p. 14.

Thus the district has 4,086 kilometres of roads which is only 5.6 per cent of the 74,000 kilometres in the State. Even out of the above length of roads only 1968 km. of roads are surfaced. Many of the roads are very narrow. Weaker bridges also reduce the usefulness of roads to handle goods traffic.

The road mileage is greatest in Qulion and least in Malappuram district. Considering roads per hundred square kilometres of area Ernakulam district has the greatest mileage with 98.42 kilometres followed by Kottayam district with 80.95 km. and least in Malappuram district with 29.19 km. just below Idikki district with 29.55 km.

As most of the existing roads in Malappuram were designed years ago they cannot cope up with the demands of changing trends in transportation of passengers and goods. The absence of bridges on many roads, the weakness of existing culverts and bridges, poor surfacing and narrow width even on high traffic density roads are the main drawbacks of the road system in the district. In the coastal and hilly regions lack of adequate roads are severely felt. In the coastal region fishermen have often to walk eight to twenty kilometres with the headloads of fish to reach the market. Similarly the movement of forest produce in the hilly regions are also affected by the absence of roads. This is the most vital problem that affects the economic development of the district. Hereunder is given a brief description of some of the important roads in the district.

1. Shoranur—Perintalmanna road: This road passes through Pulamanthole and Perintalmanna. It covers a distance of 11.780 kms. in the district.

2. Calicut—Palghat road: This road starting from Calicut reaches the district boundary at about 82 kms. near Kottakal and passes through Malappuram and Perintalmanna. It traverses a length of about 65 kms. in the district.
3. Calicut—Nilambur—Gundur road: This touches the following places in the district on its way to Gudalur. (1) Manjeri. (2) Edavanna, (3) Vadapuram and (4) Nilambur. The total length in the district is 65,400 kms. There are three bridges the first over Edavanna river, the second over Vadapuram and the third over Karimpuzha.

The following roads either take off or crossed by this road from Mongam to Gudalur:—

1. Mongam—Madras—Calicut road.
2. Manjeri—Manjeri—Malappuram road and Manjeri—Pandikkad road.
3. Trikalangode—Trikalangode—Tiruvazhi road
4. Edavanna—Edavanna—Wandur road.
5. Vadapuram—Vadapuram—Wandur road.
6. Nilambur — Nilambur — Kalikavu—Karivarakundu road.
4. Madras—Calicut road: This road starts from Madras and enters Ernad taluk of the district at 658 kms. point. It touches Malappuram, Mongam and Kondotti and covers about 20 kms. The following roads either takes off or are crossed by this road. Tirur—Malappuram. (2) Malappuram—Manjeri (3) Malappuram—Tirurangadi. (4) Calicut—Nilambur—Gudalur. (5) Kondotti—Arcacode, (6) Kondotti—Tirurangadi.

5. Palghat—Ponnani road: This road starts from Kilometre 206-5 of National Highway 47 and crosses the Palghat-Pollachi railway line through the overbridge. It traverses a length of 77 km. in the adjacent district of Palghat and extends upto 90/620 km. within Malappuram District.

The Public Works Department has a building and roads division in the district with its headquarters at Manjeri. It has four subdivisions at Manjeri, Ponnani, Perintalmanna and Tirur. The division is in charge of construction of new roads, and the maintenance of the existing departmental roads. In 1972 the department spent a sum of Rs. 2.5 lakhs in the construction and maintenance of roads.

The municipal and panchayat roads are maintained by the respective bodies. Similarly the roads under the irrigation and forest departments are looked after by the respective departments. The municipalities in the district had spent the following amount in 1975 and 1976 for public works:

<i>Municipalities</i>	<i>1974-75</i> <i>(Rs. in lakhs)</i>	<i>1975-76</i> <i>(Rs. in lakhs)</i>
Malappuram	0.34	3.88
Tirur	0.52	0.63

The 91 panchayats of the district spent a total amount of Rs. 1,24,599.89 in the year 1975-76 for public works. Thus attempts have been made by all sources for the upkeep and maintenance of the existing roads in the district and the construction of new ones.

Railways:

There are two railway lines traversing through the district. Both of them are broad gauge. They are Mangalore—Madras line which passes through the

coastal area and the Shoranur—Nilambur line along the highland. The Mangalore—Madras line was opened in between the following stations on the dates noted against each.

<i>Rail route</i>	<i>Distance in km.</i>	<i>Date</i>
Tirur-Kadalundi	.. 27	March 12 1861
Kuttippuram-Tirur	.. 15	May 1 1861

Mangalore—Madras railway line crosses Ponnani and Tirur taluks touching the important stations like Tirunavaya, Kuttippuram, Tanur, Tirur and Parappanangadi. Shoranur—Angadippuram sections of the Shoranur—Nilambur broad gauge railway line was first opened for traffic in February 1927 and was further extended upto Nilambur road in October 1927. This line passes through Perintalmanna and Ernad taluks. The total length of the broad gauge line passing through the district is 97.66 kms. which forms 10.2 per cent of the state total. Of the two lines one under the Mangalore—Madras line passes through coastal area and the other Shoranur—Nilambur line along the highland.

The following table shows the railway stations and the distance between them:

Mangalore—Madras line

<i>Station</i>	<i>Distance in km.</i>
Pallippuram	.. ..
Kuttippuram	.. 8
Thirunavaya	.. 8
Tirur	.. 8
Tanur	.. 8
Parappanangadi	.. 8
Vallikunnu	.. 5

Shoranur—Nilambur line

Cherukara	.. ..
Angadippuram	.. 8
Melattur	.. 12

All the villages in the district are served by pucca roads. But only 12 villages have railway facilities within 2 kms. of their reach. All the taluk headquarters are in close proximity of the rail route. In the case of Ponnani Port it lies far away from the nearest railway station of Kuttippuram which is a very disadvantageous position. The following table gives the distribution of villages by the distance from the nearest railway station:

<i>Distance from the railway station</i>	<i>No. of villages</i>	
Less than 2	..	12
2.0—4.9	..	12
5.0—9.9	..	29
10.0—14.9	..	19
15.0—19.9	..	21
20 and above	..	24

Waterways:

Rivers and backwaters were the main channels of trade and passage as these afforded the easiest and cheapest means of communication in times when wheeled traffic and pack bullock traffic were unknown. We have seen that inland communication was carried out through waterways because of the absence of roads till the advent of the Mysoreans in the latter half of the 18th century. When Haider Ali conquered Malabar he felt the necessity of connecting the place of his conquest by digging canals. The work was carried out by his Commandant Ali Raja of Cannanore. Thus the Ramapuram river was connected with the Taliparamba (Kuppam river) by an artificial canal which is called even now the 'Sultan's Canal'. Its length is 3.8 kms. This helped the navigation and easier transport in the coastal belt of Malabar. Greame the Special Commissioner for Malabar in 1822 conceived

the idea of extending the water communication from kavvai to Chetva. A scheme was prepared to excavate a distance of 209.2 kms. and the proposed canal was to touch such important places as Kavvai, Valapattanam, Cannanore, Tellicherry, Tanur, Ponnani and Chowghat. Though the estimates were submitted the whole scheme was dropped later. Nothing further was done until Conolly became the Collector of Malabar. In 1845 he caused to dig a canal connecting Elattur and Kallayi. Another work undertaken by him was the Tanur Canal from Kuttayi on the Tirur river to connect Ponnani and Kadalundi. Much progress had been made in the construction work but owing to the unforeseen obstacles in excavation by way of a lawyer of quick sand poured in, loosely from both sides of the excavation, the work was stopped for the time being. It was taken up only in 1855 when Cotton the Deputy Chief Engineer of the Madras Presidency inspected the work and completed it. The Payyoli canal 1.6 km. in length and the Ponnani canal were completed in 1844. The Conolly canal was completed in 1848.

Badagara—Ponnani—Cochin canal—Badagara is connected through Murat river to Agalampuzha and Korapuzha near the western banks of which lies Elattur. Elattur-Kallayi canal extends up to the Kallayi river. This is the first reach of the Conolly canal. Another artificial cut starting from Nallalam in Kallayi joins with the Beypore river. Beypore and the Kadalundi rivers were further joined by an artificial canal. This is the canal that connects the water links of the district with the rest of Malabar. After traversing a distance of more than 37 kms. up to Karanallur bridge the canal enters Pooraparamba and Pooraparamba river. Here it joins the Tanur canal. The Tanur canal joins the Tirur river at Kuttayi ferry, going down the Tirur river the canal

reaches Ponnani, crosses the Bharathapuzha and joins the Ponnani canal which takes it to Chetva at a distance of 4 kms. The navigation route from Chetwa to Edathuruthy lies through the backwaters (Kanjirapuzha) at Edathuruthy which again enters Conolly thodu up to Chendrapani. Seven kms. from Chendrapani to Ala and from Ala to Cochin navigation route is made up of backwaters. Thus the water communication is made possible from Cannanore district to Trivandrum by these artificial canals that connect the major rivers and backwaters of Kerala.

The Bharathapuzha enters the sea near Ponnani. This river near its mouth is connected on the north by a navigable creek which extends from Kuttayi ferry and terminates at the Tirur railway station. This is also known as one arm of Bharathapuzha having a length of 9.7 kms. The entire length of the Chaliyar from Nilambur to Beypore is also made use of for navigation throughout the year. The lower reaches of this river forms a part of the west coast inland navigation system. About a length of 130 kms. Kadalundi river flows through the Perintalmanna, Ernad and Tirur taluks of this district. Kadalundi is navigable at all seasons and forms part of the west coast navigation system for about 22 kms. between Palathinkal and Mannoor. Country boats can travel up to a distance of 40 kms. upstream. The Bharathapuzha or Ponnani river when pass through the district covers a navigable length of 40 kms. It discharges itself into the sea at Ponnani.

The flowing of timber and other forest produces are mostly done through the inland waterways in the district. The inland water routes facilitated the cheapest mode of transport for forest and agricultural products. Ponnani, Tirurangadi and Perintalmanna

are the important towns connected by waterways. The district has a good navigable net work of inland waterways link by rivers and canals which comes to a total length of 204 kms. This forms 11 per cent of the state total.

Ferries:

There were a number of ferries run in different parts of the district from very early times. Francis Buchanan reaching Ponnani crossed a river at Veliancode about which he says, "I was ferried over it by means of two canoes lashed together which form a very safe conveyance for baggage or foot passengers, but is not adapted for cattle, the latter being forced to swim." He continues to say that "orders have been issued by the Commissioners to construct proper stages on canoes at every ferry; so that cattle and even artillery may be transported with safety"³². This was in the year 1800. Almost all rivers and rivulets had the system of ferry and from the reports of the early English administrators of this part of the state contained the revenue received from the proceeds of the ferries on yearly basis. In certain places like Tirurangadi the crossing to the Mambram mosque was freely serviced considering it as a charitable work. In later years many bridges were constructed over important traffic routes but still the revenue from the ferries was considerable.

Under the present system ferries are mostly managed by the panchayats. These are auctioned every year and the highest bidder manages the ferry for the stipulated period. Now 34 panchayats are maintaining 74 ferries. Hereunder is given the name of

32. Buchanan, Journey through p. 101.

panchayats and the income they received from the number of ferries managed by them.

<i>Name of Panchayats</i>	<i>No. of ferries</i>	<i>Income from ferry (Rs.)</i>
1. Aliparamba ..	2	1,280·00
2. Elamkulam ..	1	666·40
3. Cheacode ..	2	560·00
4. Chelambra ..	1	455·00
5. Urangathiri ..	..	7,610·40
6. Vazhakad ..	1	8,019·00
7. Ponnani ..	2	15,811·00
8. Nilambur ..	3	9,835·00
9. Anakkayam ..	4	410·00
10. Vallikkunnu ..	3	2,201·00
11. Mooniyoore ..	3	2,002·00
12. Tirurangadi ..	1	186·00
13. Parappanangadi ..	2	2,475·00
14. Triprangode ..	1	52·00
15. Purathoor ..	3	943·00
16. Vettam ..	3	5,555·00
17. Amarambalam ..	1	148·00
18. Chungathara ..	6	12,400·00
19. Edakkara ..	1	..
20. Karulai ..	2	2,420·00
21. Mampad ..	3	3,240·00
22. Edappal ..	1	330·00
23. Ezhuvathiruthy ..	..	1,414·00
24. Kavanur ..	1	200·00
25. Areacode ..	6	17,160·00
26. Edavanna ..	3	3,609·00
27. Kodor ..	2	48·00
28. Kootilangadi ..	1	219·25
29. Moorkanad ..	1	95·00
30. Pulamanthole ..	5	1,572·50
31. Perumpadappa ..	1	910·00
32. Veliyancode ..	4	12,512·00
33. Marancherry ..	2	1,257·80
34. Nannamukku ..	2	1,160·00
Total ..	74	1,18,756·35

The P.W.D. with headquarters at Manjeri controls 3 important ferries. These are at Chamravattom, Pooraparamba and Tirunavaya.

Bridges:

The road between Ponnani and Kuttippuram is connected by a bridge across the Bharatapuzha. The work of this major bridge in the district was completed in 1953. It is located at 28 km. point of Edaur-Kuttippuram road. This bridge has 11 spans of 100 feet each and 3 spans of 64 feet each with R.C.C. bowstring girders and R.C. ornamental hand rails.

The Pulamanthol bridge is another important one in the district. Other minor bridges are (1) A bridge across Iruvazhinpuzha near Mukkom on Kunnaman-galam-Manjeri road, (2) A bridge on Ramanattukara-Tirurangadi road section of W.C. road and (3) A bridge on Puthanantani-Valancheri road. The details of bridges are given as Appendix A to this chapter.

Vehicles and conveyances:

In the ancient and medieval periods of Kerala history almost all kinds of inland transport were carried out by porters and beasts of burden. **Pallak** was a carriage used to carry royal personages and men of importance. Four or six coolies carry the **Pallak** with two or three persons inside it. Ibn Battuta in the 14th century and Dr. Buchanan in the opening years of the 19th century made use of these conveyances for their travel. Porters took head loads of commodities even to distance places. Rulers and nobles provided **athanies** or **chumaduthangies** at reasonable intervals for the use of porters. The head loads could be rested over the granite slab of the **athany** which was usually five or six feet in height and supported on both sides by granite pillars. "In Malabar", writes Buchanan, "even cattle are little used for the transportation of goods, which are generally carried by porters" (33).

33. Buchanan, Journey through p. 111.

Similarly **satrams** or small rest houses were also constructed for the use of travellers. Water or butter milk was freely supplied to the weary travellers. This was considered to be a great charitable work.

Wheeled traffic and inland transport came into existence in Malabar only by the latter half of the 19th century. With the introduction of roads country carts began to appear in large numbers. Gradually bullock carts and carts drawn by oxen, horses and ponies came into existence. The monied men began to use horse carts for travel. This type of vehicles afterwards became a popular public conveyance. Even now they are seen in many parts of the district. Bullock carts are used now for carrying goods from one place to another. The present century witnessed the exodus of all kinds of motor vehicles all over the district.

The following is the total number of motor vehicles of different kinds on road in the district as on March 31, 1977.

Goods vehicles	..	614
Stage carriages	—	333
Taxi cabs	..	718
Cars	..	1,278
Jeeps	..	140
Motor cycles	..	618
Auto rickshaws	..	66
Tractor trailers	..	21
Others	..	343
Total	..	<u>4,131</u>

The increase in the number of motor vehicles in the district every year can be seen from the number of

vehicles in the district for 1975 and 1976 that is given hereunder:

		1974-75	1975-76
Goods vehicles	..	529	597
Stage carriages	..	251	308
Taxi cabs	..	582	669
Motor cars	..	943	1,131
Motor cycles	..	414	560
Tractor trailers	..	194	263
Jeeps	..	79	130
Auto rickshaws	..	31	66
Others	—	47	75
Total	..	2,070	3,799

From 2,070 vehicles on the road of Malappuram district in the year 1974-75 the number rose to 4,131 in 1976-77 which is just the double. It shows the rapid development in transport facilities in the district.

Public Transport Service :

There are a number of buses, taxis and jeeps that ply in the district. We have seen that the number of taxis increased from 582 in 1975 to 669 in 1976. There were only 79 jeeps in 1975 but their number rose to 130 in 1976. Similar rise is also witnessed in the number of auto rickshaws and goods vehicles. In 1975 the number of auto rickshaws was only 31 but the number in 1976 was 66 marking a hundred per cent increase. Vehicles carrying goods like lorries numbered 529 in 1975 and 597 in 1976.

Buses reach almost all areas in the district. There are a number of private services plying their vehicles all over the district. (The State Transport Corporation is operating long distance routes. The policy of the Corporation from its inception is to connect all the district headquarters with the capital city, Trivandrum

by service bus. Accordingly a number of passenger service buses are put on the road. Long distance buses are categorised as different types viz., Fast Passenger, Limited Stop Fast Passenger, Express, Deluxe, Terraplane, ordinary etc. All the interdistrict buses to Kozhikode, Cannanore and Palghat go through the important centres of this district. Malappuram, Perintalmanna and Ponnani are the sub-sections of the State Transport Corporation in the district. A list of some important routes is given below:

1. Trivandrum-Cannanore Deluxe
2. Trivandrum-Malappuram Express
3. Trivandrum-Kozhikode Express
4. Trichur-Cannanore via. Perinthalmanna-Malappuram
5. Trichur-Manjeri-Kozhikode
6. Palghat-Guruvayur
7. Ernakulam-Payyannur
8. Trichur-Perinthalmanna
9. Kozhikode-Guruvayur
10. Kozhikode-Palghat
11. Palghat-Trivandrum (via. Kottayam)
12. Palghat-Trivandrum (via. Ernakulam)
13. Palghat-Ernakulam
14. Palghat-Tirur
15. Palghat-Ponnani
16. Trichur-Kozhikode
17. Trichur-Tirur
18. Kozhikode-Palghat
19. Kozhikode-Kottayam
20. Kozhikode-Malappuram
21. Kozhikode-Trivandrum
22. Kozhikode-Ernakulam
23. Cannanore-Trichur
24. Cannanore-Palghat
25. Kozhikode-Ootty (via. Nilambur)
26. Kozhikode-Ponnani
27. Kozhikode-Cranganore
28. Kozhikode-Guruvayur
29. Kozhikode-Manjeri

Tickets can be booked from Malappuram, Ponnani and Perintalmanna. The booking facilities are available from 7.00 hours to 19.00 hours. A number

of new bus stands, are coming up in many parts of the district. Tyre retreading, body building and repairing facilities are provided at Perintalmanna, Ponnani, Kalady and Edapal.

Apart from the State Transport Corporation vehicles there are a large number of private bus operators in the district. They operate long and short distance services and reach all parts of the district. There is acute competition among them. Kozhikode—Guruvayur, Kozhikode—Parappanangady, Kozhikode—Manjeri, Kozhikode—Malappuram, Kozhikode—Tirurangadi, Kozhikode—Kondotty, Kozhikode—Tanur, Kozhikode—Kottakkal, Kozhikode—Perintalmanna, Manjeri—Kozhikode, Manjeri—Malappuram etc., are some of the routes operated by the private enterprises.

Organisations of Employees and Employers:

The trade unions organisations are very strong among the transport workers in the State. The district also falls in line with the state organisations. The names of the important trade unions working in the district among the transport workers are the following:

1. Kerala State Transport Workers' Union.
2. Kerala State Transport Mechanical Workers' Union.
3. Kerala State Transport Employees' Union.
4. Kerala State Road Transport Employees' Association.
5. Kerala State Transport Drivers' Union.
6. Kerala State Transport Staff Union.
7. Kerala State Road Transport Corporation Ministerial Staff Union.
8. Private Bus Conductors' Union.
9. Private Bus Drivers' Union.

Private bus owners also have their organisations. It is the 'All Kerala Private Bus Owners' Association that operates effectively in all district headquarters including Malappuram district. The names of the important operators of private bus services are given below:

1. Ex-Servicemen, Kozhikode.
2. Sree Narayana Transport, Kozhikode.
3. Sankara Narayana Transports, Kozhikode.
4. Manjeri Motor Service, Manjeri.
5. N.V.M.S., Kozhikode.
6. Premier Transport, Kozhikode.
7. Modern Bus Transport, Kozhikode.
8. Rajalekshmi Motor Service.
9. Malabar Motor Service, Manjeri.
10. C. C. Transport Company.
11. Tritala Motor Service, Kuttippuram.
12. Indian Motor Service, Manjeri.
13. Bharat Motors, Manjeri.
14. Malabar Roadways Service.
15. C.C. and K.P. Service.
16. V. N. P., Motors.
17. Janakiram Motor Service.
18. C. C. Automobiles.
19. Murugan Motors, Ponnani.
20. Mannarghat Union Motor Service,
Mannarghat.
21. Prakash Motors, Nilambur.
22. Devi Prasad Motors.
23. Pioneer Automobiles.

Port:

The only existing port is in Ponnani and that too is only a minor port. Tanur and Parappanangady were sub-ports formerly but lost their importance some time back. Ponnani is a tidal port in the mouth of

Bharathapuzha with a shallow river bed not fit for ships of heavy tonnage. The port has a coastal jurisdiction of five kilometres. There are two boundary pillars of 6 metres height on the north and the south. The port is connected by roads with Tirur, Tirunavai and Kuttipuram.

There is a wharf 293 metres long and vessels upto 100 tonnes capacity and with draft upto 2 metres can be handled in this port. But the traffic in the port is entirely dependent on the tides, the possibility limited to periods of high tides. Fuel for the boats is taken from the local petrol stations.

Commodities like timber, fish and coconut are exported in large quantities from this port.

Ships or bigger vessels with heavy tonnage have to anchor in the sea. This results in the increase of freight charges for loading and unloading the cargo twice. Salt, dried fish, cotton seeds, timber and fish meal are the commodities of trade in the port. A maximum of 3,000 tonnes can be handled per day provided, there are sufficient number of lighters at service. The following statement shows the number and tonnage of steamers and sailing vessels (coastal and foreign) called at the Ponnani port during the year 1969-70 to 1976-77:

<i>Year</i>	<i>No. of sailing vessels</i>	<i>Tonnage</i>
1969-70	48	3,950
1970-71	26	1,862
1971-72	28	7,107
1972-73	16	3,551
1973-74	22	1,972
1974-75	..	..
1975-76	..	..
1976-77	17	3,367

<i>Year</i>	<i>No. of steamers</i>	<i>Tonnage</i>
1971-72	48	3,950
1972-73	26	1,862
1973-74	28	7,105
1974-75	..	..

The revenue received from Ponnani port in 1975-76 and 1976-77 was Rs. 3.031 and Rs. 5,427 respectively.

Air Transport :

There is no air port in the district. The nearest air port Cochin is 180 km. away from the district headquarters. A proposal had been finalised to have all the district headquarters connected by air links. The proposed air port meant for Kozhikode will be situated in this district at Kasipoor. An Area of 86.5 hectares of land had been acquired and the work is going on for this purpose. At present there is a private air strip at Thenjipalam belonging to the Birlas.

Travel and Tourist facilities:

Facilities for stay of the travellers are provided in the district by the Public Works Department and Tourism Department. Even though Tourism Development Corporation is functioning in the State very little has been done by the Corporation concerning the travel facilities in the district. Since the district has been formed only a few years back the number of towns are very few and even their development is also in a slow pace. Palghat and Kozhikode districts that are on the eastern and western sides of this district have more attraction for the tourists and travellers. Hence they provide more tourist facilities than this district. However the following are the Rest Houses, Tourist Bungalows. Inspection Bungalows run by the Public Works Department in the district:

<i>Tourist Bungalows—</i>		<i>Telephone No.</i>
Malappuram	..	237
Tirur	..	203
Manjeri	..	..
Kuttippuram	..	..
Nilambur	..	..
Wandur	..	..
Ponnani	..	133
Perintalmanna	..	255
<i>Rest Houses—</i>		
Parappanangadi	..	..
Angadippuram	..	399
<i>Inspection Bungalows—</i>		
Tirurangadi	..	..
Kottakkal	..	22
Areacode	..	..
Malappuram	..	..
Pandikad	..	..
Kalikavu	..	..
Tanur	..	..

A guest house under the Department of Tourism is under completion, at Malappuram in the vast compound of the tourist bungalow. It provides all modern facilities and can accommodate a number of tourists. Apart from this the University of Calicut is having its own guest house. Though it is not opened to the public it provides facilities to those who visit the University for the purpose of attending its meetings. In the Annual Plan for 1977-78 an amount of Rs. 71,000 is provided for tourism development in this district.

POST AND TELEGRAPH OFFICES

Post Offices:

Post offices are spread all over the district. Taluk and Block Headquarters are provided with post and telegraph facilities. There is a concentration of postal and telegraph offices in the block headquarters

and taluk headquarters. But it is fairly distributed all over the district. The number of post offices per 100 sq. km. in Kerala is 907 in the year 1975. The district seems to be well off in this facility as it has 9.4 offices per 100 sq. km. The number of post offices per 100 sq. km. in each taluk is given below :

Ernad	..	5	Perintalmanna	..	8
Tirur	..	13	Ponnani	..	15

The area served by each post office is 10.54 km. serving a population of 5,181 in the district.

In 1961 the district has a total of 297 post offices spread out in the 13 blocks of the district; their numbers varying between 13 and 25 per block. According to the 1971 Census the number of post offices in each taluk was the following:

Ernad	..	107	Perintalmanna	..	41
Tirur	..	84	Ponnani	..	28

Thus the total number of post offices in 1971 was only 260. But the expansion work was so rapid that the statistics in 1975 shows that the number increased to 341 and that of 1977 (as on 1st April 1977) to 345. These were divided into head post offices 2, sub post offices 60 and branch post offices 263. The distribution of the post offices in each taluk is Ernad 155, Tirur 107, Ponnani 29 and Perintalmanna 50. According to the 1971 Census 116 villages have post offices in this district.

Telegraph Offices :

The communication facilities in the district are rapidly increasing in all sectors. It can very well be seen in the progress achieved in this respect. According to the 1971 Census 35 villages had been provided with telegraph offices and the number of telegraph offices was also 35. But in 1972 when a Techno

Economic Survey of Malappuram district was conducted the number increased to 44 which were spread out in 44 villages. At present there are 51 villages having telegraph offices in the district. At Malappuram most of the important post offices have attached telegraph offices. After the Census of 1971 new offices were set up at Edavanna, Edaricode, Tirurangadi, Amarambalam, Edakara, Nilambur and Erangamanged. Other means of communication like telex or teleprinter are not available in the district though the district headquarters is connected with the State Capital by telex arrangements.

Telephone Exchanges:

Malappuram district has 24 telephone exchanges with a total connection of 1,945 according to the seven years' integrated development plan for Malappuram district. But in 1972 the number of subscribers in the district was only 800 with 20 telephone exchanges. The 100 lines Exchange of Manjeri, Malappuram, Nilambur, Tirur, Ponnani and Perintalmanna was expanded to 200 line capacity to cater to the growing demands after the formation of the new district. At Tirur a 300 line automatic exchange replaced the 100 lines exchange. In 1970-71 new exchanges at Tirurangadi, Velancherry, Mankada, Wandoor and Vengara were opened while exchanges at Chelari, Edapal and Kuttipuram were expanded. New exchanges have been opened later in Kalpakancherry and Edakkara also. 15 line exchanges are functioning at Chelari, Edavanna, Kadalundi, Kondotti, Kottakkal, Kuttipuram, Parappanangadi, Tanur, Tirurangadi, Velancherry and Vengara. There is an appreciable amount of expansion in this sector owing to great demand. Expansion work to increase the lines in other exchanges is under consideration, to meet the growing

demand of the district. There are trunk exchanges at Tirur, Ponnani, Manjeri and Malappuram. At Area-code, Kalpakancherry and Edamkulam a few telephone connections were given exchange service from the post offices. Taluk-wise number of telephones according to 1975 statistics is Ernad 927, Tirur 615, Ponnani 206 and Perintalmanna 197. Number of telephone exchanges in each taluk is: Ernad 12, Tirur 8, Ponnani 2 and Perintalmanna 2.

Public Call Offices:

According to the 1971 census 33 villages of the district have public call facilities having 36 public call offices. Taluk-wise distribution of the public call offices is Ernad 14, Perintalmanna 6, Tirur 12 and Ponnani 4.

Radio and Television sets:

There is no television sets in the district. The radio sets per lakh of population in the district is 790 in 1971. But the neighbouring district of Palghat showed the highest number of radio sets per lakh of population in the State. There it numbered 1,947. Malappuram returned as the lowest number of radio sets comparing to the other districts of Kerala per lakh of population. Since the progress in the district is very fast the present position may be entirely different. In almost all panchayats facilities are provided for broadcasting radio programmes for the benefit of the public. A number of major schools and libraries in the district also broadcast the radio programmes.

CHAPTER VIII

MISCELLANEOUS OCCUPATIONS

The social pattern is to a large measure revealed by the several occupations considered as professional. The various professionals include teachers, lawyers, medical practitioners, engineers, clerks, journalists, and others.

Teachers:

We have seen that in ancient and medieval Kerala, teaching was closely associated with **Ezhuthachans**. The old village school masters occupied a pre-eminent position in Kerala's ancient and medieval policy. But the subjects they taught were governed by caste rules. We know that the Nampoothiris did not teach vedas and sastras to others who were not allowed to learn them by the rules of the caste. The old village school master imported instruction according to his convenience. He did not receive any fixed remuneration for what he taught. True that **gurudakshina** (reward to the guru) was given on special occasions, and festival days. But with the introduction of western system of education, the whole **Ezhuthupalli** system was abolished. As a result a large number of people have come up as teachers with a fixed salary and specified service conditions. They form themselves a class in the society. The largest number of women is engaged in teaching profession.

The district has got 1,158 schools. The district occupies the third position among the districts of Kerala in the number of institutions for school education. The total number of teachers in these institutions came to

12,003 in 1975-76. Of these 4,300 were women which evidently points to the large number of employment of women in the teaching profession.

The number of teachers in Arts and Science Colleges in the district is 242. The strength of the teaching staff in the University of Calicut is 204.

The professional education absorbs only 10 persons. The technical educational institutions employ 153 persons.

Employment in Public and Private sectors :

The public and private sector absorb a total number of 30,592 persons in 1975 whereas the corresponding figure was 15,962 in the year 1971. Of these the private sector employs 13,040 and the employment in the public sector for the same period was 17,582. The statistics for 1971 of the employment in the private sector was only 3,373. There is a stupendous rise in the employment in the private sector when we pass from 1971 to 1975. Of the employment in the public sector there were only 1,239 persons as on March 31, 1975 under the Central Government, but the number comes to 14,334 for the same period in the State Government. There are 600 persons employed in the Panchayats and Municipalities. Quasi-governmental institutions employ 1,737 persons as on March 1975. Thus the employed persons in the Central, State, quasi-government and local bodies come to a total number of 376,775.

Doctors:

There are practitioners of different systems of medicine in the district. The Allopathic institutions under the public sector in the district number the following. (1) Hospitals 8, (2) Dispensaries 46, (3)

P. H. Centres 12, (4) T. B. Centres 2, (5) Grant-in-aid institution 1. There are 33 Ayurvedic dispensaries and two grant-in-aid institutions functioning in the district. As regards the indigenous system of medicine, the farfamed Kottakkal Arya Vaidyasala and the Ayurvedic College attached to it are contributing immense service in emulating the ancient medical system of India. In the year 1976, the total number of Homoeopathic institutions in the district was 10.

The Government Allopathic institutions employ 161 doctors. Private practitioners are comparatively less in this district and their number in 1975 was only 13. The number of nurses in these medical institution comes to nearly 300. The government doctors in Homoeopathic dispensaries comes to 14 and the Ayurvedic doctors number 36. But there are a number of Homoeopathic and Ayurvedic Physicians working in different parts of the district and earning a lot of money by private practice. The profession employs not only doctors and nurses but a large number of people who are engaged in collecting herbs and drugs, preparation of medicines etc.

Lawyers:

There are munsiff and magistrate courts in all taluk headquarters and district and sessions court in the district headquarters. In these courts practise a sizable number of legal practitioners. The Land Tribunal Courts, the Industrial and Labour Tribunals, the Income tax and Sales tax case also demand the services of lawyers. There are many specialists in civil and criminal cases and also in taxes and industrial disputes. The advocates of this district have formed Bar Associations which are affiliated to the Kerala Bar Association.

Engineers and Technicians :

We have seen that there is no major technical or engineering institution functioning in the district. There are two polytechnics and a few Industrial Training Centres that employ a total number of 153 persons in the district. But there are 35 private industrial concerns working here. These are the following industries with the following number of units:

1. Repair of Motor vehicles	..	6 Units
2. Grain Mill products	..	4 „
3. Saw Mills	..	3 „
4. Other Industries	..	22 „
		<hr/>
Total	..	35 „
		<hr/>

It is estimated that a total number of 82 persons are employed in the repair of motor vehicle units. But only 12 persons work in the grain mill products units. The number of persons employed in the Saw Mill Industry is 106. Carpentry, furniture making, jewellery marts, oil pressing, etc., employ 1253 persons. Only a few of the employed in these industries are degree or diploma holders. The mechanics working in the motor vehicle or auto-engineering units are mostly those trained men having no formal education. But they prove to be better experts in repairing the automobiles. Similarly a large number of people are employed in private and public conveyances as drivers. Drivers of taxis, private cars, auto-rickshaws, lorries, buses both private and public, tractors etc., come to a good number. Most of them do not have formal education. It is only through the long associations with workshops and bus services they get themselves trained in this profession and become qualified to have driving licences.

But there are only very few qualified engineers having put up private practice as architects, consultants, contractors or designers. The government departments of P.W.D., P.H.E.D. and irrigation make use of their services as permanent employees.

Journalists:

Though no newspaper is being published from this district, all important dailies have got their sub-offices, correspondents, agents, local reporters and distributors in this district. They are members of the respective journalistic associations.

Hoteliers :

Comparing to other districts of Kerala, the number of hotels, restaurants and tea-shops, are less in this district. Even the district headquarters have got only very few hotels. There are no modern luxury hotels or tourist homes or posh hotels in this district. But in all villages and countryparts, we come across tea-shops and restaurants. The railway stations, market places, bus stands and hospital premises are the centres where most of the hotels are located. The number of persons employed and the persons engaged in his business cannot be estimated properly. One thing is certain that only few hotels give permanent employment and wages and other benefits enjoyed by their counterparts elsewhere in the State. All others are temporarily taken in and sent away at the will and pleasure of the employers.

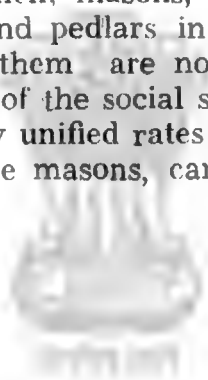
Household servants:

The district being predominantly rural, the number of household servants permanently employed is very few. The system of employing household servants on monthly wages is seldom found in this

district. At the same time, a lot of women folk find their daily bread by employing themselves in the menial service of their neighbouring well-to-do families. Since women, especially from among Muslims, do not take up this wage-earning professions, the human labour is very cheap and as such services are rendered by women in the rich and well-to-do houses only for the sake of food.

Other professions:

As in other districts, there are professional classes of barbers, washermen, masons, carpenters, blacksmiths, goldsmiths and pedlars in this district. The statistics relating to them are not available. They form part and parcel of the social set up of the district and are not given any unified rates of wages. Of these the well paid are the masons, carpenters and blacksmiths.



CHAPTER IX

ECONOMIC TRENDS

The per capita income of the State for the year 1973-74 was Rs. 785 as against the national per capita income of Rs. 856 at current prices. In the year 1974-75 the per capita income in the State increased to Rs. 851 when the national per capita income was Rs. 989. The average annual rate of growth of Kerala's State income during the 4th plan period (1969-74) was 12.2 per cent at current prices compared with the national average of 11.5 per cent. However at constant prices the growth rate was 3.5 per cent both in national income and Kerala State income. The per capita income of Malappuram district for the year 1970-71 was Rs. 489 and of 1974-75 Rs. 674. The district occupies the lowest position as regards the per capita income among the districts of Kerala. The position of Trivandrum, Kottayam, Palghat and Kozhikode for the year 1974-75 was Rs. 858, Rs. 930, Rs. 1049, Rs. 1044, and Rs. 846 respectively. Malappuram district is at the bottom of the list while Kottayam marked the highest per capita income of Rs. 1049 closely followed by Palghat with Rs. 1044. There are substantial variations between the districts as regards the level of per capita income. The difference in per capita income between the highest and the lowest districts was Rs. 181 in 1970-71. This has increased to Rs. 375 in 1974-75 which is more than the double. The table below gives the per capita income of the districts of Kerala for the years 1970-71 and 1974-75:

	1970-71		1974-75	
	<i>Per capita income</i>	<i>Rank</i>	<i>Per capita income</i>	<i>Rank</i>
Trivandrum ..	555	9	858	6
Quilon ..	637	2	930	4
Alleppey ..	567	6	819	8
Kottayam ..	670	1	1049	1
Idikki ..	621	4	949	3
Ernakulam ..	635	3	906	5
Trichur ..	548	10	756	10
Palghat ..	562	8	1044	2
Malappuram ..	489	11	674	11
Kozhikode ..	615	5	846	7
Cannanore ..	563	7	774	9
Kerala ..	585		861	..

According to the 1971 Census the total working population in the district is 502,644. Of these 470,780 are rural population and the rest 31,864 are urban population. The sex-wise distribution of the rural and urban working population of the district is as follows:

	<i>Males</i>	<i>Females</i>
Urban ..	27,004	4,860
Rural ..	379,411	91,369

The population of the non-workers in the district comes to 1,353,718. Of these the rural population is 1,260,713 and the urban 92,988. The sex-wise distribution of the non-workers and the rural-urban division among them are given below:

	<i>Males</i>	<i>Females</i>
Urban ..	34,483	58,505
Rural ..	468,417	792,113

We have seen the per capita income of the district for the years 1971 and 1975 which shows that the district stands lowest in the State. The number of

working population and the non-working population of the district clearly indicate the reason for the low per capita income in the district. The work participation rate in the Malappuram district for the Census years 1961 and 1971 is 32.2 per cent and 27.1 per cent respectively. The percentage of non-workers in the district in 1961 was 67.8 while that of 1971 was 72.9. This shows that there is no increase in the working population according to the decennial increase of the total population of the district. Table below gives the total number of workers engaged in the various industrial categories and the total number of non-workers in the district as per the 1971 Census :

	(1)	Total (2)	Males (3)	Females (4)
<i>Total workers—</i>				
Rural	..	470,780	379,411	91,369
Urban	..	31,864	27,004	4,860
Total	..	502,644	406,415	96,229
<i>Cultivators—</i>				
Rural	..	92,789	87,071	5,718
Urban	..	1,924	1,805	119
Total	..	94,713	88,876	5,837
<i>Agriculture Labourers—</i>				
Rural	..	192,511	128,890	63,621
Urban	..	4,143	2,851	1,292
Total	..	196,654	131,741	64,913
<i>Livestock, Forestry, Fishing, Hunting and Plantations, Orchards and Allied activities—</i>				
Rural	..	26,826	25,106	1,720
Urban	..	3,178	3,140	80
Total	..	30,004	28,246	1,758

(1)		Total (2)	Males (3)	Females (4)
<i>Mining and Quarrying—</i>				
Rural	..	2,536	2,532	4
Urban	..	76	76	..
Total	..	2,612	2,608	4
<i>Manufacturing processing (Household industry)—</i>				
Rural	..	14,465	10,123	4,342
Urban	..	1,018	679	339
Total	..	15,483	10,802	4,681
<i>Manufacturing, processing other than household industry—</i>				
Rural	..	30,355	27,047	3,308
Urban	..	4,190	3,275	915
Total	..	34,545	30,322	4,223
<i>Construction—</i>				
Rural	..	6,170	6,065	105
Urban	..	597	570	27
Total	..	6,767	6,635	132
<i>Trade and commerce --</i>				
Rural	..	37,937	37,387	550
Urban	..	5,583	5,764	89
Total	..	43,790	43,151	639
<i>Transport, Storage and Communications—</i>				
Rural	..	14,067	13,814	253
Urban	..	3,134	3,086	49
Total	..	17,201	16,899	302

		<i>Total</i>	<i>Males</i>	<i>Females</i>
(1)		(2)	(3)	(4)
<i>Other services—</i>				
Rural	..	53,124	41,376	11,748
Urban	..	7,751	5,759	1,992
Total	..	60,875	47,135	13,740
<i>Non-workers—</i>				
Rural	..	1,260,730	468,617	792,113
Urban	..	92,988	34,483	58,505
Total	..	1,353,718	503,100	850,618

From the above table it can be seen that the working population of the district constitutes only 27.077 per cent of the total population whereas the non-working population comes to 72.923 per cent. Cultivators and agricultural labourers taken together come to 15.69 per cent of the total population and 57.97 per cent of the total working population of the district. The following is the statistics of employment in both public and private sectors in the district from 1971 to 1975 :

1971	..	15,962	1972	..	26,095
1973	..	28,173	1974	..	28,803
1975	..	30,592			

The separate statistics for the public and private sectors for the above years are :

<i>Year</i>	<i>Public sector</i>	<i>Private sector</i>	<i>Total</i>
1971	12,589	3,373	15,962
1972	13,301	12,794	26,095
1973	15,023	13,150	28,173
1974	15,951	12,852	28,803
1975	17,552	13,040	30,592

The statistics of employment in the Central Government Service in the public sector in the district for the years 1973 to 1975 are given below :

1973	..	1168
1974	..	1174
1975	..	1239

The number of persons employed in the State Government Service and local bodies in the public sector in the district from March 31, 1971 to March 31, 1975 is given under :

<i>Year</i>	<i>State Government service</i>	<i>Local bodies</i>	<i>Total</i>
1971	11,285	432	11,717
1972	11,889	440	12,329
1973	12,333	495	12,828
1974	12,832	568	13,400
1975	14,334	600	14,934

The employment in Quasi governmental institutions in the district from 1971 to 1975 is given below :

1971	..	872	1972	972	1975	..	1379
1973	..	1230	1974	1377			

From the above statistics it can very well be concluded that Malappuram District is comparatively less advanced as regards the employment potential and the employment scope.

General economic condition upto the beginning of the 20th century :

The pre-historic Kerala was supposed to be a land of primitive communism. Class and communal divisions were non-existent and people enjoyed more or less equal social status. But we have no evidence to show how the economic life of these people were organised. Agriculture and cattle rearing might have been the chief sources of livelihood. Trade and

commerce were practised at least in a small scale. Barter was the system of exchange. Fishing, hunting and collection of forest products were also prevalent and these products formed the bulk of the export trade.

When was the ancient primitive society replaced by the class-caste society still remains unknown. However it was the Aryan invasion and the influence of their way of life and religion that replaced the ancient society here. The Brahmanical superiority which later firmly established here paved the way for the fuedalistic set up of society. Ownership of land became the monopoly of Brahmins and temples and in conformity with this arrangement many classes of different social status arose. Economically the most important result of this was the development of agriculture. Though land was the monopoly of certain classes of people, till the British occupation of this part of the country the cultivators practically enjoyed some kind of ownership rights as **Kanamdars**. They need pay only a stipulated amount to the landlord and this tended to increase the interest of the cultivator on land. At the same time as class and caste feeling deepened, the majority of the agricultural labourers who were the real tillers of the soil suffered most. Not only were they deprived of their rights on the land but also were very much oppressed by the tyrannical avarice of the **Jenmis**.

Coming to trade and commerce, the earnings from these was not considerable. There were constant wars between the local chieftains and petty Rajas and when the foreign powers reached on the Malabar coast for trade, these rulers vied with each other to get their support in their wars. Taking advantage of this situation the foreigners sided one against the other by

supplying arms in lieu of trade monopoly. The result was that trade and commerce became a foreign monopoly which quite adversely affected the internal economy. Our export products like pepper, spices and the invaluable forest products were cheaply handed over to the foreigners at a stipulated cheaper rate. With the establishment of the Company's rule in Malabar the local trade and commerce fell an easy prey to the mercantile policy of this colonial power. At a time when the English were pioneering the Industrial Revolution in the world (their colonies like India were exploited for the supply of raw materials for their thriving industries. This policy neither helped to boost up the economy of the country nor did it give the people more employment. The general standard of living of the people remained low. People mainly depended on agriculture, small business and customary cottage industries for their livelihood.

No serious attempt has been made by any scholar to probe into the economic trends of the country and the impact of English Colonial and mercantile policies on Malabar economy. We have certain observations by the Joint Commissioners of Malabar regarding the land revenue collected from each district by the officers of Tipu Sultan. We also get an idea of the categorisation of land as wet, barren and garden land. Similarly from the writings of Dr. Francis Buchanan, Thomas Warden, John Wye, Sullivan and others, we get a general idea of the economic condition of Malabar including the area under the present Malappuram district. In his book, **A Journey from Madras through the countries of Canara, Mysore and Malabar**, Francis Buchanan, a keen observer of men and matters gives, a survey of the economy of the places in Malabar where he visited. According to him the prices of

certain commodities in the area under the present Malappuram district were as follows:(¹)

<i>Item</i>	<i>Unit</i>	<i>Rupees</i>	<i>Fanams</i>
Jaggery	One thulam	0	1
Rice	2 9/10 para	0	1
Coconuts	100 nos.	04 to 4½	
Iron	1 thulam	0	4
Black pepper	A candy of 64 lbs.	100	00
Farm price for pepper	do.	..	65 to 75
Teakwood	do.	..	9 to 10
Timber (teak)	do.	..	16 00

The trade activities of this area were concentrated at Ponnani and Palghat. Buchanan says that merchants from Colicode (Calicut), Tiruvangadi (Tirurangadi) Panyani-wacul (Ponnani) Parupanadu (Parappanangady), Tanur Manappuram (Malappuram) Velatre, Manjeri, Puthenangady, Shavacadu (Chowghat and Cochi (Cochin) were very busy in collecting the merchandise and making a lucrative business. During the time of Tipu Sultan, pepper was a monopoly commodity and the monopoly price was Rs. 100 per candy. The cultivators were required to sell their produce direct to the warehouses managed by the officers of Tipu. The cultivators received the monopoly price without losing a single penny as commission to the intermediaries. But with the inception of the Company's rule in Malabar they lifted the prohibition of pepper trade with a view to reducing the price of the commodity. As a result the price of pepper came down to Rs. 65 at the minimum and Rs. 75 at the maximum as testified to by Dr. Buchanan.

When Buchanan visited Ponnani he found the port frequented by **Patemars** (vessels) from difference

1. Francis Buchanan, Vol. I, p. 87.

places. Those vessels from Bombay bring wheat, fenugreek, the pulses called **uzhunnu**, **Pyru** and **Avaray**, sugarcane, jaggery, and salt. These vessels took back teakwood and coconuts. He continues to say that from, Rajapuram and Gheria, both places in Maharashtra sent their ships loaded with the same articles and brought back coconuts, rice and teakwood (2). Much rice was exported from Ponnani to the northern parts of Malabar. The trade between Cochin and Ponnani was also brisk. From Cochin were brought canoes, spices, sugar, sugarcane, jaggery, wheat and mustard seed and the returns were iron smelted in the interior parts of the country and rice both rough and freed from the husk. From Anjengo were brought cotton clothes wrought there and coconuts. But according to Buchanan no trade existed between Ponnani and Maldives (3).

Staying at Angadipuram, Dr. Buchanan collected useful information relating to the place. He writes, "The forests in every part of Malabar would appear to be private property. A person who wants to cut timber must first apply to the landlord (Janmacar) for permission; which is granted in a writing called **Cuticanum**, in which is specified the price that is to be paid for each tree. The price varies according to the distance of the trees from the water carriage, from two to eight fanams for a teakwood tree, from one to two fanams for a **viti** or blackwood tree and from one to four fanams for an **Aiony tree** (4). According to the estimate given to Buchanan by John Wye, who was the collector of the southern division of Malabar, the annual produce of teak trees in the circle came to about hundred trees. In Velattur, Buchanan saw 44

2. Buchanan Vol. I. 102.

3. Ibid.,

4. Ibid., p. 113.

forges for smelting iron. After explaining the process of smelting iron, he gives the expense and profits from this occupation. The expense for the production of 12 **tulams** of iron was $27\frac{1}{2}$ fanams. The iron was sold at 4 fanams a **tulam** thus the proprietor had a profit of $20\frac{1}{2}$ fanams. Buchanan has stated that a betel nut npalm (arecanut) was valued at $\frac{3}{10}$ of a **para** of paddy worth about $\frac{1}{2}$ a fanam, a jack tree was valued at 8 fanams; a coconut tree at 16 fanams; and a tree covered with pepper vines 5 fanams. These fanams were the old **Veerarayan** fanams worth $\frac{1}{4}$ rupee or about 6⁽⁵⁾. "Everywhere in the interior parts of Malabar" writes Buchanan "a prodigious inconvenience is felt from the want of bazaars or markets". But he found in the southern division of Malabar 18,544 **Cannies** or plots of grounds employed for making salt. He estimates that 40,000 paras of salt was exported from here. At Tirurangadi the average yield of black pepper per year was 800 **candies** of 640 lbs., when it was sold in the open market by the cultivators, the price they received was from 120-125 rupees a candy of 640 lbs. But if advance was received from merchants pledging the future crop, the cultivators received only an amount ranging to 65 to 75 rupces per candy. The merchant who advanced 15 fanams for 6 months received a profit of 10 fanams. Buchanan gives the following account of the exports of pepper from Malabar from 1782 to 1800 as stated by Torin, commercial agent of the company⁽⁶⁾.

<i>Year</i>	<i>Candies (600 lbs.)</i>	<i>Maunds (30 lbs.)</i>	<i>Lbs.</i>
1782	86	13	07
1783	132	14	19
1784	2185	10	08
1785	28	07	04

5. Ibid., p. 124.

6. Ibid., p. 177-78.

<i>Year</i>	<i>Candies (600 lbs.)</i>	<i>Mounds (30 lbs.)</i>	<i>Lbs.</i>
1786	615	01	05
1789	937	19	08
1790	1148	09	01
1791	2101	05	05
1792	2001	15	05
1793	2499	06	10
1794	2400	00	00
1795	1914	11	23
1796	4155	04	23
1797	2070	18	07
1798	4778	09	01
1799	1135	06	01
1800	1145	03	10

In Parappanangadi, Buchanan saw teakwood of ordinary quality sold at Rs. 9 to 10 per candy, which measured 10 $\frac{3}{4}$ cubic feet. Choice timber fetched Rs. 16 a candy.

The largest quantity went to the Bay of Bengal, the next largest to Surat, Cutch, Sind and other parts in the north-west of India, and a considerable quantity went to the Arabia, merchants of Muscat, Mecca, Eden and Jidha.

John Wye, who was the collector of Southern Division of Malabar in 1801 states that the following was the average price of grain, wet and dry produce in medium years. In Vettatnad, Parappanad and Cheranad the average price of paddy was one fanam for six **edangazhis** of eight **nazhis**. In Velatur the average price for 17 **edangazhis** of six **nazhis** of paddy cost only one new gold fanam and the cost of 5 **edangazhis** of gingelly of six **nazhis** was one gold fanam.

Sullivan states that according to the census taken in 1837, the price of agricultural produce has been

decreasing in proportion as the produce has increased and that this difference may on an average be stated at 100 per cent according to the census (⁷). Since the year 1804, the official value of the maritime commerce of Malabar has increased from Rs. 17,63,426 to 56,97,310 which was the value of the imports and exports by sea in 1837-38. During this period the cotton goods exported from the coasts of Malabar was manifold. The average export of pepper also doubled during this period. The imports since 1806 also increased from Rs. 4,95,606 to 13,83,200 while the value of exports has increased from Rs. 12,67,826 to 43,14,110. When in 1804, the total export of rice from Malabar was 12,080 paras of paddy that fetched a price of Rs. 24,160 in 1837-38, export of rice increased to 645,172 paras that valued at Rs. 7,38,198. Sullivan making an assessment on the increase in revenue and merchandise says "these are incontestable proof of the thriving condition of a province in which landed property is so minutely divided that a land revenue of Rs. 16,22,833 is collected from 160,000 individuals, the average payment of each individual being a little above Rs. 30 (⁸).

Similarly the value of exports of cotton goods in 1804 was only Rs. 4,363. But in 1819, it rose to Rs. 85,000 which again was double in 1829-30. This year the export value was Rs. 16,20,000 and in 1833-34, it again rose to Rs. 22,81,000 (⁹).

The prices of agricultural commodities had been decreasing in proportion as the production increased in the first quarter of the 19th century. But it had a spiral like rise in the thirties. In 1831--32, the rise of

7. Report on the Price of Malabar and Canara, Sullivan, p. 2.

8. Ibid., p. 5.

9. Ibid., p. 23.

price of agricultural commodities was 15 per cent and in the next year the further increase was 12 per cent. During the period price of garden produce also increased and by 1837-38, grain prices were stabilised while garden produce showed an upward trend. Between 1852-57, both agricultural and garden produces showed a marked rise in prices. Similarly between 1857-60, a still more rise in price occurred.

After 25 years when W. Logan enquired into the conditions of Malabar, he reported that 1,000 Macleod seers of paddy fetched Rs. 25 according to the standard communication rate ⁽¹⁰⁾.

Logan gives the following details about the prices of rice, gingelly seed, coconut and arecanut between the years 1860-80 of the following taluks that come under the present district :

1. *Ernad*—

Commodity	Price		
	Rs.	As.	Ps.
(a) The price of 1000 Macleod seers of paddy	55	3	11
(b) Coconuts (1000 nuts)	8	15	3
(c) Arecanuts (1000 nuts)	1	15	4
(d) Gingelly (1000 M Seers)	204	2	8

The following gives the average annual price of unhusked rice (paddy) 1,000 Macleod seers from 1860-1880 calculated at the rate of $4\frac{1}{4}$ seers of rice to 10 of paddy and the average monthly price for 1860-1880:

Year	<i>Ernad</i> (<i>Manjeri and Tirurangadi</i>)		
	Rs.	As.	Ps.
1860	57	9	4
1861	57	9	4
1862	57	9	4

<i>Year</i>	<i>Ernad</i> (<i>Manjeri and Tirurangadi</i>)		
	<i>Rs.</i>	<i>As.</i>	<i>Ps.</i>
1863	55	12	11
1864	55	0	11
1865	58	9	5
1866	70	14	9
1867	49	9	5
1868	47	14	1
1869	54	5	10
1870	47	3	4
1871	38	11	5
1872	53	3	4
1873	47	14	4
1874	55	15	5
1875	56	15	6
1876	57	8	11
1877	78	9	4
1878	81	8	4
1879	72	14	1
1880	55	1	10
Average price for the above 21 years:			
	57	10	0

<i>Month</i>	<i>Ernad</i> (<i>Manjeri and Tirurangadi</i>)	<i>Average monthly price</i>		
		<i>Rs.</i>	<i>As.</i>	<i>Ps.</i>
January	„	56	7	0
February	„	54	13	1
March	„	57	5	3
April	„	57	2	5
May	„	58	0	3
June	„	60	15	11
July	„	66	2	4
August	„	64	8	9
September	„	56	6	10
October	„	50	13	1
November	„	52	14	0
December	„	56	1	8
Average of the 12 months:				3

Statement showing the price of 1,000 Macloed seers of gingelly seed for the period from 1871 to 1881 in Manjeri and Tirurangadi of the old Ernad Taluk :

<i>Year</i>	<i>Rs.</i>	<i>As.</i>	<i>Ps.</i>
1871	166	10	8
1872	166	10	8
1873	197	14	8
1874	197	14	8
1875	197	14	8
1876	229	7	8
1877	229	2	8
1878	265	10	0
1879	265	10	0
1880	125	0	0
1881	..	..	..

Below is given the price of 1000 green coconuts and 1000 green arecanuts for nineteen years from 1862 to 1880 in Manjeri and Tirurangadi of the old Ernad Taluk:

<i>Year</i>	<i>Price of 1000 green coconuts</i>			<i>Price of 1000 green arecanuts</i>		
	<i>Rs.</i>	<i>As.</i>	<i>Ps.</i>	<i>Rs.</i>	<i>As.</i>	<i>Ps.</i>
1862	25	0	0	1	6	0
1863	23	8	0	1	4	0
1864	20	0	0	1	4	0
1865	22	0	0	1	8	0
1866	32	0	0	3	0	0
1867	30	0	0	2	4	0
1868	28	0	0	1	12	0
1869	27	0	0	1	12	0
1870	25	0	0	1	12	0
1871	24	8	0	1	10	0
1872	25	0	0	1	8	0
1873	25	8	0	3	0	0
1874	30	0	0	4	0	0
1875	30	0	0	3	0	0
1876	29	0	0	2	8	0
1877	27	8	0	1	12	0
1878	25	0	0	1	8	0
1879	24	0	0	1	8	0
1880	18	0	0	1	0	0
Average for 19 years:	25	13	6	1	15	4

2. *Walluvanad*—

	<i>Rs.</i>	<i>As.</i>	<i>Ps.</i>
(a) Paddy	49	4	3
(b) Coconut (1000 nuts)	28	11	8
(c) Arecanut (1000 nuts)	1	4	8
(d) Gingelly (1000 M. seers)	204	4	6

3. *Ponnani*—

(a) Paddy	28	12	0
(b) Coconut	..	..	..
(c) Arecanut	2	15	2
(d) Gingelly	..	..	..

The first decade of the present century did not show any marked rise in prices. But in the second decade, there was steep rise in prices. This is illustrated from the table given below reproduced from the District Gazetteer of Malabar Vol. II. The prices of certain commodities for the period from 1916-17 to 1930-31 in certain select centres are given in the table:

<i>Years</i>	<i>Manjeri</i>	<i>Tiruvangadi</i>	<i>Angadipuram</i>	<i>Vettathumad</i>	<i>Ponnani</i>	<i>Tirur</i>
<i>Rice second sort (Prices in seers per Re.)</i>						
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1916-17	7.8	6.7	7.5	8.3	6.9	..
1917-18	7.1	6.2	6.9	7.5	13.4	..
1918-19	5.5	4.4	5.5	..	4.7	5.3
1919-20	4.3	3.7	4.3	..	4.00	4.00
1920-21	5.5	5.6	5.4	..	5.2	5.5
1921-22	5.4	4.7	6.7	..	5.1	5.9
1922-23	5.8	4.9	5.9	..	5.9	5.9
1923-24	5.95	5.46	6.19	..	5.68	6.21
1924-25	5.25	4.81	5.23	..	4.68	5.47
1925-26	5.45	5.05	5.56	..	4.86	5.79
1926-27	5.3	5.0	5.3	..	4.8	5.6
1927-28	5.4	4.7	5.5	..	4.9	6.0
1928-29	5.8	5.1	6.2	..	4.9	6.6
1929-30	6.1	5.4	6.6	..	5.8	6.6
1930-31	8.0	7.1	7.6	..	7.8	9.1

Paddy (First sort)

1	2	3	4	5	6	7	8
1916-17	12.7	11.3	..
1917-18	11.3	9.7	..
1918-19	8.9	8.5
1919-20	7.2	5.4
1920-21	8.6	9.4
1921-22	7.8	5.4
1922-23	9.7	8.8
1923-24	..	17.14	..	..	..	9.83	9.58
1924-25	8.45	8.19
1925-26	..	8.05	..	..	..	8.49	8.32
1926-27	7.9
1927-28	9.2
1928-29	10.3
1929-30	..	10.8	..	..	..	..	10.3
1930-31	..	10.7	..	..	..	..	12.7

Paddy (Second sort)

1916-17	13.9	11.5	13.3	13.3	12.5	..	..
1917-18	12.5	10.3	11.8	12.0	10.5	..	..
1918-19	9.4	7.6	9.1	..	8.4	9.1	..
1919-20	7.5	6.3	7.7	..	7.3	6.6	..
1920-21	9.9	8.1	9.5	..	9.1	9.9	..
1921-22	8.9	7.8	8.6	..	9.4	9.7	..
1922-23	10.3	9.2	9.8	..	10.2	9.5	..
1923-24	10.41	10.54	10.01	..	10.53	10.24	..
1924-25	9.07	7.68	8.62	..	8.85	8.99	..
1925-26	10.02	8.61	9.38	..	9.70	9.32	..
1926-27	9.5	7.9	8.8	..	9.5	..	9.0
1927-28	9.6	8.7	9.7	..	8.6	..	10.3
1928-29	11.5	9.0	10.5	..	9.8	..	10.9
1929-30	11.9	8.8	11.6	..	9.8	..	11.0
1930-31	13.9	13.5	13.9	..	13.2	..	15.5

Horse-gram

1916-17	12.5	10.4	10.6	12.6	11.8	..	..
1917-18	9.4	8.6	9.7	10.5	9.6	..	..
1918-19	6.8	5.8	6.3	..	6.1	7.5	..
1919-20	5.1	4.6	4.8	..	5.2	5.6	..
1920-21	5.8	5.0	4.9	..	5.6	5.7	..
1921-22	5.8	4.9	4.8	..	5.1	5.6	..
1922-23	7.0	5.9	..	..	6.7	6.9	..
1923-24	7.87	8.54	..	..	7.69	8.66	..
1924-25	6.18	5.55	6.20	..	6.19	8.66	..
1925-26	7.26	6.80	7.52	..	7.12	7.70	..
1926-27	8.4	6.9	6.6	..	7.8	7.7	..
1927-28	6.1	5.0	5.5	..	6.3	6.6	..
1928-29	6.8	5.3	6.4	..	7.1	7.6	..
1929-30	6.2	7.0	6.4	..	8.1	8.6	..
1930-31	11.3	8.5	9.1	..	11.1	10.4	..

Rice Second sort (Prices in Seers per Re.s)

<i>Years</i>	<i>Manjeri</i>	<i>Tirurangadi</i>	<i>Angadipuram</i>	<i>Vettathunad</i>	<i>Ponnani</i>	<i>Tirur</i>
(1)	(2)	(3)	(4)	(5)	(6)	(7)
<i>Ragi</i>						
1916-17	..	..	..	..	9·8	..
1917-18	..	..	..	..	..	..
1918-19	..	..	..	..	..	..
1919-20	..	..	..	..	..	..
1920-21	..	..	..	..	..	..
1921-22	6·3	..	5·5	..	..	..
1922-23	..	..	..	..	..	..
1923-24	..	..	..	..	..	..
1924-25	..	..	5·67	..	6·20	..
1925-26	..	..	..	..	..	..
1926-27	..	..	..	..	..	..
1927-28	..	..	..	..	..	..
1928-29	..	..	..	..	..	..
1929-30	..	..	..	..	..	..
1930-31	..	..	..	..	..	..
<i>Salt</i>						
1916-17	13·7	15·5	10·1	19·1	16·9	..
1917-18	11·1	11·4	8·5	13·3	13·0	..
1918-19	12·4	13·4	9·5	..	13·0	13·3
1919-20	15·3	15·0	10·7	..	10·7	15·5
1920-21	15·1	15·2	10·2	..	16·4	15·8
1921-22	12·3	11·9	7·5	..	15·6	15·4
1922-23	12·0	10·5	7·7	..	12·2	13·6
1923-24	10·22	8·78	9·53	..	10·91	10·24
1924-25	13·79	14·33	12·49	..	14·37	13·62
1925-26	14·18	14·12	12·89	..	14·26	15·65
1926-27	13·8	12·8	13·1	..	13·6	15·0
1927-28	14·5	12·8	13·3	..	14·6	16·6
1928-29	13·3	13·2	12·9	..	14·0	16·9
1929-30	13·8	14·2	14·3	..	13·8	16·5
1930-31	14·0	14·2	12·8	..	13·5	18·3

The thirties of the present century presented an alarmingly awful economic depression all over India, which was evenly affected the district under review. The most striking feature of the slump was the devastating fall in commodity prices. It affected most in countries like India which was predominately dependant upon primary production. The fall in commodity prices necessarily affected the demand for consumer's goods which led to a decline in industrial and general business activity accompanied by widespread bankruptcy and growing unemployment. Between 1929 and 1932 the index of prices of commodities entering into world trade fell 56 per cent for raw materials, 48 per cent for food stuffs and 37 per cent for manufactured goods. In India general wholesale price index stood at 141 in 1929 touched bottom in 1933 at 87, in which year the price index for cereals reached at 66, pulses at 84 and oil seeds at 74. This necessarily hit the rural masses extremely hard. The result was that the agriculturists could not make both ends meet and their indebtedness doubled. This had been statistically revealed by the Madras Banking Enquiry Report and Report on Agricultural Indebtedness 1935 by W.R.S. Sathiyathan.

This general economic crisis affected the Malabar area in general most severely, and the Malappuram district in particular. The tenancy of South Malabar which gave a free hand to the landlords for rackrenting, eviction and other kinds of oppressions aggravated the already depressed state of affairs. The Report of the Malabar Tenancy Committee of 1939 brought the rural indebtedness of this area. The economic depression which affected the whole of Malabar generally was more particularly intensive in this district. The Mappilla Rebellion of 1921-22 and its aftermath devastated and depopulated the

area. Since a large number of people were either killed or transported for life, the life in the district was paralysed. This was like adding fuel to the fire in the existing financial crisis. The economic aspect of the life of the people of this district presented a very gloomy picture during this period. Trade and business activities were in a stand-still. Even agricultural operations could not be carried on owing to desertation of people from this area following the martial law administration. Further it may be noted that the fall in prices was not accompanied by a corresponding fall in agricultural costs. Several items of cost such as land revenue and interest charges were inelastic and could not be brought down. Suspensions and remissions of land revenue were granted by Government on a generous scale. But these measures were not adequate enough to meet the situation. The cultivators could not meet their monetary liabilities. S. Y. Krishnaswamy in his **monograph on Rural Problems in Madras** has stated that by 1933-34 the money income in the case of an average ryot had been reduced by half when compared to 1929-30. According to Dr. P. J. Thomas, the burden of indebtedness had practically doubled, mortgages of lands and sale of properties to money lenders deprived most of the agriculturists of their immovable properties. Between 1939 and 1945, the sales of land by different classes for liquidation of their indebtedness amounted to Rs. 79,062 in Malabar. But there was a slight relief from the general depression in the latter thirties. Prices began to rise owing to agitations and representations for easing the rural indebtedness. The Congress Ministry that came to power undertook legislative measures to improve the situation. As a result the Malabar Tenancy Committee was appointed. But before the Committee submitted its report in 1940, the Congress Ministry resigned as a mark of protest on

India being dragged into the chessboard of international warfare without her consent. During the war period, the agricultural commodities maintained more or less a steady price level as there was rationing and control. This can be substantiated by the following statistics that show an ease in the rural indebtedness between 1939 and 1945 as indicated by the per capita debt.

<i>Debt per family</i>			<i>Debt per capita</i>		
1939	1945	Difference	1939	1945	Difference
<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>
356.8	307.6	49.2	49.3	42.5	6.8

In 1945 the per capita income was 121.8 for the whole of the Malabar District and the agricultural per capita income Rs. 124. The average prices of food crops for the war period is given below:

<i>Foodgrains (Price in Annas and weight in Maunds)</i>							
	1938-39	1939-40	1940-41	1941-42	1942-43	1943-44	1944-45
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Rice	69.6	69.7	75.9	87.8	136.3	152.9	152.2
Ragi	36.8	43.8	44.3	46.9	81.5	114.9	144.8
<i>Non-food crops</i>							
Groundnut	39.3	48.9	53.9	70.0	125.2	185.9	156.2
Castor	70	95.3	74.0	76.8	177.0	214.6	191.8
Gingelly	92.8	92.5	100.5	103.1	188.9	290.6	321.4
Coconut (per 62)	30.6	38.3	32.0	36.8	74.6	90.7	89.8

There is a general rise in the price of all the requisites of cultivation. However the problem of labour has been more serious. Agriculture being not mechanised, cattle were the most important requisite for ploughing the field and lifting water for the irrigation. They also served the peasants in many

other ways including transportation of grains and supply of manure. In the war period price of cattle had soared up to unparalleled heights. A pair of scrub bullocks used to be brought for about Rs. 25 in 1939 sold at Rs. 100 or Rs. 120 in Malabar⁽¹⁾. This steep rise in the price of cattle was experienced all over the province and had thrown a heavy burden on agriculturists who wished to buy fresh pairs or replace old or dead cattle.

The cardinal point of total war economy was universal scarcity of goods in the civilian sector. Consequently prices soared up. From the beginning of 1942 to October 1943 when the Hoarding and Profiteering Prevention Ordinance was promulgated, the condition of consumers was extremely pitiable. They were seldom able to get the commodities they wanted. Even when the goods were available they were forced to pay exorbitant prices. This condition prevailed all over Malabar including this district under review throughout the war period. The quinquennium that followed the end of the war a kind of stability in prices was seen though the wholesale prices of principal commodities were generally on the rise. During this period of 1944-45 to 1948-49 the price of paddy and rice was less fluctuating than other commodities. The state average prices of rice I and II sorts were more moderate, recording decreases at frequent intervals, during the first three years of the quinquennium but during the last two years there was a definite rise in price levels. The price of rice I sort was Rs. 9.46 per maund at the beginning of 1944-45. In June and August of the same year the price declined to Rs. 8.86 per maund. But in December 1948 the price of rice I sort soared up to Rs. 17.8 per maund. The price of

11. Report of the Economist for enquiry into rural indebtedness, 1946, p. 46.

rice II sort was Rs. 9.05 per maund in 1944-45 and continued to be slightly weak till the end of 1945-46 when it registered the lowest price at Rs. 7.41. But in October 1948 the price reached to a maximum of Rs. 18.16 per maund⁽¹²⁾.

The following is the table giving the average monthly wholesale prices of principal commodities in Malabar at Kozhikode centre for the year 1944-45. The wholesale prices are in rupees per maund of 82 $\frac{2}{7}$ pounds or 3200 tholas.

12. Quinquennial statistical abstract for the period 1944-45 to 1948-49, p. 189.



Commodity	Year—1944-45												
	1	2	3	4	5	6	7	8	9	10	11	12	13
Pepper	..	33-87	36-60	38-22	36-34	33-66	30-68	34-69	23-22	38-93	40-28	42-48	40-87
Coconut (husked)	..	68-00	65-00	67-50	70-40	77-50	69-80	74-25	75-00	80-00	90-00	95-09	86-25
Coconut (unhusked)	..	70-00	60-00	63-75	65-00	65-00	63-00	68-75	70-00	75-60	84-50	91-75	81-25
Coconut oil	..	33-40	32-93	34-40	36-81	36-90	36-11	36-75	38-07	39-99	41-46	42-49	39-69
Coir	..	6-00	6-62	6-47	6-72	6-84	7-06	7-28	7-57	7-64	7-87	8-16	8-23

Commodity	Year—1948-49												
	1	2	3	4	5	6	7	8	9	10	11	12	13
Pepper	..	106-43	116-54	118-34	146-29	155-22	164-63	182-29	180-16	152-88	120-91	137-00	179-06
Coconut (unhusked)	..	101-25	125-00	110-00	115-00	115-00	115-00	120-00	130-00	145-00	140-00	157-50	182-50
Coconut (husked)	..	96-25	120-00	105-00	110-00	105-00	100-00	105-00	115-00	125-00	120-00	147-50	172-50
Copra	..	29-55	32-93	33-81	37-75	37-04	38-66	44-69	47-14	48-80	46-33	46-45	47-48
Coconut oil	..	43-88	49-63	50-86	53-51	54-10	55-28	64-09	66-80	70-56	68-21	68-36	70-27
Coir	..	15-73	15-88	15-73	15-17	14-70	14-70	14-70	14-70	14-70	14-49	14-51	14-70

Hereunder is given the annual retail price of commodities and their index numbers. Price in rupees per maund of 82 $\frac{2}{7}$ pounds. The price in 1938-39 is 100.

Station	Base 1938-39	1944-45		1945-46	
		Price	Index	Price	Index
(1)	(2)	(3)	(4)	(5)	(6)
Malabar	3.77	11.09	294	11.77	286

	1946-47		1947-48		1948-49	
	Price	Index	Price	Index	Price	Index
	(7)	(8)	(9)	(10)	(11)	(12)
Malabar	10.64	282	12.30	376	15.58	421

It may be noted that the index for Kozhikode which stood at 233.3 points in April 1944 advanced to 420.1 points in January 1947. It stood at 410.1 at the end of 1948-49.

The following is the cost of living index numbers for the year 1944-45 to 1948-49 at Kozhikode centre:

	1944-45	1945-46	1946-47	1947-48	1948-49
1	2	3	4	5	6
April ..	233.3	265.5	274.2	307.4	387.6
May ..	234.6	262.7	277.1	325.7	383.4
June ..	240.7	264.8	284.0	349.2	382.3
July ..	234.1	257.7	283.9	354.4	335.4
August ..	229.3	261.6	286.8	358.3	388.9
September ..	226.5	258.3	292.0	345.0	386.5
October ..	228.5	257.1	291.3	329.7	385.4
November ..	231.9	258.9	293.5	350.7	408.9
December ..	236.6	266.4	295.5	393.8	694.1
January ..	240.0	264.3	288.8	420.1	395.7
February ..	240.3	261.6	281.6	411.1	409.5
March ..	259.8	269.9	292.5	392.2	410.1

Index number for Kozhikode stood at a minimum of 252 points in August 1946, 3 points less than that for July 1946. The index reached a maximum of 543 in February 1949 and stood at 541 in March 1949. ⁽¹³⁾

The prices of agricultural and non-agricultural commodities showed an upward trend since 1950. In 1954 there was spiral rise but it came down in 1955. The index number of wholesale prices of food-grains in Malabar registered a rising trend during April to August 1954 from 429 to 461 and a general downward trend thereafter till the index touched 361 in March 1955. The initial upward trend in the index during April to August 1954 was mainly due to the increase in the prices of paddy, rice and wheat due to meagre arrivals and good demand.

The trend of the index number of commercial products was one of steady decline from 478 in April 1954 to 401 in March 1955 due to a fall in the prices of chillies, pepper, jaggery, sugar, groundnut, gingelly seed, castor, coconuts, copra, ghee, edible oils, coir yarn, cotton lint and seed, tobacco, arcanut, cashew-nut and tanned hides and skins. The fall in the prices was due to the poor demand generally. ⁽¹⁴⁾

As a result there was fall in the cost of living index during 1954-55. At Kozhikode the cost of living index number advanced from 407 in April 1954 to 411 in June 1954 due to an increase in the prices of vegetables, fish, coconut and chillies. The index generally declined thereafter and stood at 384 in February 1955 when the prices of rice, dhall, coconut and coconut oil fell owing to the flow of large stocks.

13. Quinquennial statistical abstract for the period 1944-45 to 1948-49 pp. 219-257.

14. Administration Report of the Department of Statistics for the year 1954-55. Government of Madras, p. 17.

In March 1955 the index stood at 393 which was 14 points below the level in April 1954.

During the year 1955-56 the index number of the wholesale prices of foodgrains witnessed a decline from 353 in April 1955 to 350 in May 1955 and a general upward trend till December 1955. When the index reached 397, a recession in January and February 1956 and a revival of the upward trend in March 1956 carrying the index to a peak of 404. The downward trend in May 1955 was a continuation of the general depression in prices which set in earlier during 1955, following plenty of arrivals of newly harvested paddy and millet crops.

The index number in respect of commercial products rose steadily except for a slight set-back in August and September 1955. The index advanced from 393 in April 1955 to 471 in March 1956. The increase was due mainly to a rise in the prices of chillies, turmeric, coconut, gingelly oil, coconut and groundnut oil owing to depletion of stocks and improvement in demand.

The cost of living index fell from 394 in April 1955 to 387 in June 1955 at Kozhikode due mainly to a fall in the prices of dhal, fish, tamarind and coconut oil. The index fluctuated within narrow limits till January 1956 after which it rose sharply and stood at 403 points in March 1956. The increase was mainly due to an increase in the prices of rice, fish, chillies and coconut oil⁽¹⁵⁾.

The tempo of rise was slightly weaker in 1969 and 1971. But in 1974 the rise was very high. From 1969 to 1974 there was an increase of 823 points in the price index. Till 1971 there is no separate price index for the district as the district itself was non

15. Administration Report of the Dept. of Statistics for the year 1955-56, Govt. of Madras, pp. 17, 18 & 19.

existent till 1969. It is only from 1971 that we get the exact statistics of the average wholesale and retail price indices of the district. The following was the farm price of the commodities for the months of 1971 in the district:—

Articles							
Month			Paddy (per para)	Coconut (1000 Nos.)	Arecanut (1000 Nos.)	Tapioca (Qtl.)	Banana (100 Nos.)
1			2	3	4	5	6
July	1971	..	8.62	585.00	40.80	15.66	16.25
August		..	5.25	543.80	32.80	16.00	17.00
September		..	6.75	559.40	33.70	18.00	16.50
October		..	6.04	618.80	31.30	16.00	15.00
November		..	5.92	591.30	31.20	15.50	15.50
December		..	6.00	587.50	32.00	17.00	16.00
January	1972	..	5.79	587.50	32.50	16.50	15.00
February		..	5.62	555.00	34.40	15.50	15.50
March		..	5.67	532.50	35.10	N.A.	18.00
April		..	5.62	526.30	36.70	N.A.	16.00
May		..	5.58	481.30	40.30	N.A.	19.00
June		..	6.04	413.80	N.A.	34.60	18.00

The wholesale price for the months of 1971 for certain commodities in the district.

Articles						
Months	Coconut with husk (1000 Nos.)	Pepper (Qtl.)	Cashewnut (Qtl.)	Tapioca (Qtl.)	Banana (100 Nos.)	Arecanut (100 Nos.)
1	2	3	4	5	6	7
January ..	62.80	N.A.	..	21.80	N.A.	3.50
February ..	61.00	N.A.	N.A.	N.A.	N.A.	3.63
March ..	58.25	N.A.	N.A.	N.A.	N.A.	3.69
April ..	..	685.00	135.67	N.A.	13.50	3.87
May ..	54.25	656.52	130.70	25.00	16.63	3.58
June ..	44.25	662.50	..	22.13	16.89	3.38
July ..	36.75	683.00	..	N.A.	15.80	3.22
August ..	37.00	662.50	..	N.A.	15.25	2.51
September ..	38.13	636.25	..	N.A.	15.63	2.71
October ..	39.50	593.00	..	22.75	14.40	2.36
November ..	36.00	557.50	..	21.75	13.50	2.01
December ..	35.33	470.00	..	19.20	11.60	2.18
Average ..	45.75	622.89	133.26	22.11	14.80	3.05

The following is the wholesale price of certain commodities in the district for the years 1971 to 1975:

Sl. No.	Name of commodity	1971	1972	1973	1974	1975
1	2	3	4	5	6	7
1	Black pepper (qtl.)	622.89	505.69	595.23	847.50	1001.25
2	Turmeric	N.A.	N.A.	N.A.	326.61	265.80
3	Cashewnut	133.26	145.70	246.67	388.56	286.89
4	Tapioca—raw	22.11	22.14	27.95	37.96	34.06
5	Banana (100 nos.)	14.80	16.24	19.91	23.29	25.78
6	Arecanut	3.05	2.55	2.44	3.28	3.60
7	Rice (kg.)	1.45	1.69	2.36	3.34	3.71
8	Corriander	3.04	2.53	2.80	3.39	4.34
9	Chillies	4.88	4.02	5.12	7.59	14.07
10	Onion	0.53	0.75	0.63	0.80	1.56
11	Salt	0.12	0.12	0.15	0.18	0.20
12	Tapioca	0.30	0.30	0.40	0.56	0.55
13	Greengram	1.71	2.04	2.59	2.75	2.86
14	Blackgram	N.A.	N.A.	3.11	2.88	3.36
15	Redgram	1.40	1.40	1.96	2.16	2.29
16	Dhall	2.14	2.23	2.57	3.14	3.23
17	Brinjal	N.A.	0.60	0.63	0.75	0.87
18	Ladies finger	0.83	0.84	0.89	1.10	1.07
19	Plantain	0.80	0.81	0.85	1.29	1.34
20	Cucumber	0.38	0.35	0.46	0.43	0.45
21	Pumpkin	0.36	0.33	0.40	0.41	0.49
22	Chennai	0.39	0.36	0.59	0.67	0.74
23	Mutton	6.00	6.73	7.44	10.01	11.63
24	Beef	2.00	2.00	2.09	3.17	3.85
25	Milk-Cow (litre)	1.70	1.78	1.95	N.A.	2.44
26	Milk-Buffaloe's	N.A.	N.A.	N.A.	2.23	2.44
27	Tea (kg.)	7.39	7.25	7.25	13.62	16.00
28	Coffee	11.82	11.40	11.00	13.20	15.00
29	Sugar	1.97	3.18	3.65	4.45	4.56
30	Coconut oil	6.03	5.57	8.49	11.50	9.14
31	Gingelly oil	5.73	6.38	8.34	9.48	9.08
32	Coconut (100 nos.)	50.03	49.60	69.99	95.96	85.37
33	Thorthu (per one)	1.44	1.45	1.53	1.80	2.09
34	Mundu	3.24	3.42	4.44	5.92	5.40
35	Washing charge (100 nos.)	20.00	20.00	22.29	25.00	25.00
36	Kerosene (litre)	0.64	0.71	0.79	1.10	1.16
37	Firewood (split-qtl.)	6.50	6.50	7.50	9.40	13.66
38	Betel leaves	0.69	0.65	0.71	0.76	0.78
39	Arecanut (100 nos.)	3.37	2.93	2.57	3.42	3.64
40	Tobacco	7.50	7.96	8.50	8.50	11.69

The latest figures of the retail price of farm produce in select centres of the district for the month of September 1977 were the following:

Serial number	Commodity	Ernad	Tirur	Perintalmanna	Ponnani	Unit
1	2	3	4	5	6	7
1	Paddy	.. 1.10	1.20	1.02	1.20	Kg.
2	Pepper	.. N.A.	16.25	16.50	N.A.	"
3	Coconut with husk	.. 12.00	12.00	11.50	12.00	1 Dozen
4	Tapioca	.. 0.40	N.A.	0.40	N.A.	Kg.
5	Ginger	.. 17.25	17.20	17.25	"	"
6	Turmeric	.. N.A.	N.A.	5.50	"	"
7	Banana Ripe	.. "	"	2.00	"	"
8	Brinjal	.. "	"	0.80	"	"
9	Cucumber	.. "	"	0.50	0.55	"
10	Chenai	.. "	"	0.80	N.A.	"
11	Pumpkin	.. "	"	0.80	"	"
12	Betel leaf	.. "	"	1.00	"	100 Nos.
13	Ladiesfinger	.. "	"	1.20	1.00	Kg.
14	Straw	.. "	"	14.00	N.A.	One bundle
15	Coconut palm (woven)	.. "	"	4.00	4.00	10 Nos.
16	Palmyrah leaves (medium size)	.. "	"	12.00	10.00	10 sheets
17	Rubber	.. 6.40	"	6.30	N.A.	Kg.
18	Arecanut (Ripe medium size)	.. N.A.	"	3.00	3.00	100 Nos.

The consumer price index or the cost of living index numbers for agricultural and industrial workers for the months of November and December 1977 in the Malappuram district were 163 and 164 respectively. It may be noted from the list of prices of essential commodities given above for the period of 1971-75 that there was considerable rise in prices from 1971 to 1975. In 1971 black pepper sold at Rs. 622.89 per quintal which rose to Rs. 1001.26 in 1975. Cashew-nut sold at Rs. 133.26 per quintal in 1971 received a price of Rs. 388.56 in 1974 and 286.89 in 1975. Rice per kg. which was sold at the rate of Rs. 1.45 in 1971 rose to Rs. 3.34 in 1974 and Rs. 3.71 in 1975. The rise in chillies in the years 1974 and 1975 was abnormal. In 1971 the price per kg. was only Rs. 4.83 but in 1974 it rose to Rs. 7.59. In 1975 it showed the unprecedented price of Rs. 14.07. Mutton and beef which

were sold for Rs. 6 and Rs. 2 respectively in 1971 registered a hundred per cent rise in 1975. Tea was another item that marked a hundred per cent rise from 1971 to 1975. It was sold at Rs. 7.39 in 1971 but in 1975 the price came to Rs. 16 per kg. The price of mutton, beef, tea, firewood, tobacco, milk and coffee which had doubled in price in 1974-75 and 1975-76, did not show any downward trend even in 1977 and 1978. During the period of emergency there was a slight fall in prices for all commodities due to the vigilance of officers and the suppression of black marketing and hoarding. But with the lifting of emergency in 1977 there was a sudden jump in the prices vegetables, onion, dhal, ghce, sugar, tea and other commodities. The price of rice somewhat remained stable owing to good harvest and the supply of sufficient wheat and rice by the Central Government. But the prices for the building materials soared up to an unprecedented scale, cement becoming more dear in the market. It was sold in the open market for Rs. 22 per bag in 1975 to 1978 but in the black market the price was Rs. 40 to 45 per bag. The control and supply of cement have been streamlined throughout the State; but the position did not change much.

Wages :

It was only after the 19th century that organised labour and bargain had taken its origin in Kerala. Till then the workers whether they were artisans, masons or agricultural labourers received wages in kind. Even in the first half of the present century there was no fixity of wages in factories and agricultural farms. Many of them received only farm produce in lieu of their daily wage. Andrien, C. Mayor reports in his book that the wage of an agricultural male labourer was only Re. 1 and a female

member Annas 8 to 12 during 1949-50⁽¹⁶⁾. Now with the trade union movements, labour became organised to the effect that the position has changed very much.

The following is the daily wages received by agricultural labourers for the years 1969 to 1972:

<i>Type of labour</i>	1965-70 <i>Rs.</i>	1970-71 <i>Rs.</i>	1971-72 <i>Rs.</i>
Mason ..	6.08	6.02	6.27
Carpenter ..	6.10	6.02	6.27
Field labour ..	4.29	4.05	4.58

Table I below gives the wages of skilled and agricultural workers in the district for the months of August 1977, November 1977 and May 1978:

<i>Type of work</i>	August 1977 <i>Rs.</i>	November 1977 <i>Rs.</i>	May 1978 <i>Rs.</i>
Carpentry ..	N.A.	N.A.	15.00
Blacksmithy ..	N.A.	N.A.	N.A.
Masonry ..	8.00	8.00	15.00
Ploughing ..	6.50	6.50	7.50
Bunding ..	7.50	6.50	10.00
Sowing ..	N.A.	N.A.	N.A.
Spraying of insecticides ..	N.A.	N.A.	9.00
Harvesting ..	1/9th of the produce	1/9th of the produce	1/9th of the produce
Weeding ..	6.50	6.50	6.50
Transplanting ..	7.00	6.50	6.50
Tilling of gardenland ..	9.00	10.00	10.00
Plucking of coconut ..	40 Np. per tree and one nut for every 4 trees	40 Np. per tree and 1 nut for every four trees	40 Np. per tree and 1 nut for every four trees
Headload ..	N.A.	7.00	7.00
Others ..	N.A.	9.00	7.00

The Kerala Agricultural Workers' Act, 1974, envisages providing security of employment, fixation of working hours, payment of reasonable rates of

wages fair settlement of disputes of the agricultural worker and provident fund for agricultural labourers. Upto the end of March 1976, a total number of 1.54 lakhs agricultural workers were registered under the Act for the State as a whole. In the district the total number of agricultural labourers registered under the Act for the period noted above was only 4,611. The Agricultural Workers' Act would benefit at least two million agricultural labourers in the State.

Hereunder is given the average daily employment in plantations in the district during 1970 to 1974:

<i>Plantation</i>		<i>1970—1971</i>	<i>1972</i>	<i>1973</i>	<i>1974</i>
<i>Tea—</i>					
Garden labour	..	185	191	191	N.A.
Outside labour	..	21	28	28	N.A.
<i>Rubber—</i>					
Garden labour	..	5599	5706	5997	5742
Outside labour	..	5827	5939	6242	5975

Average daily wage rates of skilled and unskilled labour in the construction and agricultural labour sectors :

		<i>1972-73</i>	<i>1973-74</i>	<i>1974-75</i>	<i>1975-76</i>
Carpenter	..	8.69	9.68	10.02	12.93
Mason	..	8.70	9.85	10.98	13.40
<i>Helper Coolie—</i>					
Male	..	6.11	6.35	7.26	8.83
Female	..	4.08	4.24	5.14	6.53
Paddy fieldmen	..	N.A.	N.A.	5.75	6.98
Paddy women	..	N.A.	4.46	4.88	5.71

In dealing with the wage trends in different sectors, it is not irrelevant to give the number of registered working factories and employment persons in them during the year 1974-75 in the Malappuram district.

	1974		1975	
	No. of factories	No. of workers	No. of factories	No. of workers
1. Factories employing 10 or more workers on any day ..	33	1451	32	1028
2. Factories employing less than 10 workers on any day ..	60	373	73	438
3. Factories employing less than 20 workers ..	9	53	7	50
Total ..	102	1877	112	1516

Hereunder is given the quinquennial per capita average daily earnings of factory workers under the Payment of Wages Act, 1963 in respect of persons earning less than Rs. 400 only ⁽¹⁷⁾:

Sl. No.	Industry	1960	1965	1970	1975
1	2	3	4	5	6
1	Rice mill ..	1.68	2.44	5.05	6.97
2	Sugar ..	5.70	9.05	13.34	
3	Edible oils ..	2.68	2.96	4.90	10.35
4	Tea factories ..	2.41	3.05	4.12	8.10
5	Cashew factories ..	1.25	1.83	3.35	6.67
6	Cotton textiles ..	3.13	4.43	7.12	8.79
7	Coir ..	2.63	3.67	7.55	10.93
8	Umbrellas ..	2.45	3.33	6.20	10.11
9	Saw mills ..	2.97	4.18	5.78	10.20
10	Plywood ..	2.65	4.02	7.27	
11	Splints and veneers ..	1.44	1.96	2.86	8.62
12	Furniture and fixtures ..	3.11	4.08	9.36	12.45
13	Printing and publishing ..	3.49	5.12	10.24	10.70
14	Tyres and tubes ..	3.87	8.19	*18.22	8.62
15	Rubber ..	2.80	3.42	6.97	10.40
16	Artificial manures ..	4.26	5.35	4.99	10.04
17	Pharmaceuticals ..	3.73	4.53	6.56	10.41
18	Matches ..	2.43	1.68	2.10	3.05
19	Soaps ..	7.77	11.45	10.25	11.83
20	Bricks and tiles ..	2.58	3.75	5.12	11.11
21	Pottery, China and Earthenware ..	2.94	3.97	7.08	11.93
22	Metal products ..	3.13	4.45	7.44	9.18
23	General Jobbing Engineering ..	4.93	5.68	7.23	9.23
24	Electrical machinery ..	3.94	5.11	9.87	18.08*
25	Repair of motor vehicles ..	3.58	4.77	10.06	10.23
26	Sanitary services ..	..	7.98	10.29	..

17. Bureau of Economics & Statistics for Planning, 1977, p. 28.

* High rate due to the payment of a large amount of bonus.

The family and household :

The Bureau of Economics and Statistics conducted a fertility survey in the Malappuram district and finalised its report on March 1975. A total number of 1,413 households in Malappuram district has been covered by the survey including 120 households from urban areas of the district. 54 per cent of the sample population were Muslims. The proportion of Muslims in urban sample was comparatively higher than the rural sample. More than 60 per cent of the households reported to have a monthly income of less than Rs. 300. Nearly 63 per cent household was engaged in agricultural activities, either as cultivators or as agricultural labourers. In urban areas more than 25 per cent of the household was engaged in trade and commerce. Table below shows the percentage distribution of household according to monthly income :

<i>Monthly income Rs.</i>	<i>Rural percentage of households to total households</i>	<i>Urban percentage of households to total households</i>
(1)	(2)	(3)
Below 50	0.70	0.83
50-99	3.40	N.A.
100-199	25.83	22.50
200-299	30.70	24.17
300-399	20.12	22.50
400-499	10.05	11.67
500 and above	9.20	18.33
Total	100	100

Based on the above data, it can be presumed that majority of the population is economically very backward. When more than 60 per cent of the households had only a monthly income of less than Rs. 300, only 9 per cent of households were receiving a monthly

income of more than Rs. 500. The percentage distribution of the household according to means of livelihood of the sample households is given below :

<i>Sl. No.</i>	<i>Occupation</i>	<i>Rural percentage</i>	<i>Urban percentage</i>
(1)	(2)	(3)	(4)
1.	Cultivator ..	22·89	5·00
2.	Agricultural labourer ..	39·37	8·34
3.	Livestock, forestry etc. ..	0·77	N.A.
4.	Mining and quarrying ..	0·15	N.A.
5.	Manufacturing, processing, servicing and repairs in household industry	4·95	14·17
6.	Other than household industry	0·85	5·00
7.	Construction	2·01	3·33
8.	Trade and Commerce	9·05	25·83
9.	Transport	1·01	3·33
10.	Other services	18·95	35·00
	Total ..	<u>100·00</u>	<u>100·00</u>

This shows that more than 63 per cent households in rural areas were engaged in agricultural activities. The percentage of households who have reported their main activity as agricultural labour comes to 37. In the urban areas more than 80 per cent of the households was engaged in activities other than agriculture. Nearly 26 per cent of households was seen engaged in trade and commerce. The percentage of households engaged in agricultural or allied activities in urban areas was less than 13.

The distribution of households according to means of livelihood and monthly income is given hereunder:

The statistics of domestic product by broad sectors in the district for 1973-74 and 1974-75 at current and constant prices are given below:

	1973-74 1974-75		1973-74 1974-75	
	<i>at current prices</i>		<i>at constant (1960-61) prices</i>	
Agriculture, forestry, fishing and mining ..	8446	8641	2632	2487
Manufacturing construction electricity and water supply .	618	682	367	419
Trade, Transport, storage and communication ..	2230	2539	827	791
Finance and real estate ..	344	357	149	145
Community and personal services ..	1241	1523	535	543
Net product ..	12897	13742	4510	4385
Population in 1000 ..	1983	2039	1983	2039
Per capita income Rs. ..	649.5	674.00	227.4	315.1

It may also be noted that the houses which were covered by the 1971 census, only 8.4 per cent were rented buildings in the district. The rural and urban tenure of households in 1971 was as follows :

<i>Rural</i>		<i>Urban</i>		<i>Total</i>	
<i>Owned</i>	<i>Rented</i>	<i>Owned</i>	<i>Rented</i>	<i>Owned</i>	<i>Rented</i>
92.2	7.8	81.8	18.2	91.6	8.4

Monthly expenditure :

The following tables show the components of expenditure, the components being the major sub groups and the average monthly expenditure for different expenditure groups on important items per family :

TABLE
Monthly per capita expenditure classes in Rs.

Items of consumption	0-8	8-11	11-13	13-15	15-18	18-21	21-24	24-28	28-34	34-43	43-55	55-75	75 and above	All classes	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1 Cereals	..	3-36	3-84	4-12	5-60	6-02	7-13	7-58	8-58	9-79	11-61	13-06	16-59	20-33	9-31
2 Gram	0-01	0-01	0-02	0-05	0-05	0-09	0-07	0-08	0-10	0-14	0-51	0-06
3 Cereal substitutes	..	0-56	0-96	1-23	1-29	1-38	1-64	1-71	1-79	1-97	1-86	2-01	1-64	1-58	1-68
4 Pulses and products	..	0-01	0-05	0-02	0-04	0-10	0-12	0-17	0-22	0-30	0-42	0-50	0-95	1-47	0-30
5 Milk and Milk products	..	0-07	0-04	0-04	1-10	0-20	0-32	0-45	0-64	1-10	1-60	2-52	3-91	7-63	1-20
6 Edible oil	..	0-15	0-24	0-30	0-36	0-43	0-51	0-59	0-72	0-84	1-13	1-21	1-80	2-88	0-84
7 Meat, fish and eggs	..	0-30	0-60	0-74	0-78	0-91	1-13	1-23	1-37	1-60	1-92	2-49	3-72	5-74	1-66
8 Vegetables	..	0-08	0-19	0-15	0-23	0-47	0-33	0-54	0-70	0-87	1-13	1-49	1-70	2-48	0-82
9 Fruits and nuts	..	0-25	0-33	0-45	0-63	0-68	0-79	1-02	1-25	1-41	1-92	2-48	3-24	5-71	1-48
10 Sugar	..	0-13	0-26	0-36	0-35	0-44	0-44	0-54	0-65	0-75	0-92	1-13	1-48	2-18	0-74
11 Salt	..	0-03	0-03	0-04	0-04	0-04	0-05	0-05	0-05	0-10	0-06	0-05	0-07	0-09	0-06
12 Spices	..	0-33	0-50	0-57	0-70	0-83	0-85	0-98	1-13	1-24	1-49	1-63	2-14	2-74	1-21
13 Beverages and refreshments	..	0-57	0-80	1-24	1-26	1-71	1-95	2-38	2-61	3-07	3-86	4-49	4-65	9-36	2-94
14 Food—Total	..	5-84	7-84	9-27	11-33	13-29	15-31	17-29	19-80	23-11	28-66	33-17	42-03	62-70	22-30
15 Pan, tobacco and intoxicants	..	0-32	0-35	0-76	0-56	0-96	0-92	1-08	1-20	1-40	1-52	1-86	2-66	3-06	1-32
16 Fuel and light	..	0-58	0-97	1-21	1-07	1-32	1-40	1-49	1-72	1-83	2-17	2-40	2-98	4-19	1-81
17 Clothing	0-09	0-02	0-08	0-15	0-21	0-30	0-56	0-81	1-20	1-87	3-18	8-57	1-01
18 Footwear	0-01	0-05	0-01	0-02	0-02	0-06	0-07	0-19	0-50	0-06
19 Miscellaneous goods and services	..	0-36	0-62	0-95	1-01	1-33	1-64	2-26	2-54	3-57	5-03	7-93	10-59	23-37	4-06
20 Rents	0-02	..	..	0-02	0-05	0-02	0-02	0-03	0-05	0-10	0-22	1-02	0-08
21 Taxes	0-01	..	..	..	..	0-01	0-02	0-02	0-05	0-07	0-30	0-62
22 Durable goods	0-01	0-04	0-06	0-10	0-13	0-20	0-61	1-18	6-46	0-39
23 Pet animals	0-05	..	0-01	0-01	0-01	0-13	0-12	0-14	0-02
24 Non-food—Total	..	1-26	1-98	3-02	2-72	3-80	4-27	5-22	6-18	7-82	10-26	15-02	21-19	47-61	8-77
25 Total consumer expenditure	..	7-10	9-82	12-29	14-05	17-09	19-58	22-51	25-98	30-93	38-26	48-19	63-22	110-31	31-09

TABLE
Monthly per capita expenditure classes in Rs.

Sl. No.	Items of consumption	Monthly per capita expenditure classes in Rs.															75 and above	All classes
		0-8	8-11	11-13	13-15	15-18	18-21	21-24	24-28	28-34	34-43	43-55	55-75	14	15	16		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16			
1	Cereals	3.36	3.81	4.35	5.28	6.27	6.97	7.58	8.58	10.28	12.04	14.36	13.82	13.15	9.76			
2	Gram	..	..	0.03	..	0.02	0.05	0.09	0.05	0.11	0.12	0.09	0.11	0.21	0.09			
3	Cereal substitutes	0.26	0.74	0.84	1.02	1.16	1.29	1.14	1.02	1.24	0.42	0.77	1.04	0.36	10.00			
4	Pulses and products	..	0.03	0.05	0.08	0.08	0.14	0.22	0.47	0.41	0.58	1.04	1.14	1.44	0.56			
5	Milk and milk products	..	..	0.06	0.22	0.17	0.56	0.64	0.68	1.14	1.75	3.39	5.92	9.16	2.22			
6	Edible oil	0.17	0.24	0.21	0.31	0.45	0.57	0.68	0.84	0.92	1.14	1.88	2.01	3.32	1.18			
7	Meat, fish and eggs	0.43	0.57	1.01	0.98	1.14	1.30	1.38	1.41	1.82	2.26	2.49	3.65	5.68	2.15			
8	Vegetables	0.04	0.11	0.09	0.14	0.24	0.42	0.41	0.59	0.67	0.94	1.43	1.81	2.70	0.93			
9	Fruits and nuts	0.20	0.40	0.42	0.55	0.80	0.94	1.03	1.30	1.45	1.72	2.52	3.02	4.48	1.75			
10	Sugar	0.05	0.23	0.20	0.30	0.40	0.49	0.62	0.64	0.86	0.90	1.36	1.70	1.99	0.90			
11	Salt	0.02	0.03	0.04	0.05	0.04	0.04	0.04	0.05	0.06	0.06	0.06	0.05	0.06	0.05			
12	Spices	0.33	0.55	0.48	0.77	0.72	0.82	0.92	1.27	1.30	1.45	1.69	2.06	2.28	1.31			
13	Beverages and refreshments	1.12	1.07	1.50	1.35	11.70	1.74	2.40	2.61	3.10	3.50	3.67	5.27	19.44	4.31			
14	Food total	5.98	7.78	9.28	11.05	3.19	15.33	17.20	19.51	23.36	27.82	34.75	41.60	64.27	26.27			
15	Pan, tobacco and intoxicants	0.27	0.41	0.61	0.44	0.88	0.68	1.47	1.46	1.48	1.53	2.26	3.59	4.78	1.80			
16	Fuel and light	1.00	1.10	1.35	1.29	1.39	1.42	1.68	1.79	2.04	2.38	2.99	3.72	4.52	2.28			
17	Clothing	..	0.03	..	0.10	0.14	0.10	0.29	0.38	0.55	1.18	1.98	3.74	7.29	1.47			
18	Footwear	..	..	..	..	..	..	0.01	0.01	0.03	0.01	0.02	0.11	0.46	0.06			
19	Miscellaneous goods and services	0.48	0.78	0.89	1.00	1.19	1.85	2.07	2.78	3.49	4.36	6.73	11.90	28.69	6.07			
20	Rents	..	0.04	..	0.23	0.11	0.17	0.08	0.21	0.21	0.64	0.58	1.06	5.00	0.80			
21	Taxes	..	..	..	..	..	..	0.04	0.01	0.02	0.11	0.02	0.94	0.95	0.45			
22	Durable goods	..	..	..	..	..	..	0.03	0.02	0.05	0.01	0.16	0.16	10.99	1.30			
23	Pet animals	..	..	..	..	..	..	..	..	..	0.07	0.03	0.19	0.06	0.03			
24	Non food total	1.75	2.36	2.85	3.03	3.73	4.26	5.97	6.66	7.87	10.22	14.86	24.49	62.13	13.86			
25	Total consumer expenditure	7.73	10.14	12.13	14.08	16.92	19.59	22.87	26.17	31.23	38.04	49.61	66.09	126.40	40.13			

TABLE
Monthly per capita expenditure classes in Rs.

Sl. No.	Items of consumption	Monthly per capita expenditure classes in Rs.															75 and above	All classes
		0-8	8-11	11-13	13-15	15-18	18-21	21-24	24-28	28-34	34-43	43-55	55-75	75 and above				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16			
1	Cereals	2.68	3.98	4.77	5.66	6.98	7.01	8.00	9.03	10.05	11.43	14.13	15.71	21.47	10.49			
2	Gram	0.40	0.00	0.00	0.03	0.01	0.01	0.04	0.04	0.06	0.04	0.06	0.05	0.13	0.05			
3	Cereal substitutes	0.33	0.74	0.96	0.92	1.24	1.46	1.57	1.83	1.84	2.34	2.04	2.57	1.66	1.78			
4	Pulses and products	0.03	0.04	0.04	0.10	0.10	0.09	0.27	0.24	0.38	0.53	0.61	1.27	2.26	0.50			
5	Milk and products	..	0.01	0.12	0.13	0.35	0.31	0.44	0.74	0.98	1.35	2.39	4.20	8.04	1.59			
6	Edible oil	0.07	0.23	0.17	0.26	0.30	0.35	0.46	0.57	0.67	0.84	1.20	1.83	2.93	0.84			
7	Meat, fish and egg	0.40	0.42	0.65	0.73	0.78	0.90	1.06	1.20	1.42	1.84	2.34	3.50	5.51	1.76			
8	Vegetables	0.05	0.11	0.26	0.24	0.35	0.40	0.48	0.71	0.79	1.20	1.22	1.94	2.94	0.95			
9	Fruits and nuts	0.14	0.26	0.48	0.55	0.66	0.81	0.93	1.21	1.39	1.97	2.71	4.21	6.28	1.87			
10	Sugar	0.19	0.24	0.35	0.37	0.40	0.51	0.52	0.59	0.86	0.91	1.07	1.65	2.63	0.33			
11	Salt	0.03	0.04	0.04	0.04	0.04	0.05	0.05	0.05	0.06	0.06	0.06	0.07	0.09	0.06			
12	Spices	0.29	0.43	0.45	0.71	0.70	0.84	0.90	1.01	1.21	1.44	1.71	2.17	2.85	1.28			
13	Beverages and refreshments..	0.78	0.85	0.92	1.34	1.41	2.27	2.64	2.87	3.19	3.65	4.08	4.41	9.40	3.81			
14	Food—Total	5.39	7.34	9.21	11.08	13.42	15.01	17.36	20.09	22.90	27.60	33.62	43.58	66.19	25.36			
15	Pan, tobacco and intoxicants	0.28	0.45	0.44	0.76	0.83	1.04	1.11	1.20	1.58	1.40	1.90	1.71	3.02	1.39			
16	Fuel and light	0.56	0.83	1.12	1.05	1.12	1.30	1.46	1.53	1.78	2.16	2.32	2.90	4.67	1.92			
17	Clothing	..	0.01	0.16	0.18	0.25	0.37	1.44	0.62	0.80	1.60	2.71	3.86	9.48	1.68			
18	Footwear	..	..	..	..	0.00	0.02	..	0.03	0.01	0.06	0.11	0.12	0.76	1.08		
19	Miscellaneous goods and services	0.06	0.85	1.07	1.09	1.23	1.84	2.13	2.40	3.66	4.85	7.35	11.01	26.48	5.27			
20	Rents	..	..	0.02	..	0.01	..	..	0.01	0.01	0.04	0.11	0.07	1.72	0.13		
21	Taxes	..	..	..	..	..	0.01	0.01	0.02	0.00	0.01	0.01	0.06	0.39	0.03		
22	Durable goods	..	0.00	..	..	0.00	0.01	0.02	0.02	0.03	0.12	0.30	0.52	2.67	0.26		
23	Non food—Total	1.30	2.14	2.81	3.08	3.44	4.59	5.17	5.83	7.87	10.24	14.81	20.25	49.19	10.76			
24	Total Consumer expenditure..	6.69	9.48	12.02	14.16	16.76	19.60	22.53	35.92	30.77	37.84	48.43	63.83	115.38	36.12			

TABLE

Items of consumption		Monthly per capita expenditure class in Rupees															All 75 and above classes		
		0-8	8-11	11-13	13-15	15-18	18-21	21-24	24-28	28-34	34-43	43-55	55-75	75 and above classes					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16				
1	Cereals	2.96	4.47	4.58	4.93	6.25	6.43	7.20	8.22	9.66	11.21	11.63	15.05	13.84	10.13				
2	Gram	..	0.06	0.08	..	..	..	0.01	0.01	0.05	0.06	0.09	0.04	0.08	0.08			
3	Cereal substitute	..	0.35	0.11	1.14	0.88	1.10	1.30	1.06	1.10	1.11	1.29	0.47	0.53	0.97				
4	Pulse and products	..	..	0.03	0.14	0.05	0.20	0.23	0.31	0.45	0.65	1.06	1.10	0.76	2.79			
5	Milk and products	..	..	..	0.28	0.21	0.41	0.76	0.76	1.01	1.77	2.36	3.89	9.79	2.59			
6	Edible oil	..	0.22	0.14	0.28	0.27	0.40	0.40	0.61	0.85	1.09	1.43	1.94	2.71	1.16				
7	Meat, fish and egg	..	0.39	0.61	0.93	0.95	1.05	1.28	1.31	1.69	1.93	2.50	3.38	4.35	2.14				
8	Vegetables	..	0.05	0.14	0.21	0.14	0.25	0.62	0.53	0.56	0.63	0.85	1.08	1.50	2.60				
9	Fruits and nuts	..	0.20	0.24	0.86	0.82	0.55	1.70	1.12	1.42	1.51	2.11	2.84	3.60	5.57				
10	Sugar	..	0.17	0.15	0.16	0.39	0.42	0.48	0.68	0.61	0.90	1.04	0.47	1.73	2.66				
11	Salt	..	0.04	0.04	0.03	0.03	0.03	0.03	0.05	0.04	0.05	0.05	0.06	0.06	0.05				
12	Spices	..	0.47	0.46	0.49	0.58	0.74	0.87	0.94	0.92	1.17	1.36	1.75	1.64	2.12				
13	Beverages and refreshments	..	0.67	0.59	1.38	1.69	1.55	2.00	2.56	3.28	3.51	5.26	5.21	6.85	22.41				
14	Food—Total	..	5.10	8.53	8.68	11.35	12.25	5.29	17.06	19.11	23.58	28.49	32.79	41.23	68.85				
15	Pan, tobacco and intoxicants	..	1.00	0.31	0.52	0.48	0.88	10.60	1.20	1.19	1.27	1.50	2.30	2.18	3.28				
16	Fuel and light	..	0.51	0.74	1.20	1.02	1.21	1.23	1.65	1.81	2.04	2.29	2.72	3.48	4.52				
17	Clothing	..	..	0.13	0.16	0.14	0.22	0.34	0.64	0.62	1.21	1.46	3.42	4.71	10.95			
18	Footwear	..	..	..	0.05	..	..	..	0.02	0.02	0.07	0.04	0.19	0.26	0.96			
19	Miscellaneous goods and services	..	0.59	1.13	1.36	1.64	1.93	2.18	2.99	3.61	4.36	7.33	11.28	25.19	7.34				
20	Rents	..	..	..	0.12	0.07	0.13	0.06	0.37	0.24	0.52	0.30	0.83	6.37	1.16			
21	Taxes	..	..	..	..	0.05	..	..	..	..	..	0.08	0.20	0.40	0.09			
22	Durable goods	..	..	..	..	..	..	0.03	0.09	0.02	0.04	0.12	0.27	11.75	1.67			
Non-food—Total		2.60	1.77	3.01	3.17	4.07	4.23	5.76	7.09	8.46	10.21	16.46	23.21	63.42	17.46				
Total consumer expenditure		7.10	10.30	11.69	14.52	16.32	19.52	22.82	26.20	31.04	38.70	49.25	64.49	132.27	47.63				

Employment:

Now we are in a position to know the exact number of workers and non-workers in the district thanks to the survey conducted by the census department and also by the Bureau of Economics and Statistics. We also have an employment information and assistance bureau under the employment exchange of the district. The District Employment Exchange, Malappuram is under the Divisional Exchange of Kozhikode. The following is the number of workers engaged in different sectors in 1971:

<i>Category</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>
1. Cultivators	88,876	5,837	94,713
2. Agricultural labourers	131,741	64,913	196,654
3. Livestock, forestry, fishing, hunting, plantations and allied activities	28,246	1,758	30,004
4. Mining and quarrying	2,608	4	2,612
5. Manufacturing, processing etc.	10,802	4,681	15,483
6. Servicing and repairs	34,545	30,322	4,223
7. Construction	6,635	132	6,767
8. Trade and Commerce	43,181	639	43,790
9. Transport, storage and communications	16,899	302	17,201
10. Other services	47,135	13,740	60,875
11. Total in the District	406,415	96,229	5,02,644

The total number of non-workers as registered in 1971 census was as follows:

<i>Persons</i>	<i>Rural</i>	<i>Urban</i>	<i>Total</i>
Males	468,617	792,113	1,260,730
Females	34,483	58,505	92,988
District Total:			
Males	1,260,730		
Females	92,988		
Total	1,353,718		

The work participation rates in Malappuram district for 1961 and 1971 were 32.2 and 27.1 per cent respectively. The total number of persons employed in public and private sectors in the district in 1975 was 78,736. At the same time the number of work seekers in the district from 1970 to 1974 was the following:

1970	..	11,847
1971	..	14,611
1972	..	19,242
1973	..	17,574
1974	..	22,215

The district is industrially most backward and the scope of employment is therefore very limited. The number of the unemployed and job seekers are increasing every year. Those who have no profession or vocational training or work experience constituted the major portion of the live register in the employment exchange. Most of the registrations were for teachers, typists, clerks, stenographers and automobile drivers. There is no significant change in the employment situation in the district.

Among the 32,053 applicants on the live register of the District Employment Exchange of Malappuram as on March 31, 1977 only 2,094 were employed through the exchange. The number of persons on the live register as on March 31, 1976 was 29,004. There is an increase of 3000 persons in the year ending 1976. The placements made during this year was 3,410 and the registration was 16,419. The vacancies notified during this period was 2,496 and the number of registrations made was 15,288. There were 4,615 scheduled castes and 109 scheduled tribes on the live register of the exchange as on March 31, 1971. Their number in 1975 was 3826 and 101 respectively. The placements effected during the year was 155 scheduled castes and

29 scheduled tribes. The exchange made submission of 1216 persons belonging to the former and 150 belonging to the latter in the year 1976-77. The placements for the year 1975-76 was 256 scheduled castes and 30 scheduled tribes. Hereunder is given the number of ex-servicemen, I.T.I. certificate holders and P.H. persons on the live register of the exchange as on March 31, 1977:

<i>No. of I. T. I. candidates</i>	<i>No. of ex-servicemen</i>	<i>No. of physically handicapped</i>
320	618	290

In the year 1975-76 the number of above candidates was 243,675 and 272 respectively.

From the above it can be seen that the number of unemployed persons increased and the placements decreased. When 3,410 persons in 1975-76 found employment through the exchange their number in 1976-77 was only 2,094.

Community Development Programme:

The district is divided into four taluks of Perintalmanna, Ponnani, Tirur and Ernad. There are 122 revenue villages and 588 census villages in the district. Tirur, Ponnani, Perintalmanna, Manjeri and Malappuram are the five towns in the district.

The district is fully covered by the community development blocks, numbering 13. They are (1) Andathode, (2) Kondotty, (3) Kutlippuram (4) Malappuram, (5) Manjeri, (6) Mankada, (7) Ponnani, (8) Perintalmanna, (9) Tanur, (10) Tirur, (11) Tirurangadi, (12) Vengara and (13) Wandoor. There are 122 revenue villages and the local administrations is undertaken by 91 Panchayats, of which four are of special grade. There are a few tribal pockets in the

district which are found at Nilambur, Angadipuram, Urakam and Panthaloore. The block-wise area is given below:

Perintalmanna	..	8,838 hectares
Mankada	..	8,570 "
Malappuram	..	4,050 "
Kuttippuram	..	6,260 "
Kondotti	..	5,680 "
Wandoor	..	13,198 "
Manjeri	..	6,353 "
Tirur	..	6,202 "
Tanur	..	4,074 "
Vengara	..	3,239 "
Ponnani	..	8,080 "
Andathode	..	3,839 "
Tirurangadi	..	3,005 "
District Total	..	81,388 "
State Total	..	874,059 "
Percentage to State Total		9.3

The number of Panchayats and population in each block are given hereunder:

	Population
1. <i>Andathode</i> —	83,975
1. Alankode	17,891
2. Eramangalam	17,084
3. Marancherry (Part)	12,674
4. Nannamukku	18,198
5. Perumpadappa	18,128
2. <i>Kondotty</i> —	172,311
1. Cheekode	24,597
2. Chelambra	14,896
3. Cherukavu	29,394
4. Kondotty	14,644

	Population
5. Kuzhimanna	13,844
6. Pallickal	17,193
7. Pulickal	17,071
8. Urangattiri	23,208
9. Vazhakkad	17,464
3. <i>Kuttippuram—</i>	101,393
1. Athavanad	17,335
2. Edayar	13,012
3. Irimbiliyam	14,473
4. Kattipparuthi	17,359
5. Kuttippuram	22,728
6. Marakkara	16,486
4. <i>Malappuram—</i>	113,286
1. Anakkayam	21,485
2. Kottakkal	21,719
3. Marayur	13,916
4. Nediyruppu	13,705
5. Ponmala	14,625
6. Pookkoottur	15,900
7. Urakam	11,936
5. <i>Manjeri—</i>	141,171
1. Areccode	14,797
2. Edavanna	18,039
3. Kavanur	15,021
4. Manjeri	41,138
5. Pandikkad (Part)	8,863
6. Pulpatta	16,987
7. Tiruvali (Part)	5,414
8. Trikkalangode	20,912
6. <i>Mankada—</i>	145,978
1. Angadippuram	24,435
2. Kodur	21,311
3. Kootilangadi	15,382
4. Kuruva	15,692
5. Mankada	22,805

	Population
6. Moorkanad	14,904
7. Pulamanthole	18,403
8. Puzhakkathiri	13,046
7. <i>Perintalmanna</i> —	127,123
1. Aliparamba	19,189
2. Edappatta	9,956
3. Elamkulam	13,049
4. Kizhattur	16,339
5. Melattur	12,211
6. Perintalmanna	25,785
7. Thazhakode	17,270
8. Vettathur	13,324
8. <i>Ponnani</i> —	129,997
1. Edappal	19,704
2. Ezhuvathiruthy	19,873
3. Marancherry (Part)	6,512
4. Ponnani	35,723
5. Thavanur	29,305
6. Vattankulam	18,880
9. <i>Tanur</i> —	153,390
1. Cheriyaundam	17,262
2. Kalpakancherry	17,152
3. Ozhur	15,931
4. Ponkundam	25,634
5. Tanur	32,656
6. Tannalur	27,126
7. Valavannur	17,599
10. <i>Tirur</i> —	142,778
1. Purathur	20,519
2. Thalakkad	15,901
3. Thirunavaya	23,875
4. Tirur	32,272
5. Tripprangode	18,616
6. Vettom	31,595

	Population
11. <i>Tirurangadi—</i>	133,487
1. Moonniyoor	22,064
2. Mannambra	16,752
3. Parappanangadi	31,662
4. Thenjippalam (Part)	13,056
5. Tirurangadi	25,694
6. Vallikkunnu	24,259
12. <i>Vengara—</i>	121,956
1. Abdulrahiman Nagar	16,812
2. Othukkungal	16,330
3. Parappur	14,560
4. Thenjippalam (Part)	14,471
5. Thennala	23,274
6. Vengara	36,509
13. <i>Wandoor—</i>	257,515
1. Amarambalam	14,905
2. Chungathara	24,623
3. Edakkara	23,572
4. Kalikavu	28,494
5. Karulai	11,719
6. Karuvarakundu	19,570
7. Mambad	12,955
8. Nilambur	30,168
9. Pandikkad (Part)	14,831
10. Porur	12,913
11. Thiruvai (Part)	6,303
12. Thuvvur	13,159
13. Vazhikkadavu	21,852
14. Wandur	22,451

CHAPTER X

GENERAL ADMINISTRATION

Malappuram District was formed on June 16, 1969 and became a separate revenue district under a Collector. The district has only one revenue division with a Revenue Divisional Officer. The headquarters of the Revenue Divisional Officer is at Perinthalmanna. There are four taluks each under the charge of a Tahsildar. Their headquarters are at Manjeri (Ernad), Tirur, Ponnani and Perinthalmanna. The taluks are divided into firkas for revenue purposes each under a Revenue Inspector. There are 4 firkas in Ernad Taluk, 5 in Tirur, 2 each in Perinthalmanna and Ponnani. There are 122 villages in the district. Their distribution according to taluks is as follows: Ernad—48, Tirur—39, Ponnani—11 and Perinthalmanna 24. A village officer is in charge of each village. To assist him in revenue collections, there are village assistants, peons, etc. For the proper implementation of developmental activities, the district is divided into 13 blocks, each under the charge of a Block Development Officer. All the activities are routed through the collections.

Role and functions of the Collector:

The general administration of the district is entrusted with the Collector. He is the pivot around which the whole district administration revolves. He is easily the highest administrative authority in the district. He is the head of the revenue and police administration of the district. With the inception of the Five Year Plans, his role as the head of the district has outgrown ordinary proportions. His role assumes prominence now-a-days as the District Development

Officer. He is expected to supervise the work of all the officers of other departments functioning at the district level.

Executive functions:

The Collector is the Chief Executive of the district. His powers in this regard are very wide. The Collector has overall general supervision over the work of district Officers of all departments which has a non-technical character. The smooth implementation and co-ordination of the activities of the various departments devolves upon him. He carries out the above functions through meetings and discussions with the District Officers. He has control over local self-governing bodies with powers to intervene wherever necessary. He is to execute government policies in the district. He is empowered to undertake necessary relief measures at times of emergency such as floods, epidemics, etc., from the discretionary grants placed at his disposal. As the executive head, he administers the Arms, Motor Vehicles and Explosive Acts. Above all, any work which cannot be circumscribed within any well-defined technical limits is entrusted to the Collector as a matter of expediency.

In his office the Collector is helped by a Personal Assistant or two. The office of the Collector is divided into different sections each of which is under a section head.

There is a Revenue Divisional Officer and his staff at Perinthalmanna to assist the Collector in the discharge of his functions.

Revenue functions:

As Collector of land Revenue on behalf of Government, he is responsible for the collection of revenue

and other dues relating to land revenue. He is to see the timely collection of fees and taxes under various Acts in relation to irrigation, stamps, etc. His revenue duties include general supervision and control of land records. All promotions, transfers, demotions, punishments, etc., of the subordinate officials and the Collectorate are done by him. Among his duties include the submission of periodical reports to the Board of Revenue and the Government and also hearing appeals against the decisions of the subordinate officers in matters connected with Land Revenue. In his discharge of functions as Collector of revenue he is assisted by the Revenue Divisional Officer, Tahsildars, Firka Inspectors, Village Officers, etc. He is to conduct periodical inspections of these various offices. Consequent on the implementation of the Kerala Land Reforms Act, the work regarding fixation of fair rent, purchase of Jenmi's rights by cultivating tenants etc., are also attended to by him. He is to sanction and collect agricultural loans, tree tax, tax due to other departments etc.

Magisterial functions:

One of the primary duties of the Collector is the maintenance of law and order situation in the district. He is Ex-Officio Executive First Class Magistrate. The Collector discharges his duties as Executive First Class Magistrate with the help of the Superintendent of Police according to the powers conferred on him by the Code of Criminal Procedure and other Acts. The Revenue Divisional Officer, Perintalmanna is also delegated with the powers of the First Class Magistrate for maintenance of law and order within the limits of his jurisdiction. The Collector is also vested with the powers of sanctioning the withdrawal of the prosecutions, control over Government Pleaders, issue of

certificates, enquiry into petitions, verification of character of candidates for appointment, passports and registration of foreigners. In the prosecution of cases he is assisted by a number of Public Prosecutors.

Planning and Development:

Under the Five Year Plans, Planning and Development activities have assumed great importance. The Collector is mainly responsible for its execution at the district level. The three-tier system of democratic decentralisation has bestowed on him the entire responsibility for implementation of programmes under the Five Year Plans. He is the Chairman of the District Development Council which is the primary body for the execution of this work. He acts in this capacity as a link between Government and District Development Council. All the members of Parliament and State Assembly are members of the District Development Council in addition to official members. The successful implementation of the programmes depends upon the co-operation between the public and the Officers of the various departments at the district, taluk and village levels. He is responsible for enlisting the active co-operation of the public and officials in this matter. He should convene the meeting of the Council once in a month and chalk out steps necessary for the efficient implementation of the schemes. The council is empowered to constitute sub-committees for the speedy transaction of business with regard to individual items. In development activities he is to play a vital role. For each Block, there is a Block Advisory Committee consisting of the members of the Legislative Assembly and Parliament representing the Block area, representatives of Panchayats, representatives of co-operative societies, representatives of social service organisations etc. The Revenue Divisional

Officer is usually the Chairman of the Committee and Block Development Officer the convener. The Block Development Committees have the power to review the schemes under community development programmes and all departmental schemes implemented through the block agency.

Elections:

The Collector is the chief Electoral Officer at the district level. He is to carry out all work relating to elections and in this respect all executive, statutory and administrative powers are vested on him. He is the Returning Officer for Parliamentary Constituencies. The Tahsildars are the electoral registration officers and revising authorities. He is responsible for the supply, storage, movement, distribution and accounting of all items of election materials and equipments.

Welfare Schemes:

Kerala Destitute Pension Scheme is implemented through the Collector with a view to giving financial assistance to the destitutes who are residing in the district. The destitutes have been classified as old age destitutes, widowed destitutes, physically disabled and handicapped destitutes. The scheme is attended to in the various Taluk Offices and Collectorate. The Old Age Pension Scheme, and the Educated Unemployment Pension Scheme are also implemented by him. The financial assistance to T. B. patients is yet another scheme to be executed by him.

Though there is a separate civil supplies personnel, it is the duty of the Collector to facilitate the procurement and distribution of foodgrains, sugar, cement, etc., in the district. The work connected with the collection of State Development loans, family planning

schemes, administration of housing and settlement schemes, national savings schemes, etc., are some of his other duties. The District Information Officer functions according to the instructions and guidance of the Collector. He is a member of the District Recruitment Board and various other bodies and committees in the district.

District Recruitment Board:

There is a District Recruitment Board constituted by the Kerala Public Service Commission. A member of the Kerala Public Service Commission is the Chairman and the Collector is a member of the Board. The Board makes recruitment to the sub-clerical and last grade posts for the vacancies arising in the district. The rules followed by the K.P.S.C. are observed in the district recruitment also.

State Government officers:

The following offices of the State Government are functioning in the district:

1. Inspecting Assistant Commissioner (Agricultural Income Tax).
2. District Treasury Officer.
3. District Information Officer.
4. District Agricultural Officer.
5. Assistant Excise Commissioner.
6. District Inspector of Weights and Measures.
7. District Labour Officer.
8. District Employment Officer.
9. District Veterinary Officer.
10. Assistant Director of Fisheries, Ponnani.
11. District Panchayat Officer.

12. District Magistrate.
13. Assistant Director of Survey and Land Records.
14. Deputy Registrar of Co-operation.
15. District Medical Officer.
16. District and Sessions Judge.
17. District Recruitment Board.
18. District Welfare Officer.
19. District Supply Officer.
20. Superintendent of Police.
21. Commandant, Malabar Special Police.
22. Regional Transport Officer.
23. District Educational Officer, Tirur and Malappuram.
24. Inspector for Arabic Education.
25. Drugs Inspector.
26. District Employment Officer.
27. District Statistical Officer.
28. Executive Engineer (Water Supply Project Division, Malappuram).
29. District Registrar.
30. District Lottery Officer.
31. Executive Engineer (Public Works).
32. Executive Engineer (Irrigation).
33. District Inspector, Local Fund Accounts.
34. District Forest Officer, Nilambur.
35. District Forest Officer (Special Division).
36. Collector, Malappuram.



CHAPTER XI

REVENUE ADMINISTRATION

Introduction:

Unlike other parts of India the rulers or Kings of Kerala had no right over the landed property held by the individuals⁽¹⁾. As a result of this, land revenue was unknown to the people of Kerala. The early english enquirers who attempted to study the ancient agrarian system in this part of the country made very confusing and contradictory reports. The fact was that many of them failed to understand the system that prevailed in Kerala. Some of them equated the system with that of the European Feudalism. Thus they misconstrued the whole agrarian relations.

From time immemorial the land was owned by those who actually cultivated it⁽²⁾. The **Janmi** system originated later⁽³⁾. There was no authority to check the ryots from ploughing and cultivating the land they held. Unrestricted, they enjoyed the fruits of their labour. The excess produce was exchanged for other useful commodities on barter. As the population was small and the cultivable land was proportionately large it was not difficult to obtain foodgrains for all including those who were not engaged in agriculture. Afterwards this system created much hazard to the holders of the property. There were frequent skirmishes and encounters between the feudal chieftains and **Naduvallis**. Thus anarchy created insecurity in the country. The

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1. Vide Thackeray's Report, September 8, 1807, p. 3, Major Warden—Report of the Malabar Tenancy, 1815, p. 122.
 2. Report of the Malabar Tenancy Committee 1939, Vol. I, p. 12.
 3. Malabar Special Commissioner's Report, 1881.

cultivators bore the brunt of it, because when there were wars, the land had to be left fallow and even if the grains were ripe the recalcitrant people would not allow them to harvest it. Therefore the cultivation of land had to be neglected.

During this Pre-Aryan epoch, the society of Kerala was also passing through a transitional stage. With the impact of Aryan influence the casteless society that had been prevalent from time immemorial gradually disappeared. In its place evolved a society with distinct categorisation of different stratas. The introduction of the caste system had great impact on the agrarian relations of Kerala. In the caste hierarchy, the Nambudiris were held in high esteem as priests and divines. All kinds of privileges and rights were given to them by virtue of their caste position⁽⁴⁾. They were supposed to be holy, their pronouncements divine and properties sacrosanct⁽⁵⁾. Along with this development, there occurred the establishment of big shrines and temples with the Nambudiri priests as trustees or custodians. The temple properties were also considered sacred. Just like any encroachment into the properties of Brahmins was considered a heinous crime, the violation of temple property was also deemed to be blasphemy. The property belonging to the rulers were also spared on account of their armed strength. When the properties of Brahmins and temples had been considered sacrosanct and had been proved safe even in turbulent times, the poor cultivators thought it better to dedicate their lands to a Nambudiri Brahmin or to a temple thus escaping from the clutches of the marauders. In the Report on Malabar Tenancy this aspect is clearly brought out. It reads "In the turbulent times of old, the **Kanakkar** must have

4. Buchanan, Vol. II, p. 360.

5. Travancore Census Report, 1871, p. 191.

acknowledged allegiance for his own safety to some Raja, **Naduvali** or **Desavali**, or **Devasthanam** or Namboodiri Brahmin and **Jenm** must have originated in that way and must have meant only a sort of overlordship and not the absolute right to the soil. This appears to be clear from the fact that all the lands originally belonged in **Jenm** to the Rajas, **Devasthanam** and **Namboodiris**" (6). The dedication of their property to a Brahmin or to a temple or to a Raja did not mean in those days any absolute right or legal ownership over them. It was only an imposed or artificially created nominal overlordship. This was practised by the agriculturists themselves for safeguarding their own interests and saving themselves from the thieves and miscreants of the society who always robbed them off their harvest when it was ripe. At the same time the agriculturists were prepared to give a share of their produce as present to that Raja, **Jenmi** or temple as the case may be. The persons who enjoyed this overlordship also accepted presents or **Kanikka** most willingly because they received without any labour a share of the produce of that land dedicated to them. Thus the system of landlordism or **Jenmisambradayam** came into vogue in Kerala through the willing obedience of the cultivators themselves. This shows a clear contrast of the system prevailed in Kerala with the one that existed in other parts of India(7) where the king who was the owner of all lands divided them among his nobles or Zamindars. In Kerala the **Jenmi** system originated in a reverse process as stated above. This can be further substantiated from the history of Marthanda Varma, the 'Maker of Modern Travancore', who after his numerous wars and annexations dedicated the whole country to Sri Padmanabha the royal deity

6. Report, 1939, op. cit., para 41, p. 12.

7. Buchanan, Vol. II, p. 360.

of Travancore. He solemnly submitted his sword, and prostrated before the idol and took an oath that the whole country and the exchequer belonged to Him and the Raja would only be vicegerent of the deity. He was afterwards called the 'Padmanabhadasan' (servant of Sri Padmanabha). All historians agree that this dedication of his country to the deity by king Marthanda Varma was a wise step that checked the turbulent tendencies of the vanquished princes and feudal chieftains of his country. Afterwards there was no instances of any attempt to sabotage the system of government in Travancore by any group of rebels⁽⁸⁾. It was the belief that the revolt against the king who was the representative of **Padmanabhaswami** was a revolt against God. At the same time the kingly power was not in any way affected by this dedication. On the other hand it enhanced his power and prestige. Similarly the poor cultivators who wanted security over their life and property submitted their titles of lands before a divine **Nambudiri** or a temple and considered himself as cultivating the land in the name of that divine Brahmin or the temple. Just like offerings were made to the deity by the Maharaja, the agriculturists also gave presents to their overlords. Thus the whole land came under three distinct divisions viz., **Brahmaswam** (the land of Brahmins), **Devaswom** (the land of temples) and **Cherikkal** land (which was appertained by the Rajas for their own maintenance). Buchanan in the year 1800 states that in Kerala, **Jenmis** were Namboodiri Brahmins and the appellation **Jenmi** was used only for the Namboodiris⁽⁹⁾.

By practice the quantum of presents given to Namboodiris, temples and Rajas became one third of

8. P. Sankunmy Menon, **History of Travancore**, p. 122.

9. Buchanan, Vol. II, p. 367.

the produce. From the remaining, one-third was taken by the possessor of land (**Kanakar**) and the rest was kept for the expense of cultivation.

W. Logan, the prominent among the English Commissions in his submission had brought to light, the etymology of the word **Jenmam** and **Kanam**, the terms that connote the whole agrarian relations of Kerala⁽¹⁰⁾. He thinks that the term **Jenmam** means hereditary title to land whereas **kanam** denotes share for supervision. He did not believe that the **jenmi** had right to evict the **kanamdar** who was the hereditary possessor of land⁽¹¹⁾. He states that **jenmi** and **kanamdar** were originally political offices, conveying each a right to definite customary share of the produce⁽¹²⁾. This theory of assignment of political office attached to **jenmi** and **kanamdar** is contested by Robinson in his **Report of Malabar Land Tenures Committee** ⁽¹³⁾.

Prof. Elamkulam Kunjan Pillai and E.M.S. Namboodiripad, who had written on the subject somewhat agree to the contention of Logan⁽¹⁴⁾. It is impossible to separate its bearing from the social order and caste rules of the country. The Medieval society was grouped into caste units. The family, not the individual was the unit of the society. An association of families formed a body corporate, as for example the **gramam** (village) among the Brahmins, **tara** among the Nayers, the **Cheri** among the Thiyyas and others⁽¹⁵⁾. "Each caste assembly (**gramam**, **Tharakkootham**, etc.)"

10. Logan—Malabar Manual, Vol. I, pp. 599-603.

11. Ibid—p. 600.

12. Ibid—pp. 600-601.

13. Robinson—Report—pp. 85 to 87.

14. Vide Prof. Elamkulam Kunjan Pillai: 1. *Jenmi Sampradayam of Kerala*, 2. *Some Problems of Kerala History*. Also see E.M.S.—*The Agrarian Problems of Kerala and Kerala, Yesterday, Today and tomorrow*.

15. Logan—Op. cit. p. 598.

had its own temple.....it was in the name of the temple and its deity that the wealth accumulated through generation was held. Gradually, however, the control of the temple and therefore of its property narrowed down, first from the entire caste assembly to the collective body of the heads of families and then to the head of one family”(16). Another scholar gives the meaning to the word **jenmam** as a right over certain properties of a person for his lifetime and to the term **kanam** as the right of enjoying the possession of the land (17). When the land was dedicated to the temples and the usufructs were enjoyed by the body corporate of a caste jointly, they made over the management of the temple estates to **uralanmars** who were merely the managers of this land and received a share for their service. But in course of time, the system became hereditary and the **uralanmars** began to manipulate the temple property to be transferred as individual property of theirs. Thus the **uralanmars** became the owners of lands and the term **jenmam** came to be used for this ownership. **Kanamdar** who was actually the original owner and holder of the property was reduced to the position of a **pattamdar** who was enjoined to give away the major share of produce to the **jenmi** (18). How the **uranma** right which was vested upon the committee collectively was turned into individual property is clearly brought out by an eminent historian, in his book on Sucheendram temple (19). Thus the tradition of **Kanam, Janam Maryada** was revoked and the **jenmis** established their inalienable right over the land. This was the system

16. E. M. Sankaran Namboodiripad—Op. cit. p. 48.

17. Prof. Elamkulam—Op. cit. p. 68.

18. Ibid, p. 69.

19. Dr. K. K. Pillai—The Sucheendram Temple, p. 156. (He says “during the 8th century M.E., the lands held by the temple were divided among 9 **uranmars**)”.

prevalent in Kerala during the whole of medieval period when certain changes were introduced by the Mysorean conquerors. The major change introduced by them was the imposition of land tax. It actually did not affect the agrarian relations that was prevalent in the country. The Mysoreans made land surveys and introduced land tax ⁽²⁰⁾. This tax was imposed on the share of the **jenmis** or landlords i.e., **jenmies** who received one-third of the gross produce were required to pay a part of it as land revenue. In the proceedings of the Malabar Commissioners it is recorded "in what year did the **jenmakar** run away?" Answer "in 964 M.E. (1788-89 A.D.) all the **Jenmakars** ran away and as to their not attending on Arshed Beg Khan's time the cause was that in this country the principal **Jenmakars** are Namboodiri Brahmins who did not or do not come into the **Cutcherry**" ⁽²¹⁾.

Farmer, one of the members of the Malabar Commission was informed in the year 1792 when making enquiries on the land tenures that the produce was divided in equal shares between (a) the farmer by whom farmer meant the **Kanamdar**, i.e., the proprietor, (b) the actual cultivator and (c) the **Jenmi** whom Farmer assumed to be the landlord ⁽²²⁾. These three classes were in the habit of dividing the net produce of the soil equally among themselves. But the early English enquirers were misled by the terms **Jenmam** and **Kanam** and therefore they considered the system equivalent to European feudalism. Major Walker in his **Report** on the Land Tenures of Malabar made it clear in 1801 that "in no country in the world is the nature of this species of property

20. Minute of Governor General, Sir John Shore on Joint Commissioners Report, 1792-93, pp. 9-10.

21. Ibid., S. No. 56, part I, p. 150.

22. See Voucher 39 to the Joint Commissioners Report of 25th February 1793.

better understood than in Malabar nor its rights so tenaciously maintained..... Janmakars possessed the entire rights to the soil and no earthly authority can with justice deprive him of his property⁽²³⁾. This made them believe that the **Jenmam** right was inalienable and the **Kanamdars** or actual possessors of land held their property at the will and pleasure of the **Jenmis**. In his attempt to prove that the early English writers on the agrarian relations of Malabar misconstrued the whole system W. Logan the Special Commissioner in his **Report on Malabar Land Tenure** brought out innumerable documentary evidence. He wrote that when the **Jenmis** left Malabar the Mappillas purchased their **Kanam** rights. Logan argues "had **Jenmam** meant in those days, as it does now, the **Jenmis** of the soil and had **Kanam** meant a mere lease liable to cancelment in every 12 years, as it does now, the Mappillas it may be shrewdly guessed would not have made such indifferent bargains. But the fact was that a **Kanakaran** had in the old days as stable a right in his **Kanam** holding as a **Jenmi** had in his. Down to the present day he can divide and sell the holding but the **Jenmis'** power of ouster every 12th year has almost completely neutralised the value of this privilege"⁽²⁴⁾.

This misconception of the terms **Kanam** and **Jenmam** left the entire agrarian relations of Malabar in confusion. The landlords who fled from Malabar returned when it was ceded to the English in 1792. They were reinstated in their ancient possessions with absolute authority as landlords by the English as they had done in the case of vanguished Rajas of Malabar. The situation is fairly assessed by Logan in his Special

23. Major Walker, Report p. 160. Also see **Report on Revenue Affairs of Malabar and Canara** by William Thackeray, p. 3.

24. Special Commissioner's Report, para 67.

Commissioner's Report. He writes, "the Bombay authorities and afterwards the Madras authorities recognised the **Jenmi** as absolute owner of his holding and therefore free to take as big a share of the produce of the soil, as he could screw out of the classes beneath him" (25). The **Kanakars** who were the actual possessors of the soil did not reconcile with the changed set up. They felt that it was a tyrannical imposition over their birth rights. The **Jenmis** at the same time exercised the rights over the land and the tenants in full vigor which they newly obtained from the English. The net result of this change in the agrarian set up is well-explained by W. Logan, in the following words. "The grant of freedom to a community thus organised, meant a freedom of the strong to oppress the weak ; the freedom for the newly created proprietor to take an ever-increasing portion of the share of the net produce left over after paying the government dues. What wonder then, that the drones in the hive prospered and grown fat or the working bees have become famished and lean" (26).

Nature of tenures:

The **jenmam** was thus made the highest form of ownership in land with the company's rule in Malabar. It was held by judicial decisions as equivalent to absolute proprietorship. E. M. S. Nampoothripad in his dissenting note to the Malabar Tenancy Committee Report of 1940 asserts that **jenmam** right in its present form and with its present incidence did not obtain in early days and that it was the British jurists who gave **jenmam** its modern connotation. To quote him "The British Rule made two-fold change in land tenure. (1) It took away certain rights and privileges of the **jenmi**

25. Ibid., para 70.

26. Logan, **Malabar Manual**, Vol. I, p. 683.

which were social, political and cultural in character, (2) It gave him new unrestricted rights on the landed property. That is, from a relationship based on status, land tenure was turned into contract. A relationship based on contract, however natural to us in modern days, is unthinkable in those days".

One of the essential features of a **kanam** tenancy was what was called renewal fee. This meant that the tenure was to be renewed periodically. Authorities on the subject are not agreed on the nature of the renewal fee. Major Walker is of the view that in every instance when a **jenmi** dies, it is obligatory that the lease expires and that it should be renewed by his successor. On occasions when a tenant is changed renewal has to be effected. According to Walker it was for 3 to 6 years. In 1822 Greame had stated that it was for 3 or 4 years. The time lag between two renewals depended on circumstances. There was no kind of fixity about it. T. Strange who was appointed as the Special Commissioner in 1852 reported that **kanam** must not be renewed oftener than 12 years. It may be pertinent to note that the term of 12 years was incorporated in the Malabar Tenancy Act XIV of 1930. The Malabar Tenancy Committee was of the opinion that renewals and renewal fees were in the nature of a succession duty paid on the death of a **jenmi** or tenant. However whatever be the nature of its origin, the renewal fee which was originally a nominal sum later grew into an "an outrageous system of forehand rating". William Logan, Sir C. Sankaran Nair and others have given statistical details on the exorbitant rates of renewal fees. Finally this renewal fee was fixed at 2½ years' net income in the Malabar Tenancy Act of 1930. The Malabar Tenancy Committee which was appointed later in 1940 was definitely of the view that the renewal fees was to be abolished and the existing renewal

fees should be reduced and divided into 12 equal instalments and added on to the rent and made recoverable as rent. However this fee was abolished with the enactment of the Kerala Agrarian Reforms Act which gave all kinds of tenancies, fixity.

Other tenures:

Besides **jenmam** and **kanam** there existed certain other tenures also in the past.

Kanam-Kuzhikanam was a transfer by a landlord to another (**Kanam-Kuzhikanamdar**) of garden lands or other lands or both with the fruit bearing trees for the enjoyment of those trees or planting fruit trees thereon. The incidence of this tenure are (1) a right in the transferee to hold the said lands liable for consideration paid by him or due to him which consideration was called **kanartham** and (2) the liability of the transferor to pay to the transferee interest on **Kanartham** unless otherwise agreed to by the parties. **Kuzhikanam** was a reclaiming lease for planting fruit trees. No advance to the landlord was effected in such a case. Under the Malabar Tenancy Act of 1930, the tenant obtained a right to take a renewal on payment of a stipulated fee. **Verumpattam** was usually a simple lease for one year. The lessee called **Verumpattamdar** entered into a contract to hold the same with or without security. If the landlord agreed to the continued enjoyment of the land, the **verumpattamdar** could hold it subject to the terms of his lease. It is seen that in the case of **verumpattoms** granted by the old ruling families, the period is entered as twelve years. In certain cases the tenant advanced a sum as security for the rent. It was called **Muppattam**, **Talapattam**, **Kuzhukanam** or **Kattakanam**.

Melpattam, 'Mel' in Malayalam means upper. By **Melpattam**, it was meant a lease of trees by which the lessee was entitled to take the usufruct.

Kuttikanam was another lease. In this case the lessee was to give to the landlord a stipulated fee for every tree felled by him or a consolidated amount for all the trees felled within the period of lease.

Melcharth was a lease granted by the landlord entitling a third person to oust the tenant in possession. If it was the **kanamdhar** to be evicted, the lease was called by the name **Melkanam**. The Act XIV of 1930 abolished **Melcharths**.

Panayam was another form of tenure. It was of two kinds. It was either in the nature of a mortgage with possession or without possession. If it was with possession, the tenure was called **kaivasapanayam**, **karipanyam** or **kozhuerukapanayam**. If the mortgage was followed without possession it was known by the names **choondi** or **Thodupanayam**. **Kaivasapanayam** was called **undaruthipanyam** when both principal and interest were extinguished by the usufruct and the land reverted to the mortgagor free from the mortgage. **Puramkadam** was a further sum of money advanced by a **kanamdhar** or a mortgagee in possession on the security of the property already demised on **kanam**. The interest accruing on the money advanced was deducted from the rent.

Kettayadakam was a usufructuary mortgage. In this tenure the mortgagee remained in possession till he made defaults in payment of interest.

Otti was another very popular form of tenure. It was a usufructuary mortgage. The landlord retained the title to the property and the right of redemption. The **Ottidar** had the right of pre-emption provided the landlord wanted to part with his rights in the property.

The other terms used to denote **otti** were **veppu palisamadakku**, **varimadakku**, **neer-palisa** and **Nir ozhika otti**.

Peruvartham bore close resemblance to **otti**. In this case the land could be redeemed only on the payment of the full market price at the time of redemption.

Ottikkumpuram was a charge on the further sum of money advanced by the **otti-dar**. The mortgagor was obliged to pay back this amount along with the **otti** amount.

Janmapanayam. In this tenure the **Jenmi** relinquished the right to redeem the property from the mortgagee and could not sell the right to anybody else than the **jenmapanayam** holder. **Santhiathi Brahmaswam**, **saswatham** and **adima** or **kudima** were perpetual leases granted as rewards for the services rendered for future services or both. A perpetual lease of this kind granted to a Brahmin was called **santhathi brahmaswam**. If the grant was to a non-Brahmin who was of caste equal to or higher than the grantor, it was called **Anubhavam** or **saswatham**. Such a perpetual lease granted to a caste inferior to that of the grantor, it was called **Adima** or **Kudima**. The permanent transfer of the right of cultivation was known as **Jenma Kozhu**. A perpetual transfer of right made in connection with the services rendered to temples or deities was called **karayma** or **karaymakari**. In cases where it was obligatory on the part of the tenant to give a specified quantity of rice for offerings to the deity or **nivedyam**, it was called **Arijivanam**.

Inams. Apart from the above tenures, it is seen that **inams** existed in the district and specific legislation was incorporated with regard to it in the permanent settlement under section 4 of Regulation XXV of 1802. As is well known, **inams** were beneficial tenures

granted by the ancient Hindu rulers in India. It was the custom to assign land revenue free or at low quit-rents for all kinds of purposes like payment of troops, civil officers, maintenance and support of temples and their servants, charitable institutions and rewards for public service. During the early years of the rule of the Company, it is seen that a total area of 6,872,896 acres were granted in this way in the Madras Presidency. According to clause 2 of the Regulation XXXI of 1802 all grants of land exempt from payment of revenue and made previous to the following dates were held to be valid provided the then incumbents or their ancestors had obtained and held actual possession of the said lands.....In Baramahal, Salem, Dindigal and Malabar prior to March 18, 1792.

Though provision was made for the validation of the **Inams** in clause 2 and 3 of Regulation XXXI of 1802, no action was taken for a long time to investigate the titles. In 1858 the **Inam** Commissioner was appointed to investigate into **inam** titles and grant title deeds. After the appointment of the **Inam** Commissioner, the Board of Revenue issued directives regarding the basis for the investigation of the **inams**. It provided that the **inamdars** should be in possession of the **inam** for a period of 50 years before 1858 to constitute a valid title. In a minute Sir Charles Trevelyan stated that "when a family has for two generations bought and sold and borrowed and lent and married and brought up children to a certain position in society, on the strength of the possession of a particular estate, I conceive no stronger title in reason or equity to the property of that estate. I therefore propose that when it shall be provided that land has been in the possession of a person for fifty years without the payment of land tax, such length of

possession shall be held to be a good title for that land as **inam**, whatever may have been the origin of the possession. Consequently the **Inam** Commissioner validated titles and issued title deeds to **inamdars** lawfully in possession for fifty years before the appointment of the Commissioner and reserved others or commuted them for money pensions. After the enfranchisement of all **inams**, the **Inam** Commissioner issued title deeds and they were passed and validated by the **Inams Act IV of 1862**. By the enfranchisement, the Government surrendered its reversionary right for a quitrent and transferred the in-defeasible rights of property to the grantee.

An important feature of land holding in Malabar was that no land tax was levied on the landed property. This made the ownership of the lands absolute with the **Jenmies**. "In the political history of Malabar", writes W. Robinson, "one is at least supported by a considerable amount of evidence, viz., the lands were originally held free of rent and taxes" ⁽²⁷⁾. Many a scholar dwell on the subject to find out reasons for this peculiar condition. Logan and C. A. Innes think that in the ancient period of Kerala history land tax might probably have existed, but after the break up of the empire of Perumals it ceased to exist. Both these writers have made a detailed study of the agrarian system of Kerala in their "**Malabar Manual**" and **Malabar Gazetteer** respectively ⁽²⁸⁾. "The absence of land revenue which appeared to the early enquiries and to the Court of Directors as extraordinary", observes Charles Turner, "is explained on the hypothesis that the Brahmin whom the Hindu law declared free from tax was the owner of the soil.....It is

27. Report of the Malabar Land Tenures Committee, 1885, p. 122. G.O. Sept. 17, 1885, No. 650, Political Kozhikode Archives, D. 204.

28. Logan, **Malabar Manual**, Vol. I, pp. 596-721.

probable that some of the land was held throughout by Nayars, but these and the Mopilahs who were in possession as Jenmis when the district was ceded by Tipu claimed the same completeness of ownership as was claimed by the Brahmins" (29). The Zamorin in his letter to the **Joint Commissioners** in 1792, assured them that "by the ancient customs of Malabar, the Nayars held their land free; they paid no revenue to anyone..." (30). Sheik Zainuddeen, writing in his **Tuhfat-ul-Mujahideen** in the 16th century declared "whatever might be the extent of the land held by the people, the Government did not levy either land tax or share of the produce" (31). The reference of Buchanan to the effect that the condition of the country under the reinstated Rajas between 1768-1773 was "worse than it had been under the Canarese Brahmins....." (32) shows that Madanna might have started his work right earnestly from the early years of Mysorean rule. The revenue settlement started by Madanna was however suspended after two years when the Malabar Rajas were reinstated on condition of a stipulated tribute in the year 1768 A.D.

Failing in this experiment Haider Ali took direct control of administration of Malabar affairs in 1773 and Srinivas Rao was appointed as Civil Governor. Based on the principles followed in other parts of Mysore Kingdom, he organised a systematic land revenue administration. "The Mysorean administration surveyed the land and fixed the land tax on the basis of the produce. These were absolutely unknown to

29. C. A. Innes, *Malabar Gazetteer*, Vol. I, pp. 304-371.

30. *Joint Commissioners' Report*, op. cit.

31. Sheik Zainuddeen, *Tuhfat-ul-Mujahideen*, p. 83.

32. Buchanan, op. cit., Vol. II, pp. 120-1.

Malabar" (33). The measurement of land was calculated, till then, according to the quantity of seed grain required to sow a certain field (34). No land survey was known to the people (35) and "that the Malayalee had no means of determining correctly the extent of his cultivated land" (36). But he knew for certain how much seed was required for a certain field, what was the output of the land, and how much of the produce he had to give away as **pattam** or rent to the **jenmi**. Thus in the **pattam** paid to the **jenmi** the Mysoreans found the simplest and most expeditious way of assessing the land revenue (37). "It was with the husbandmen and not with the landlords that the settlement was made" (38). A certain portion of the **pattam** or so-called rent paid by the husbandmen to the **jenmis**, was taken by the Government as revenue. The important features of this system were that the intermediaries between the Government and the cultivator were eliminated; lands were surveyed, the Government share was fixed on the actual produce, and above all the Government established direct relations with the tenants.

Only wet lands were taxed. Dry land and the property held by temples (Devaswom lands) were exempted from taxation (39). "It was", writes Buchanan, "to prevent them (**jenmis**) from falling into absolute want" (40).

After the Treaty of Mangalore (1784 A.D.), Malabar was resorted to Tipu, who entrusted Arshed

33. K. M. Panicker, *op. cit.*, p. 523.

34. Buchanan, Vol. II, p. 355, Logan, Vol. I, p. 622.

35. Buchanan, Vol. II, p. 355.

36. C. A. Innes, *op. cit.*, p. 323.

37. *Ibid.*, p. 324.

38. Logan, Vol. I, p. 623.

39. Buchanan, Vol. II, p. 56.

40. Buchanan, Vol. II, p. 65.

Beg Khan to reorganise the revenue administration. The Malabar Joint Commissioners assessed the system thus: "The method of Arshed Beg Khan supposes that one **para** of seed sown will, on a medium produce in each year, give ten **paras** of which $5\frac{1}{2}$ will go to the cultivator and $4\frac{1}{2}$ remain to be divided between the landlord and the Government. On the share of the land holder and the Government, viz., $4\frac{1}{2}$ **paras**, $1\frac{1}{2}$ of which went to the landlord and three to the Government.⁽⁴¹⁾ Buchanan writes that for wet lands fifty per cent of the **pattam** (rent received by the landlord) was fixed as the state revenue.⁽⁴²⁾ But in certain taluks the assessment rate differed slightly, the reason for which was that the Mysorean officers had taken into credit the fertility of the soil, the approximate revenue of the field, and the number of crops the land would yield. The grain measure was commuted into money at Rs. 40 per 1000 seers of paddy. "In Hyder Ali's time.....50 per cent of the **pattams**", writes Logan, "payable either in kind or commutable into money at Rs. 40 per 1000 seers. In Tipu's the rate continued to be the same, the revenue being collected in kind."⁽⁴³⁾ At the same time, to those belonging to the English East India Company were assessed at 100 per cent the **pattam** commuted to money at Rs. 45 per 1000 seers⁽⁴⁴⁾.

The assessment on garden lands varied from locality to locality taking into consideration the fertility of the soil and the yield of the garden. Crops like cashew, cardamom, cinnamon, etc., and garden produce like plantains, vegetables etc., were exempted from taxation.⁽⁴⁵⁾ Only coconut trees, jack trees and

41. Foreign Miscellaneous, S. No. 55, para 25, p. 141.

42. Buchanan, op. cit., Vol. II, p. 446.

43. Logan, op. cit., Vol. I, p. 634.

44. Logan Op. Cit., Vol. I. 677.

45. Buchanan, Op. Cit., p. 366.

pepper vines were assessed. The nominal fixation for each kind of tree was usually at the rate of annas two for every bearing coconut tree, annas four for every bearing jack tree, eight pies (four paise) for every bearing arecanut and annas twelve for every pepper vine estimated to produce 15 seers of green pepper.⁽⁴⁶⁾ But these rates were never applied in practice. But the principle followed was different. Suppose a garden land having 100 coconut trees, the **pattam** on which had been specified at Rupces five, the tax of forty trees at the general rate given above was only collected because it was sufficient to make the amount of **pattam**. The rest sixty trees would be entered in the account as unfruitful even though all of them might be bearing trees. The intention of the Mysorean administrators was to preserve some uniformity in the method of taxation. Therefore, they assessed only number of bearing trees required to meet the stipulated **pattam** amount. For the purpose of fixing the assessment, coconuts were converted at Rs. 7-8-0 per 1,000 nuts, arecanuts at Rs. 4 per thousand nuts, jacks at Rs. 4 per tree. "The commutation rates", observes Innes, "were so much below market prices as not to leave the **jenmi** altogether destitute"⁽⁴⁷⁾.

Further Arshed Beg Khan, Tipu's Governor, on receipts of complaints reduced the **jama** (demand) 20 per cent all round on wet and garden lands⁽⁴⁸⁾. Thus all reasonable grievances of the cultivators were readily redressed by the revenue officers of Tipu Sultan.

In the year 1786, Tipu Sultan separated the civil and military functions of the government as an

46. Buchanan, Op. Cit., p. 445.

47. Innes, Op. Cit., p. 325.

48. Logan, Op. Cit., p. 644.

effective step to prevent corruption and improve the efficiency of the revenue administration. Mir Ibrahim was made as the Governor of Civil administration and Arshed Beg Khan retained the military functions. The land survey was again conducted and a number of irregularities of the first survey were detected. Subsequent to this, lands held without title and payment of tax were brought under the purview of taxation. Even the Muslim landlord Manjeri Kurukkal was not spared to defy the law of the country. Similar cases of illegal possessions were detected by the survey and these lands were subjected to taxation. When these illegal possessions were detected by the survey and revenue law, the parties affected, raised a hue and cry. The revolt of Manjeri Kurukkal was an instance of the kind.

With the inception of Company's rule, the bulk of the area that comes under the present district was leased out to Vallabhan, the Raja of Walluvanad, on July 30, 1792. He agreed to pay to the Company a sum of Rs. 38,410.2.0 but afterwards the amount was raised to 41,594.2.0. This was done in accordance with the practice followed by Tipu to accept ten per cent on the **Juma** or annual demand for the charges of collection in the southern districts. Although the district was given for revenue collection to the Velattiri Raja, it was soon found by the English officers that he was not able to preserve the peace of the district which was disturbed by the fight between the Mappillas and the Nayars. Consequently the Joint Commissioners took back the management of the place from the Walluvanad Raja so early as May, 1793. Similarly an agreement was reached by the Company with Vira Varma, Raja of Parappanad on August 7, 1792 for the management of the territory under him. This was farmed out to the Raja for a

net sum of Rs. 14,000 per year. Vettathunad was leased to Rama Varma, the Raja of the district for a total amount of Rs. 39,787.1.0, in the same way.

Though Vettathunad was leased out to Rama Varma, the territory was resumed by the Company on May 24, 1793 on his death. The Valiuvanad territory was taken back on his failure to maintain law and order. Therefore the remaining territory in the hands of the ancient rulers of this district was Parappanad. This was at first given on yearly lease but finding the system unworkable, quinquennial lease arrangement was made. When the Company's Government felt themselves strong to conduct the affairs of the country, the Rajas were pensioned off and administration and revenue collections were taken directly by them. Thus the total revenue assessed from the four districts in which the present Malappuram district falls is given hereunder:

	<i>Revenue</i>		<i>Defray charges</i>	
	<i>Rs.</i>	<i>As.</i>	<i>Rs.</i>	<i>As.</i>
1. Cheranad	39,765	3	2,988	2 10
2. Parappanad	7,313	1	691	0 0
3. Velathiri	29,726	9	2,604	0 0
4. Vettathunad	27,262	7	2,688	6 0

But the revenue officers found it very difficult in the absence of any systematic register of land to make a scientific assessment. Therefore this was continued for a long time. G. Mac Watters who was the Collector of Malabar in 1879 and again in 1881 observed thus: "We have no register; we have no regular register of gardens and we have no register of dry lands. In fact we have nothing whatever reliable about the land revenues and we know next to nothing about them. The rice fields cannot generally be identified by means of the only register we have got

and we have consequently no control over the appointment of revenues. It is believed that the poor man with the worst land pays the highest assessment". This state of affairs forced the Company authorities to take up a scientific survey of the district. The original survey of all taluks was undertaken during 1889-1896. The Block Map and Plain table system were the methods adopted for this survey. All the taluks in the district have since then been resurveyed.

All the taluks except Ponnani was resurveyed according to the Block Map system. The system of survey undertaken in Ponnani was the diagonal and offset. The resurvey was completed in 1930.

The survey was conducted under the provisions of Madras Survey and Boundaries Act, 1923 (Act VIII of 1923). The Kerala Survey and Boundaries Act, 1961 (Act 37 of 1961), and the rules issued thereunder came into force with effect from September 1, 1964.

In Block Map system, there is no separate framework for each field. The framework covers a whole block of survey fields and consists of very large triangles. It is very unwieldy and hence under this system the maintenance of land records is extremely difficult.

Present system of survey :

This is the up-to-date system and is being adopted for survey even now. This system is more accurate, less costly and quite easy for maintenance of the framework of survey and land records. The primary object of maintenance of land records is to keep the permanent records on completion of survey and settlement up-to-date and useful for the day to-day revenue

administration. There is a taluk surveyor in every taluk to supervise the maintenance work of village assistants under the administrative control of the Tahsildar. The Superintendent, Survey and Land Records attached to the Collector's Office will supervise the staff employed for the maintenance of land records in the district.

During the year 1963-68 the survey of unsurveyed areas of forest lands in Perinthalmanna Taluk was completed. In 1975-76 a survey party with headquarters at Perinthalmanna was constituted for the survey of the vested forests under the charge of an Assistant Director. The field staff has completed the survey of the vested forests to an extent of 238.71 sq. kms.

The Assistant Director of Survey and Land Records, Northern Range, Kozhikode has to supervise the work. These survey records have to be finalised under the Kerala Survey and Boundaries Act. The responsibility for investigation and settlement of disputed boundaries under Kerala Survey and Boundaries Act of 1961 (Act 37 of 1961) vests with survey officers appointed as such by Government under section 3 of the Act. The survey officer shall have powers to determine and record as undisputed any boundary in respect of which no dispute is brought to his notice. Where a boundary is disputed the survey officer shall, after making such enquiries as he considers necessary, determine the boundary and record it in accordance with his decision with reasons in writing for arriving at that decision.

The field staff is divided into 3 sections, one in each taluk, under the charge of an Inspector of Survey and Land Records. There are two sub sections in each

section. A head surveyor is in charge of a sub section. Five or six second grade surveyors are employed in a range consisting of 2 or 3 panchayats (approximately 6 blocks) under the immediate charge of a first grade surveyor. Four such ranges form a sub-section. There are draftsmen in the drawing branch to check and scrutinise the records. These persons are employed under the immediate supervision of a head computer and head draftsman. The Assistant Director has to supervise the technical work in the field, technical work in the office and also the correspondence work in the ministerial branch. As on March 31, 1976 an extent of 2.07 kms. of traverse refixing was undertaken by the northern range in the Tirur Taluk.

Settlement :

Arshed Beg Khan, the Mysorean Governor effected a settlement of revenue in South Malabar in the year 1784-85. It gives the number of **paras** sown in South Malabar, the outturn multiple, the gross produce and the assessment. The taxation was based on the produce and not on the extent of land.

After the Mysoreans, the English administrators made attempts to rectify the irregularities of assessment. The system followed by them was to lease out the land to the rulers of each **nadu** giving them one fifth of the revenue in the form of allowance. Major Macleod revised this settlement in 1802. But his revised settlement had to be cancelled following stiff resistance from the rulers. So it was cancelled by Rickards, the successor of Macleod. He drew up a new land settlement. It was mainly based on the lines of the Ryotwari system prevalent elsewhere in India. It was on the basis of the recommendations of Rickards that the Proclamation of 1805 was made.

By this, the **pattom** on wet lands was divided between Government and the **Jenmi** in the ratio of 6:4. The calculation of **pattom** was on the quantity of seed sown. The expenses incurred for the cultivation processes was deducted from the gross produce. One third of the remainder went to the **Kudiyan** as **Kozhulabham** or plough share. The balance was considered as **pattom**. With regard to coconuts, jack trees etc., gross produce less than one third was the share of the **Kudiyan**. This was divided in equal shares between the government and the **jenmi**. The appointment of the share of the government on dry lands was half of the **jenmi's** share of the **varam**. This settlement was made for a period of 12 years.

In 1822 Graeme in his **Report on the Revenue Administration of Malabar** suggested that wet lands were to be assessed at 65 per cent of the **verumpattom** (i.e., share of the produce reserved for the **junmi**). With regard to garden lands, one third of the gross produce was fixed as the share of the government.

It was in the famous settlement of 1900, that classification of land into wet and dry and soils into **tarams** or types were made. Dry land was classified as occupied and unoccupied. Fallow land was exempted from tax. The extent of cultivation in the year was adopted as the basic factor for assessment. The area under a **desom** was classified as three types for fixation of assessment. The money rate on wet lands was fixed, taking paddy as the standard crop. The outturn was converted into money at the rate calculated on an average of prices for 20 normal years ending with 1892-93. From this 15 per cent towards cartage, 15 per cent for vagaries of climate, etc., were reduced and $\frac{1}{3}$ of the remainder was fixed as cultivator's share from gross value and $\frac{3}{5}$ th of the remainder to be government's share. One double

crop lands, the rate of assessment was $\frac{1}{4}$ th of the first crop charge and for second crops, the charge was half of the first crop assessment. One third of the hilly paddy or **Modan** went to the cultivator and the balance equally divided by the **jenmi** and the government. For garden lands, the rates varied from Re. 1 to Rs. 7, per acre. This settlement was made permanent for a period of 30 years. The resettlement of 1931-32 was aimed at the equitable distribution of the incidence of land revenue. The classification and grouping of wet lands were based on productivity in Walluvanad Taluk. The lands in other taluks were graded as low and the assessment was also comparatively less. But no fresh classification was affected with regard to dry and garden lands.

Basic Tax :

Under the provisions of the Land Tax (Amendment) Act of 1957, the system of basic tax as prevalent in the erstwhile Travancore-Cochin State was extended to the district with effect from September 1, 1957. The land tax was levied at the rate of two pias per cent of land irrespective of the fertility or nature of land. This innovation brought drastic changes with regard to the rates of levy. Till then, the average land revenue payable in Malabar had been Rs. 8 per acre. It was brought down by the Enactment of 1957 to Rs. 2 per acre. This levy was discontinued consequent on the invalidation of the Kerala Land Tax Act by the High Court of Kerala in 1962. But with the subsequent amendment of the constitution by its 17th Amendment Act of 1964 which included among other things the Kerala Land Tax Act in the 9th schedule of the Constitution, the system of basic tax was again introduced.

The area under wet, dry and garden lands in the district is given below:

<i>Type</i>	<i>Extent</i>	
	<i>Hectares</i>	<i>Ares</i>
Wet	77,530	6,261
Dry and garden	268,840	1,739
Total	346,370	8,000

The number of persons assessed to basic tax in 1977-78 was 140,628.

The net demand under basic tax in the district in 1977-78 came to Rs. 12,65,233.53. The total collection under basic tax was Rs. 10,73,136.66. The balance left is Rs. 1,92,096.87. The number of **Tandaper** holders came to 169,888 and 761,999 land holders were tax-payers. It may be pertinent to note in this connection that among the districts of Kerala, Malappuram occupies the last position with regard to demand under land revenue other than basic tax.

The incidence of taxation per head of population is Rs. .78. This is only Re. 01 above the State incidence of Rs. .77.

Irrigation Cess :

Irrigation cess collected is another important source of receipt. A statement showing the demand, collection and balance of irrigation cess for the year 1977-78 is given below: The number of assesseees were 8,251 in 1977-78:

	<i>Rs.</i>
1. Demand	2,64,641.25
2. Collection	1,20,174.35
3. Balance	1,34,111.51

The above figures pinpoint to the sad state of affairs with regard to the inadequate irrigation facilities available in the district.

Plantation tax:

The Kerala Plantation (Additional Tax) Act, 1960, which came into force on April 1, 1960 makes it obligatory that all holders of plantations irrespective of their positions as owners, tenants, mortgagees, trustees, receivers, managers, or in any other capacity are liable to pay in addition to basic tax, a plantation tax where the aggregate extent of plantation held by a person is above 5 acres or more, Rs. 8 per acre above the first two acres. In the definition of plantation is included all lands occupied by coconut trees, arecanut trees, rubber, coffee, tea, cardamom plants and pepper vines. The number of persons assessed to plantation tax was 2,178 in 1977-78. The following table shows the details of plantation tax in the district in 1977-78.

<i>Demand</i>	<i>Collection</i>	<i>Balance</i>
<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>
3,65,340.94	2,04,341.67	1,46,644.69

It may be seen from the above that the total demand for land revenue during 1977-78 was Rs. 21,35,111.79.

Building tax:

A tax on building, the floor area of which was 1,000 sq. feet or more and the construction of which had been completed subsequent to March 2, 1961 was being levied from March 1961. This levy is under the provisions of the Kerala Building Tax Act of 1961. The building tax demand for 1977-78 was Rs. 1,16,194.78, collection Rs. 81,052.93 and balance Rs. 4,667.07. The number of assesses was 279.

Land Assignment:

Under the provisions of the Kerala Land Assignment Rules, 1964 the Government **Poramboke** lands are assigned for purposes of personal cultivation, house sites and beneficial assignment of adjoining registered holdings. In the assignment, preference is given for persons who are already in occupation of government lands either under lease or by encroachment not considered objectionable. Also landless and indigent persons are given preference in the assignment of government lands. Persons whose annual income do not exceed Rs. 1,500 are also given lands under the Kerala Land Assignment Rules of 1964.

The total extent of land available for assignment and the extent of land assigned till 1973 are given below:

	<i>hectares</i>
1. Total area available for assignment	42.7008
2. Total area assigned during 1972-73	1.3800
3. Number of persons benefitted	309

The extent of land available for assignment upto September 30, 1978 was 743 hectares and the extent assigned 698 hectares. These figures mark a phenomenal rise when compared with the area available for assignment in 1972-73. Evidently the rise in the area of land available for assignment was due to the implementation of the Kerala Land Reforms Act of 1964. Under the relevant provisions of the Act, people who hold lands above the ceiling area has to surrender excess land to government.

The amount of Land Assignment dues during the period was Rs. 65,818.04. Out of this amount Rs. 63,220.67 was collected.

Land Acquisition for public purposes is an important item of work of the Revenue Department. Consequent on the undertaking of the schemes for industrial development, irrigation programme etc., and also for other developmental schemes under the Five Year Plans, there has been considerable increase in the land acquisition work.

Land Reforms:

In the ancient and medieval periods of Kerala History the relations between the landlords and tenants were dictated by the customary law of the country. Since the land and its production were more than the demand, the price for agricultural commodities was very low. This was exchanged on barter system for other necessities of life. But with the coming of the foreign traders some of the agricultural products became more dear and obtained lucrative value in cash from the foreign traders. In fact the struggle for supremacy in the coast of Malabar between the Portuguese and the Dutch in the beginning and afterwards between the French and the English which ultimately led to the establishment of the English colonies of India, was mainly for procuring the spices of Kerala and establishing their trade monopoly over this land. These trade activities became brisk. Consequently the value of the agricultural products and the value of the land increased. The hitherto neglected barren and marshy lands were brought under plough. When income from the land became a substantial one, craze for the ownership and possession of land posed a vital problem, in the relation between the tenants and landlords.

The customary law that enjoined the three sections of the agricultural community viz., the **Jenmi**, the tenant (**Kanamdar**) and the agricultural labourers or

serfs was to divide the usufructs of the land or the agricultural products equally between them. Only $\frac{1}{3}$ of the gross produce went to the landlord. The other $\frac{2}{3}$ was taken over by the **Kanamdar** or the tenant. Of the two portions apportioned to the **Kanamdar** $\frac{1}{3}$ went to him, the other $\frac{1}{3}$ was set apart for the expenses of cultivation. It virtually went to the agricultural labourers and for manuring and purchasing seeds. This was continued for a long time till the advent of the Mysoreans. We have discussed elsewhere in detail the revenue system introduced by the Mysorean administrators in Malabar. The major change found in the agrarian relations was that the hitherto unknown land tax was newly imposed on the share of the **Jenmis** and that too was settled with the **Kanamdars** to the effect that the **Kanamdars** instead of giving the **Jenmi's** share directly to the **Jenmi** in full quantity, they were required to give the **Jenmi's** share only after deducting the Government share. The **Kanamdar** had to settle the account of the land tax directly with the Government. The Land survey and settlement introduced by the Mysoreans created a hue and cry among the **Jenmis** who were mostly the Nambudiris. They took the survey and settlement of the Mysoreans as an outright encroachment on their caste prestige, and hereditary right because the Nambudiris according to the Kerala **Dharma** were exempted from all taxes and their land or the property under their possession was considered sacrosanct. When the Mysoreans surveyed their land and required them to make settlements at the revenue **cutcherry**, the Brahmins who had never before went with petitions on any matter on any secular authority, genuinely thought that it was an indirect attempt to degrade them in the caste hierarchy. Therefore they sold out their interest on land, mostly to the Mappillas and left

for Travancore where they were welcomed by the then ruling Raja.

After Malabar came under the possession of the English East India Company in 1792 they reinstated all the **Jenmis** in their ancient possessions as they had done in the case of the vanguarded Rajas of Malabar. It was done with a view of collecting the revenue through local agents and shelving the responsibility of directly dealing with the agriculturists. In their settlement with the newly created landlords, the English did not specify the rate of share they should levy from the **Kanamdars** nor did they make any clarity in the ownership and holding of the properties. The **Jenmis** began to extract taxes exorbitantly from the **Kanamdars**. When the pinch of suppression was felt more tightly by the tenants, the relation between the **Jenmis** and the **Kanamdars** which were all along peaceful became enmical. There were armed revolts against the Nairs of Valluvanad Raja by the Mappillas of the place in the year 1792 itself. The Raja could not collect the stipulated revenue even though he was reinstated in his ancient territory and authorised to manage the Company's affairs in this area. He could not do so because of the great opposition meted out from the Mappilla tenants of this district. Subsequently the Raja was removed and pensioned off in 1793 itself and the revenue administration was taken over by the Company's servants direct. Similarly those Rajas whose territories that come under the present district viz., the Raja of Parappanad and Vettathnad were also removed owing to their failure to maintain law and order in the country. The reason for the armed revolt by the Mappillas was that they were rated heavily and were severely oppressed by the **Jenmis** and the Rajas. One of the Commissioners recorded in the procedure volume of the **Malabar Joint Commissioner's Report**

that when he asked the Mappillas of Malappuram whether they were prepared to give as much tax as they paid to the officers of Tipu they readily agreed, provided nothing more was demanded from them. In fact the newly created system of land settlement of revenue by the Company was the main reason for the peasant unrest.

The English shut their eyes against the grievances of the **Kanamdars** which were openly expressed in armed revolts or killing of **Jenmis** in different parts of the area that come under this district which have been dealt within the Chapter on History. As the English wanted loyal supporters they did not want to change the system introduced by them, however harmful that might be to the interest of the actual tillers and holders of land. As a result of this there were frequent revolts and in 1852 the Madras Government appointed T. Strange to enquire into the causes for the Mappilla outbreaks and the landlord and tenant relationship. In the report on the **Relation between The Landlord and Tenants in Malabar** he did not suggest any remedial measures nor did he delve deep into the real agrarian problems of Malabar, but recommended to suppress the revolts by new enactments. But on his recommendation the Sadre Adalat Court issued instruction in 1856 to the civil courts defining the important tenures established by usage and precedents. Instead of giving a little bit of relief to the oppressed, it strengthened the hands of the oppressors. Following this, more evictions and rack renting took place and grievances of the tenants increased. The system of **Melcharth** and the payment of excessive rents and renewal fees became a day-to-day affair. The relation between the **Jenmis** and the tenants strained very much owing to the avarice and greed of the **Jenmis**.

In 1880 Logan, the Collector of Malabar, was appointed as the Special Commission to enquire into the grievances of the peasants and to recommend remedial measures, with a view to mending the estranged relations between the landlords and tenants in Malabar. It was Logan who studied the land tenures and agrarian relations of Malabar from the ancient period to his time in its correct perspective and pointed out the gross mistake committed by the early English administrators in toppling the age long traditional system of **Kanam jenma maryada**—the totality of relationship between the **jenmies** and the tenants. Logan recommended that the actual cultivation of holding not exceeding 25 acres of wet land or 5 acres of dry land should be given fixity of tenure by legislation. He also suggested that rent be fixed at $\frac{2}{3}$ of the net produce. On the recommendation of Logan the Malabar Compensation for Tenants Improvement Act I of 1887 was passed to prevent the growing menace of eviction. But in practice the law that meant for the amelioration of the lot of the tenants did not work well. The **jenmies** and the then existing courts found loopholes to serve the interests of the landed aristocracy. The Government therefore undertook an investigation to the cause of the failure of the Act. Finally in 1900 another land reforms Act was enacted superseding the Act of 1887. The implementation of this Act also did not help the **kanamdars**. **Melcharth** was a common phenomenon which helped the **jenmis** to by-pass the provisions of the Act against eviction. What the tenant wanted was not compensation for quitting his holdings but the right to continue in possession of it on payment at reasonable rates. But the renewal fees and the **melcharth** effected by the **jenmies** made the poor tenants liable to pay a heavy amount. When the Act I of 1900 failed, Malabar **Melcharth** bill was drafted

but owing to the pressure on Government by the aristocracy the bill was not introduced and it was shelved in 1901. However in 1905 the Madras Government passed the Estate Land Bill which contained provisions enabling the Government to extend its operation to the Malabar District also by notification but the provision was withdrawn before it was passed into law in 1908. C.A. Innes who was the Collector of Malabar in his report to the Government in 1915 pointed out the evils of the Malabar tenancy system in which he listed the insecurity of tenancy owing to evictions, rack renting, exorbitant renewal fees, social tyranny and miscellaneous exactions. Though the English officers were well aware of the **Jenmis'** tyranny they did not want to displease the landed aristocracy of Malabar. Therefore no ameliorative measures was undertaken by them. In the year when Innes reported the evils of the agrarian system in Malabar, the agitating peasantry revolted and the Collector himself was waylaid and an attempt was made on his life. Again in 1919 there was an armed revolt of the aggrieved Mappilla peasants in the district.

When the first convention of the Malabar District Congress Committee was held at Palghat in 1916 under the presidentship of Dr. Annie Beasant one of the resolutions was to introduce legislative measures for redressing the grievances of the tenants in Malabar. In all the district conferences that followed, the nationalists espoused the cause of the aggrieved **kanamdars** through their resolutions that demanded immediate remedial measures. Of all the conferences the Manjeri conference of 1920 was the most important in highlighting the tenancy problem of Malabar. Manjeri Rama Iyer who was a well known social worker and an advocate was one of the leading figures in the conference. Nilambur Manavedan Thirumulpad

was the chairman of the reception committee. It was in this conference that a clear cleavage between the **Jenmis** and the **Kanamdars** took place when a resolution for agrarian reforms was introduced in the conference. The resolution of the agrarian reforms that requested the Government to take speedy measures for the amelioration of the **Kanamdars** and the peasants was moved by K. P. Raman Menon and supported by T. A. Krishna Menon. In the speeches made by them and those who supported them enumerated innumerable instances of suppression of the **Kudiyans** by the **Jenmis** and unjustifiable cases of evictions. The resolution demanded fixity of tenure through legal protection. Those who spoke on behalf of the **Jenmis** categorically rejected the rights of the **Kanamdars** on the landed property and declared that the **Jenmis** enjoyed inalienable right over the property, and any attempt to curb their power was against the usages and practices of the country. In spite of their opposition the original resolution was passed with a thumbing majority.

Next stage of the agitation was the famous Ottappalam Conference of the Kerala Pradesh Congress held on April 23, 1921. The morning session of the second day of the conference was set apart for discussion on tenancy. The following resolutions were adopted in the **Kudiyani** conference. (1) Permanent tenancy rights for the **Kudiyans** or tenants, (2) Legal protection from illegal evictions and (3) Ameliorative measures to be adopted for improving the conditions of the poor tenants. In this connection it may also be recalled that **Kudiyani** organisations began to function in different parts of the district by this time. Nilambur was one of the strong centres of the **Kudiyani** movement. Vadakke Veetil Mohammed who combined in himself the offices of the Secretary of the

Khilafat committee and the **Kudiyān** committee was removed from the position of the **Karyakkār** of the Thirumulpad of Nilambur on the ground of the participation in the national movement. He was removed from the position on a charge of stealing a gun from the palace. The strained relations between the **Jenmis** and the **Kudiyāns** can very well be seen in the above removal and false accusation against the secretary of the **Kudiyān Sanghom**. The Revolt of 1921 actually started with the attempt of one Narayana Menon who was the then Inspector of Police to arrest Mohammed and others on the charge of theft which was resented to by the Mappilla crowds*. It was on the strength of the exaggerated report of the Inspector that Evans, the then Collector of Malabar finally decided to call the army and to meet the challenge with an iron hand. The inevitable result was the Mappilla Revolt of 1921 and the untold misery that followed.

The aftermath of the Revolt saw a stand-still in all activities in the district. It was only in 1924, the silence was broken through the Malabar tenancy bill which was introduced by M. Krishnan Nair in the Madras Legislative Council. Fixing fair rent and renewal fees, conferring fixity of tenure of **Kanamdars** and of all cultivators were the important provisions of the bill. Though the bill was passed by the Council, it was withheld by the Governor on certain grounds of "inconsistencies and ambiguities" that would in his opinion render the bill unworkable in practice. Thus the assent was not given to the bill. At the same time to appease the protagonists of the bill, he appointed a committee headed by Raghavaiah in 1927 to enquire into the grievances and disabilities of **Kanamdars** and actual cultivators. The committee

* For details see, the Chapter on History.

made elaborate investigations into the nature of the agrarian relations prevalent in Malabar and submitted a comprehensive report and a draft bill. The main recommendations of the committee were accepted by the government who passed a bill which became the Malabar Tenancy Act XVI of 1930. The Act of 1930 conferred fixity of tenure on cultivating **Verumpattom-dars** subject to their payment of fair rent and also one year's rent in advance or otherwise furnishing security for the same. The criteria for fixing fair rent were also included in the Act. It also conferred on tenants of different tenures the right of renewals on payment of renewal fees prescribed under the Act. At the same time the **Jenmis** were given the right to sue the tenants for renewal fees and could evict them on certain grounds. The right of eviction was given on the following conditions: (1) Failure of the tenant to pay rent or to pay the advance rent or furnish security for such rent when demanded, (2) wilful waste, denial of title of the landlord and (3) when the land was required by the landlord for the bona fide cultivation of the landlord. The benefit acquired by the Act to the tenants was only the fixity of tenure and fair rent but the threat of eviction still hanged over their heads like the sword of Democles.

There were popular agitations and pressure on the Legislature and government for the removal of the drawbacks of the Act. Though demands were made to introduce a new agrarian bill guaranteeing safe security of tenure and reasonable fair rent to the **Kanamdars** and also to abolish the right of eviction possessed by the **Jenmis**, no new bill was enacted in the Madras Assembly. But a committee was constituted under the Chairmanship of Kuttykrishna Menon in 1940 who examined and reported on the general question of Tenancy Reforms in Malabar. The main

recommendations of the committee were the following: (1) Fixity of tenure should be granted for all classes of land including commercial sites or lands which were not used mainly for agricultural purposes or as **Kudiyiruppu**, (2) The grounds for eviction of tenants should be restricted, (3) Renewals in their existing form should be abolished and hence failure to make a renewal should not be a ground of eviction. But denial of title, waste and encroachments were retained as grounds of eviction, (4) no tenant should be compelled to pay more than fair rent, (5) the practice of being renewal deeds executed every 12 years should be abolished altogether and the renewal fees should be reduced and absorbed in the rent which should be recoverable in 12 instalments as rent, and (6) failure to pay the instalments should not be a ground for eviction. As it was the Second World War period, the government did not incorporate the recommendations into a bill with a view of enacting new legislation. However certain amendments were made to the Malabar Tenancy Act of 1930, in the years 1945, 1951 and 1954 for preventing evictions and further safeguarding the interests of the tenants.

It was only after the formation of the Kerala State that land reforms received great impetus. The Kerala Stay of Evictions Proceedings Act, 1957, the Compensation for Tenants Improvement Act, 1958 (Act XXIX of 1958) which superseded the Malabar Compensation for Tenants Improvement Act of 1900 were the immediate measures of Land Reforms introduced by the first ministry after the formation of Kerala State. The former gave temporary protection from eviction from land holdings and the latter provided for compensation at the rate of 15 times the net annual yield for trees planted by tenants and improvement

made to the land and also the actual value of the permanent buildings put up by them. These Acts gave at least a temporary relief to the **Pattamdars** and tenants.

In 1960, the Kerala Agrarian Relations Act was passed. This was the first unified legislation which contained broad principles of Land Reforms as enunciated in the Five Year Plans. When certain provisions of the Act were put into operation, it was questioned in the High Court of Kerala, which struck down the operation of certain provisions of the Act including its implementation in many parts of the State including this district. Therefore it has become imperative to introduce interim legislation to protect tenants and **Kudikidappukars** mainly from eviction and also from being proceeded against the discharge of arrears of rent. Thus the Kerala Tenants and Kudikidappukar Protection Act of 1962 was enacted.

When the Kerala Agrarian Relations Act was struck down, the government had been seriously considering certain important amendments to the Act. After passing the interim legislation, the government had decided to review the whole position in order that a new legislation could be passed removing the ambiguities and anomalies that had crept in into the Kerala Agrarian Relations Act of 1960. Before introducing a new bill, the government consulted the Central Government and obtained their assurance to have the proposed Land Reforms Act included in the IX Schedule of the Constitution under the Constitution 17th Amendment Act of 1964. The following were the guidelines and principles followed by the government in drafting a new bill on Land Reforms:

- (1) the principles laid down in the Five Year Plans,
- (2) the important aims that prompted the Kerala

Agrarian Relations Act of 1960, (3) doing justice to all sections of the society as far as possible, (4) to find out ways and means of reducing the financial burden of the State due to Land Reforms and (5) the desirability of having a law which is capable of smooth and easy administration. Basing on these broad principles a bill was introduced in the State Assembly which later on was enacted as the Kerala Land Reforms Act of 1963. The Act confers three main benefits on the cultivating tenants, (1) he is given security of tenure, and he cannot be evicted, (2) he is given the right to pay nothing more than the fair rent, and (3) he is given the right to purchase the landlord's rights and be the full owner of the land. The Act also gave protection to the landlords who own only small holdings. Another important aspect of the Act was that ceiling on holdings was imposed strictly. It laid down that no family or adult or adult unmarried person shall own or hold more than 12 standard acres subject to a minimum of 15 acres and a maximum of 36 acres in extent. A family was defined as to consist of the husband, wife and their unmarried minor children or such of them as exist. The details of the Kerala Land Reforms Act, 1963 are given in the Cannanore District Gazetteer*, and as such these are not explained in this context. The provisions relating to ceiling came into force from January 1, 1970. But the ceiling limit under the Kerala Land Reforms Act was amended to the effect that it varied from 5 to 20 acres depending on the size of the family and the class of land. The surplus lands surrendered have been distributed to the landless agricultural labourers. The main amendments to the K. L. R. Act were the amendment Act of 1969 (Act XVII of 1972 and the Amendment Act XXVII of 1974). Among the

* Cannanore District Gazetteer, pp. 528-535.

rules made under the Act mention may be made of the K.L.R. (Tenancy) Rules; the K.L.R. (Ceiling) Rules, the Agriculturists' Rehabilitation Fund Rules; and the **Kudikidappukars** Benefit Fund Rules. The Land Reforms Act of 1963 with the amendments and rules framed thereunder have been implemented stage by stage with all seriousness in the State including Malappuram District. This has revolutionised the whole agrarian system in Kerala.

OTHER REVENUES

Stamps :

Income from the sale of stamps is an item of revenue to the State. Stamps are sold from government treasuries in the district. The treasuries were functioning as a wing of the revenue department upto July 31, 1963 and till then they were under the control of the district collectors concerned. The treasuries were separated from the revenue department and formed into a separate department under the control of the Director of Treasuries with effect from August 1, 1963. There are four Sub Treasuries at Manjeri, Perinthalmanna, Ponnani and Tirur and one District Treasury at Malappuram in the district. The Sub Treasuries are under the control of Sub Treasury Officers. The District Treasury Officer is the District head of this department.

In the Sub Treasuries there are head accountants to assist the Sub Treasury Officers. There are five banking treasuries in the district including the District Treasury. The cash transactions of banking treasuries are conducted by the banks. However payment of pension is made at the banking treasuries itself excepting the pension bills presented through the respective banks attached to the banking treasuries.

Over and above the monetary transactions with the various government and semi-government institutions and the public, the treasuries attend to the following items of work also: (1) Payment of pension, (2) Stocking and sale of stamps, (3) Stocking of opium, (4) Cash transactions like remittances by chalans and vouchers for payment, (5) Safe custody of cash chests and valuables, (6) Payment of interest on government securities, (7) Motor Vehicle taxation, (8) Collection of Bank cheques, drafts etc., received towards government dues and credit their proceeds to government account and (9) Sale of State Lottery tickets.

From February 1, 1973 the liberalised Treasury Savings Bank scheme was introduced and facilities for Treasury Savings Bank transactions are available in all the treasuries. The account holders are also allowed to get interest on Fixed Deposits transferred to their Savings Bank Accounts half yearly. A statement showing the deposit, withdrawals and net accretion in respect of the district for the year 1975 is given below :

<i>Deposit</i> <i>Rs.</i>	<i>Withdrawals</i> <i>Rs.</i>	<i>Net accretion</i> <i>Rs.</i>
72,53,127.75	72,34,399.02	18,728.73

Registration :

The income from the registration and attestation of documents is another important source of revenue. The District Registrar exercises the powers under sections 37 (2), 39 and 41 of the Kerala Stamp Act within the limits of his jurisdiction with regard to the instruments presented for registration to the Sub-Registrars of the district. The District Registrar's Office, Malappuram came into existence on November 1, 1975 as per G.O. Ms. 146/75/TD., dated October 30, 1975. The following table gives the details of the

nature and value of documents registered in the district in 1976 :

<i>Nature</i>	<i>No.</i>	<i>Total Value Rs.</i>
Mortgages	2445	1,65,20,253
Sale deeds	28033	10,68,93,774
Wills	364	Nil
Money Bonds	411	1,03,264
Other classes	21649	5,19,48,083
	Total	17,54,65,374

EXCISE

The Malappuram Excise Division is functioning with headquarters at Malappuram. The Division is in the charge of an Assistant Excise Commissioner. There are Excise Circle Inspectors, Inspectors, Preventive Officers, Guards, etc., to assist him in the discharge of his duties. The division has 7 Ranges. They are, 1. Ponnani, 2. Manjeri, 3. Malappuram, 4. Nilambur, 5. Perinthalmanna, 6. Parappanangadi and 7. Tirur.

Abkari policy :

The manufacture, possession and sale of toddy, arrack and foreign liquors come under the Excise laws. The abkari policy is to put the privilege of retail vend of toddy, arrack and wholesale and retail vend of foreign liquor in public and to give the right of vend to the highest bidders on auction basis. The highest bidders are to pay the bid amount in ten equal instalments. Licenses are also issued to persons dealing in the wholesale trade of foreign

liquor and fees for the same are exacted from them. The major sources of revenue is the rental of the Abkari shops, excise duty collected on arrack and foreign liquors and tree tax realised for tapping coconut, **chundapana** and palmyrah trees. In 1974 in the 7 ranges of the Malappuram Division, a total 2834 trees were tapped and the revenue from them was Rs. 1,62,368. There were 217 toddy shops in Malappuram. The Abkari revenue demand and collection under arrack was Rs. 10,14,400 and Rs. 10,14,400 respectively. There were 64 arrack shops and the quantity consumed came to 154893 litres. The revenue from country spirit including rental was Rs. 15,09,520.25. The incidence of revenue per head of population in the district is Rs. 1.19 whereas it is as high as Rs. 4.82 in Idikki District and 3.45 in Kottayam and Rs. 3.26 in Trichur. The State incidence is Rs. 2.50. It may be noted that Malappuram stands last among the districts of Kerala in this respect. This evidently points to the belief of Muslims who consider the consumption of liquor as a religious taboo.

Opium and Ganja :

There is absolute prohibition on the possession, manufacture and sale of opium and Ganja other than for medical preparations containing opium and Ganja. Arrangements exist for the issue of opium and Ganja from the treasuries to the registered opium addicts on the strength of opium permits issued on medical grounds. There are 23 registered opium permit holders in the district. The issue of licences for the manufacture, possession, sale, etc., of manufactured drugs is regulated by the Kerala Manufactured Drugs Rules, 1960 issued under the provisions of the Dangerous Drugs Act, 1960 (Central Act 11 of 1930).

There is only one licence holder under the Manufactured Drug Rules in the District. Licences are also issued under M. and T.O. (E.D.) Rules, 1956 for the manufacture of Ayurvedic medicines containing Opium and Ganja. There are 2 such licence holders in the district.

A statement showing demand and collection of abkari revenue in the district in 1974 is given below:

<i>Demand</i>		
<i>Arrears</i>	<i>Current</i>	<i>Total</i>
<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>
10,82,139.71	19,95,942.41	30,78,082.12
<i>Collection</i>		
<i>Arrears</i>	<i>Current</i>	<i>Total</i>
<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>
1,00,217.35	19,94,930.41	20,95,147.76

Agricultural Income Tax and Sales Tax :

The Board of Revenue is the head of the department of Agricultural Income Tax and Sales Tax. There are three Zonal Deputy Commissioners under it at Quilon, Ernakulam and Kozhikode who exercise general supervision over the working of the department in the respective zones. At district level, there are 11 Inspecting Assistant Commissioners to supervise the administration of sales tax. The headquarters of the Inspecting Assistant Commissioner of the district is at Malappuram. The three Inspecting Assistant Commissioners (Special) with headquarters at Kottayam, Trichur and Kozhikode supervise and control the administration of Agricultural Income Tax in their respective jurisdiction and function as assessing authorities.

Before the formation of the Kerala State, Sales Tax administration was in the hands of the Commercial Department of the erstwhile Madras Government. The department administered the Madras General Sales Tax Act of 1939, the Madras Sales of Motor Spirit Taxation Act of 1939, the Madras Entertainment Tax Act of 1939, the Madras Betting Tax Act of 1935, and the Madras Tobacco Act of 1953. The erstwhile Madras Government was one of the earliest to introduce Sales Tax in India. The tax was introduced by the first congress ministry to recoup the loss of revenue caused to the eschequer by the introduction of prohibition. The Kerala Surcharge on Taxes Act was implemented in the district with effect from September 1, 1957.

The Madras Plantation and Agricultural Income Tax Act was in force till March 31, 1957 in the district. For the implementation of the Act, the whole Malabar area had only one Agricultural Income Tax Officer. With the formation of the Kerala State unification of laws took place and the Travancore-Cochin Agricultural Income Tax Act of 1950 was made applicable to the Malabar area also.

At present the Agricultural Income Tax and Sales Tax Department are administering the following enactments in the district:

1. The Kerala General Sales Tax Act, 1963 (XV of 1963).
2. The Agricultural Income Tax Act, 1950 (XXII of 1950).
3. The Central Sales Tax Act, 1956 (Central Act LXXIV of 1956).
4. The Kerala Surcharge on Taxes Act (XI of 1957).

5. The Kerala Money Lenders Act, 1958
(XXXVIII of 1958).

The main activities of the department are registration of dealers, assessments, demand and collection of tax, recovery of arrears of tax, prevention and detection of offences, internal audit, disposal of appeals and revisions.

The number of assessees and the net demand of tax and surcharge in the district under the Kerala General Sales Tax Rules 13, 14, 15 during 1975 is given below:

<i>Assessees</i>	<i>Tax Rs.</i>	<i>Surcharge Rs.</i>
2074	6,93,346	30,391
Under section 21 :		
474	7,51,501	32,004

The following shows the details of the tax assessed at compounded rates under section 7 (1) and 7 (2) during 1974-75:

Section 7 (1)

(Small dealers with turnover between Rs. 20,000 and 25,000).

Section 7 (2)

(Hotelkeepers with total turnover between Rs. 35,000 and 1 lakh).

<i>No. of assesseees</i>	<i>Total tax assessed at compounded rates Rs.</i>	<i>No. of assesseees</i>	<i>Total tax assessed at compounded rates Rs.</i>
239	86,191	29	31,026

Details of dealers registered and assessments made under Central Sales Tax Act during 1974-75:

<i>Total assesseees</i>	<i>Total amount of C. S. T. paid Rs.</i>	<i>Total taxable turnover determined Rs.</i>	<i>Total demand of tax during the year Rs.</i>
406	7,06,786	2,69,57,360	8,21,848

Demand, Collection, Balance under General Sales Tax Act (G.S.T.) during 1974-75:

<i>Demand (Total) Rs.</i>	<i>Collection (Total) Rs.</i>	<i>Remission (Total) Rs.</i>	<i>Balance (Total) Rs.</i>
90,37,379	59,29,495	7,05,889	27,25,490

D.C.B. under surcharge of General Sales Tax for 1974-75.

<i>Demand (Total) Rs.</i>	<i>Collection (Total) Rs.</i>	<i>Remission (Total) Rs.</i>	<i>Balance (Total) Rs.</i>
4,17,869	2,61,930	20,327	1,35,612

Revenue under General Sales Tax including surcharge during 1974-75 :

	<i>Rs.</i>
1. Sales tax	58,18,697
2. Surcharge	2,61,930
3. Registration fee	42,499
4. Permit	80
5. Miscellaneous	68,219
Total	61,91,425

Demand, Collection and Balance under Central Sales Tax 1974-75:

	<i>Rs.</i>
1. Demand	10,12,678
2. Collection	7,70,501
3. Remission	25,647
4. Balance	2,16,530

Receipts under Central Sales Tax 1974-75:

1. Central Sales Tax collected: Rs. 7,70,501

Demand, Collection, Remission and Balance under Sales Tax during 1974-75 :

	<i>Rs.</i>
1. Demand	1,04,67,926
2. Collection	69,61,926
3. Remission	4,28,368
4. Balance	30,77,632

AGRICULTURAL INCOME TAX

<i>Office</i>	<i>No. of assessees</i>	<i>Amount collected Rs.</i>	<i>Arreras Rs.</i>
1. Agricultural Income Tax Office, Perintalmanna	627	1,31,660	2,25,316
2. Do. Ponnani	662	1,39,982	55,032
3. Do. Manjeri	824	3,07,012	5,91,609
4. Do. Tirur	771	1,85,447	1,97,799

Licences issued and licence fee collected under the Kerala Money Lenders Act, 1974-75:

1. Total No. of licences issued 14.
2. Licence fee collected. Rs. 1400

CENTRAL REVENUES

The district falls within the ambit of Kozhikode Circle of the Central Excise Circle of the Government of India as regards jurisdiction. A Range of this Circle is working with headquarters at Ponnani.

CHAPTER XII

LAW, ORDER AND JUSTICE

The law and order situation in the district was normal after its formation. In 1975 only a few cases of murder were reported. At Chemara, a person was murdered by some others owing to political enmity. On November 7, 1975 at Kalpakancherry, a police party was attacked by a rowdy. A police constable died and two other constables received stab injuries. Another police party sent to apprehend the culprit from his home was also attacked by him on the same day resulting injuries to the Sub Inspector and some of the policemen. In the encounter that ensued, the rowdy was shot dead. Another instance of murder was on February, 1975 at Karimpuzha under the Nilambur police station limit, in which one person died due to gun shot injury. One important rioting case was reported from Kolathur near Manjeri. There existed a land dispute between two groups in Kolathur Police Station limits for which preventive action under 145 Criminal Procedure Code had been taken and police party was also posted in the area from January 1975 until the same was withdrawn during the N.G.O. strike. Subsequent to this a clash occurred in which ten persons belonging to one group attacked six persons of the other group killing two at the spot and injuring three grievously. This happened at Moorkanad on February 18, 1975. Four of the accused were also admitted in the Government hospital, Manjeri for injuries sustained by them in the clash. On March 26, the Deputy Superintendent of Police, Crime Branch (1) C.I.D., Malappuram was stabbed by some assailants at the Heritage Hostel premises, Calicut.

After the promulgation of the state of National Emergency on June 26, 1975 action was instituted against dealers in essential commodities who violated the provisions of law under Defence and Internal Security of Indian Rules, Essential Commodities Act, Kerala Notified Food Stuffs (Declaration of Stock and Maintenance of Account Order, Kerala Rice (Regulation of Movement) Order, etc. Known smugglers and extremists were detained under MISA and illicit fire arms were seized from all over the district.

Below is given the total number of true cognizable cases under I. P. C. for 1974 and 1975 reported from the Malappuram District.

District	Number of cases		Variation	Percentage
	1974	1975		
Malappuram	1939	1930	9	0.46

In the neighbouring districts of Palghat and Kozhikode there were marked increase in the number of cognizable cases being 925 and 280 respectively for the same period. The percentage of increase was +54.80 in Palghat and +9.35 in Kozhikode. But in the year 1977 the total number was 1993 and upto April 30, 1978 the number of true cognizable offences in the district was 1286. The following is a comparative statement of true cases of property offences and murder in the years 1974, 1975 and 1977 and upto April 30, 1978.

Offence	1974	1975	1977	1978 (upto 30th April)
1. Murder including murder for gain	26	30	13	12
2. Dacoity	8	..	1	..
3. Robbery	4	5	..	..
4. House breaking and theft	154	173	253	63
5. Cattle theft	224	204	558	113
Total	423	419	825	188

The number and nature of crimes committed by juveniles during the period was as follows:

	1974	1975
1. Serious offences against person and property or property alone ..	1	..
2. Minor offences against property ..	3	..

It may be noted that the district is comparatively far better as regards juvenile delinquency. In 1975 no case was reported from the district whereas 187 cases were charged in the neighbouring district of Kozhikode. But the position changed very much in 1977. The following is the number and nature of crime committed by juveniles in the above year:

<i>Nature of crime</i>	<i>No. of crime</i>
1. Burglary ..	3
2. Theft ..	7
3. Rioting ..	8
Total ..	18

Statement showing the value of property stolen and recovered during the years 1973 to 1975 in the district is given hereunder:

	1973 Rs.	1974 Rs.	1975 Rs.
Property lost ..	2,86,438.00	3,37,611.23	5,44,752.10
Property recovered ..	1,70,170.00	1,04,026.64	1,20,085.50
Percentage ..	59.40	30.81	22.04

There is a marked decrease in the value of property stolen in the year 1977 and upto April 30, 1978. The following is the statement of the property stolen and recovered for the above period:

<i>Year</i>	<i>Value of the property stolen Rs.</i>	<i>Value of the property recovered Rs.</i>
1977 ..	1,65,558.00	55,199.18
Upto April 30, 1978 ..	6,00,880.00	22,569.00

Incidence of cognizable crimes reported in 1975, 1977 and upto April 30, 1978 from the district is given below:

	1975	1977	1978 (Upto April 30)
1. Murder ..	43	14	12
2. Rape ..	8	7	..
3. Kidnapping ..	3	5	4
4. Dacoity ..	2	1	..
5. Robbery ..	8	12	..
6. Burglary ..	180	282	48
7. Theft ..	249	266	63
8. Rioting ..	247	308	128
9. Criminal breach of trust ..	31	37	6
10. Cheating ..	16	14	4
11. Counter feiting ..	11	7	..
Total	1950	953	265

The evolution of police force in the district:

In the ancient and medieval periods of Kerala history there was no organised system of police force. References are seen of a 'Kaval' system prevalent in some parts of the country. As the land was parcelled out into congeries of petty principalities, the maintenance of peace and order was vested in the hands of Nair soldiers who were under their respective **naduvazhies** and **desavazhies**. Caste rules were followed in the social and religious matters. Secular law was administered according to **drama sutra**. The rulers and the Nair militia wielded enormous discretionary powers in detecting and punishing the offenders. Since the jurisdiction of each **naduvazhi** or **desavazhi** was limited, the maintenance of law and order did not create great problems.

Punishment for crimes differed according to castes. Capital punishments were awarded to a Sudra slaying a Brahmin or a cow; wounding either so as to drop blood; a sudra or a man of low caste lying with a Brahmin's wife; guilty for robbing the temple; for holding the Raja's treasure; court robbery, highway robbery and house breaking; for the third instance of the commission of smaller larcenaries; and wilful and premeditated theft in general¹. Another punishable offence was, "if one of the Brahmin tribes has carnal connection with a member of low caste she is to become after trial and condemnation the slave of the Raja who is vested with the power similarly to dispose of the woman"². The person belonging to the low caste who was so connected with a high caste lady was murdered³. Buchanan describing the nature

1. Foreign Miscellaneous, S. No. 55, p. 310, para 391.

2. Ibid., p. 312, para 395.

3. Smartha Vicharam—An interesting example of the form of trial by caste tribunals was to be found in the Smartha Vicharam, or enquiries into charges of immorality brought against Nambudiri women. The suspected woman, who was thereafter referred to as the *sadhanam*, or thing, was relegated to an outhouse (*anjampura*), and her family was temporarily excommunicated. The husband had to apply to the Raja, in whose (ancient) jurisdiction the offence was committed, to appoint a panchayat to conduct the *vicharam*, and to issue summons (*tittu*) to them. The panchayat consisted of the Smartha or President (see n. 109), two or more *mimamsakars*, or Nambudiris versed in caste law, the *Agakoyma* or local head of the community, and the *Purakoyma* or representative of the Raja, whose duty it was to stand with a drawn sword during the trial and keep order. The proceedings opened with *Iswara Puja* at the temple, after which the trial begins with an examination of the accused's *dasi* or maid servant, who incriminates her. The Smartha, *Agakoyma* and *Purakoyma* then go to the *anjampura* and question the accused through the *dasi*. The woman remains all the time in a separate room or behind a curtain. The object is to make her confess her guilt, and until she does so the proceedings drag on with a short daily examination by the Smartha. In the old days various methods of persuasion are said to have been used such as the introduction of vases and snakes into the woman's room. When once she has admitted her guilt, the *sadhanam* is brought out and subjected to a minute cross-examination before all the members of

of punishment meted out by the Ezhavas says, a Nambuthiri, who condescended to commit fornication with a Tiathi, would formerly have been deprived of his eyes, and the girl and all her relations would either have been put to death, or sold as slaves to Moplays"⁴. He continues to say that a Nair could cut down an Ezhava or Mukkuva who defiled him by crossing the limit prescribed for them⁵. The watch and ward of country and the maintenance of peace and order were the duties of the Nair soldier. Trial by ordeal was commonly practised all over the State. An interesting example of trial by caste tribunal popularly known

the court, with the purpose of eliciting the names of all the persons who have had a share in her offence. At the close of the trial the names of the guilty parties are proclaimed by a Pattar; the *sadhanam* is deprived of her umbrella, her funeral rites are performed, and she is driven out of the house. The husband has to perform elaborate purificatory and expiratory rites (*prayaschittam*), concluding with a *sudhabhojanam*, or feast to celebrate his re-admission into caste, after he has obtained the Raja's permission. The outcaste woman sometimes continues to be maintained by her husband; but more often becomes a prostitute, or finds a refuge in an institution such as that of the Aramanakal Mannannar in Chirakkal, said to have been founded by a Tiyar who had intercourse with an *anterjanam* and was given a grant of land by the Chirakkal Raja on condition of his receiving and maintaining outcaste Nambudiri women. All persons implicated by the women at the trial are also outcasted. In the olden days they are said to have had the right to challenge trial by the oil ordeal, but now-a-days their resort is a civil suit for defamation. At a recent cause celebre in Ponnani the number of persons implicated amounted to over sixty. *Smartha vicharam* are often very protracted and necessarily very costly, the husband having to feed and house the members of the court, in addition to paying various fees and to the expense of the prescribed purificatory ceremonies. These *Smartha vicharam* are now constituted only very rarely. There was one in 1929, the offending parties coming from the same *Illam* Kothamangalam near Tirur. The parties admitting their guilt, they were outcasted without the usual costly and protracted enquiry and feasts and they are now being maintained by the estate. (C. A. Innes—Malabar Gazetteer, pp. 383-84). whatever might have been the case in olden days, these customs no longer exist among the Namboodiris—Publisher.

4. Buchanan, Vol. II, p. 99.

5. Ibid., p. 410.

as **Smartha Vicharam** which was prevalent among the Nambuthiris, is narrated by C.A. Innes in his *Malabar Gazetteer*. The tribunal enquired into the charges of immorality brought against the Nambuthiri woman belonging to Kothamangalam illom near Tirur. The party admitted the guilt and they were excommunicated. Another instance that occurred at Ponnani was severe in its nature. In that the confession was sought through oil ordeal. In the said case the number of persons admitted by the Nambuthiri lady having illicit carnal connections with her was 60⁶:

During the Mysorean period revenue officers were armed with policing the area under their jurisdiction. It was only in 1788 that Tipu Sultan separated the revenue from the police and military services. They also appointed **Mooppans** (literally leaders) in various parts of the country with armed men under them for the collection of revenue and maintenance of peace. When the Company took over the government in Malabar they tried first with the reinstated Rajas and chieftains for the upkeep of peace and security in the country, but the experiment having failed the maintenance of land and order of the country was later reverted to the Company's Government. Thus, Farmer, who was the supervisor of Malabar appointed seven Daroghas. Among them were those at Tirurangadi, Tanur and Ponnani of the modern district.

Major Dow, one of the members of the Joint Commission of Malabar recommended in the early years of the Company's rule to follow the practice of Mysorean administrators by entrusting the work of revenue collection and watch and ward with the **Mooppans**. Accordingly at Velathur two **Mooppans** with hundred Mappillas were appointed on salary basis.

6. C. A. Innes, *Malabar Gazetteer*, pp. 383-84.

At Vettathunad one **Moopan** and fifty armed Mappillas were taken into the Company's service. Athan Kuru-kkal of Manjeri was appointed with sufficient men as the **Moopan** of the place. Another experiment made by them was to create a **Nair Silbandi corps** consisted of Nair soldiers. In the closing years of the 18th century a more regular police force had been established in the collectorates to which Malabar was then divided. In the Collectorate of Angadipuram which included Walluvanad, Cheranad, Vettathunad, and Parappanad, etc. police establishment in the year 1800 consisted of 2 Jamadars, 8 daffadars and 277 Kolkars besides detachment of **Silbandi** corps. But a regular police service was organised only in 1801 when a force of 500 policemen were instituted in Malabar after disbanding the **Nair Silbandi** corps. The newly created police force was also disbanded owing to their failure to cope up with the Mappilla disturbances in the country. Therefore in 1810 the Malabar police force was created. Daroghas and tandars were controlling the Malabar Police. In 1816 the system was again reorganised and the general control of the police was given to the Zilla Magistrate and his assistants. The **Adhikari** or the modern village officer was the head of the village police and the Tahsildar of the taluk force. Their main function was the collection of revenue in addition to the maintenance of law and order in the area of their jurisdiction. The **Adhikari** or the Tahsildar was answerable to any defiance of law or outbreak of rebellion in the area under their survey. They were armed with exorbitant powers.

Another major change in the police organisation was effected in 1854 when under the command of two military officers a local police corps consisting of 31 native officers, 2 buglers and 150 men were appointed. In 1859 as per the provisions of the Act XXIV of 1859,

the police force in Malabar was again reorganised. The whole of Malabar was divided into North and South divisions with regard to the police establishment. The district of Malappuram came under the Southern Division with headquarters at Kozhikode. There was an Assistant Superintendent of Police at Malappuram.

In 1885 all the different categories were grouped into a special force. This force consisted of 80 constables, 4 native head constables, 4 sergeants, a bugler and an inspector invariably, an Englishman. After the great Revolt of 1921, the entire police system was again rehailed and a separate police district was formed. The entire taluks of Ernad and Walluvanad and a portion of Ponnani taluk constituted the new police district under the command of a special District Superintendent of Police with headquarters at Malappuram. The police force under the new division was well equipped and well trained on military lines. This was the Malabar Special Police with six company strong which is known to the people as the M. S. P. The other areas of Malabar was placed under a District Superintendent of Police who was assisted by subdivisional officers. The present district of Malappuram was under the immediate control of the special District Superintendent of Police.

This organisation had continued till the formation of Kerala State in 1956. It was only after this that major changes in the organisational set up of State police took place. The whole State was divided into three ranges. The northern range consisted of Cannanore, Kozhikode, Malappuram and Palghat districts. Each range was placed under a Deputy Inspector General. This was again divided into subdivisions and the subdivisions into circles. There are three subdivisions in the Malappuram District, each under a Deputy Superintendent of Police. There are

eight circles, each under the charge of a Circle Inspector. Under the circle there will be two or three police stations and outposts, each controlled by Sub Inspectors of Police. The following is the number of police stations, outposts and the number of police force in 1976 and 1977.

		1976	1977
1. Number of police stations	..	23	24
2. Outposts	..	5	5
Total	..	<u>28</u>	<u>29</u>
3. Number of Superintendent of Police	..	1	1
4. Assistant Superintendent of Police	..	..	..
5. Deputy Superintendent of Police	..	3	5
6. Inspectors (Circle)	..	8	14
7. Sub Inspectors	..	35	44
8. Assistant Sub Inspectors	..	25	26
9. Head Constables (foot)	..	80	97
10. Constables (foot)	..	539	661
Total	..	<u>691</u>	<u>848</u>

The total number of police force in the district during 1975 was only 500. The major increase is in the number of constables. There were only 393 constables in 1975, but their number increased to 539 in 1976 and 661 in 1977.

It is the duty of the station inspector to register the cases reported to their respective stations. Investigation is usually conducted by Sub Inspectors and Head Constables. Important cases are investigated by superior officers. Strict discipline is followed in the police department.

No person in the service is left free if he is guilty of any offence. During the year 1976 the number of persons in the police establishment of the district who had become victims of departmental disciplinary actions were 46. Out of this one person was dismissed from the service and others were made liable to be

suspended or demoted or punished including debarring of increments, etc. At the same time 91 persons of the police establishment in the district received rewards for their services as good conduct stripes or money rewards from the department or from the parents in the year 1976.

Malabar Special Police:

We have already mentioned the constitution of the Malabar Special Police which is popularly known as the M. S. P. The following is the strength of Malabar Special Police stationed at Malappuram as on December 31, 1977.

Commandant (C.M.T.)	..	1
Deputy Commandant (D.C.)	..	1
Assistant Commandant (A.C.)	..	5
Armed Police Inspectors (A.P.I.)	..	8
Armed Police Sub Inspectors (A.P.S.I.)	..	21
Assistant Sub Inspectors (A.S.I.)	..	6
Havildar Naik (H.D.R.N.K.)	..	175
Lance Naik (L.N.K.)	..	54
Police Constables (P.C.)	..	708
Drivers (D.V.R.)	..	40
Total	..	<u>1019</u>

District Armed Reserve:

The district armed reserve is under the control of a Superintendent of Police, Palghat. Whenever their services are required for the assistance of local police for the maintenance of law and order they are called for. The following is the strength of the district armed force as on December 31, 1977:—

Inspectors	..	1
Sub Inspectors	..	9
Assistant Sub Inspectors	..	3
Head Constables	..	31
Constables	..	<u>259</u>
Total	..	<u>303</u>

Special Branch:

This is under the control of a Superintendent of Police. There are two Deputy Superintendents one at Ernakulam and another at Kozhikode under him. They are in charge of the central and northern ranges respectively. As such the district comes under the Deputy Superintendent of Kozhikode. They supervise the collection of intelligence done by Inspectors. Malappuram District is under the immediate control of an Inspector, Special Branch. Most of the subdivisions in the district have one Sub Inspector each. One Head Constable in each circle is posted for general enquiries. The other Head Constables in each detachment were allotted specific item of work such as censorship, surveillance, etc., at detachment headquarters. The District Intelligence Bureau collects information regarding crime and criminals and also exchange intelligence with similar institutions outside the State.

Vigilance Branch:

Vigilance Department is the main Anti-corruption Agency of the State which had been set apart as a separate department from 1964 onwards. The department conducts investigations and enquiries into the following categories of cases involving government servants and public servants including the employees of important public sector undertakings and government companies:

1. Illegal gratification in any form,
2. Nepotism,
3. Causing wrongful loss to government property or revenue or claims or dues,
4. Making false claims against government such as T. A., House Rent Allowance, etc.

5. Any dishonest or intentionally improper conduct on the part of government servant or abuse of his powers as a government servant,
6. Causing avoidable delay in government business,
7. Misappropriation or misuse of any government property,
8. Gross negligence or dereliction of duty,
9. Any illegal or improper conduct,
10. Defalcation of public money or properties amounting to or valued at Rs. 5,000 or more belonging to the State Government or to institutions under the control of the State Government, and
11. Abetment of the above offences.

The department is under a Director of Vigilance Investigation whose directorate is situated in the capital city, Trivandrum. For administrative convenience the department is divided into Northern, Central and Southern Ranges. The revenue districts of the State are considered as Zonal units. Malappuram Zone comes under the Northern Range. Each range is under a Superintendent of Police. The following are the officers working in the Malappuram Zone.

1. Deputy Superintendent of Police	..	1
2. Inspector	..	1
3. Sub Inspector	..	1
4. Head Constables	..	2
5. Police Constables	..	9
6. Drivers	..	2
		<hr/>
Total	..	16
		<hr/>

In addition to this there are 1 L. D. Clerk, 1 L. D. Typist, and 2 Peons in the Malappuram Zonal Office working as the ministerial staff.

MALAPPURAM

13 (a)
 Hereunder is given a statement showing details of Vigilance Investigations/Enquiries
 etc. in respect of Malappuram district for 1977.

THE PUBLIC SERVANTS INVOLVED IN INVESTIGATIONS AND ENQUIRIES
 Investigations

Sl. No.	Department	No. of cases	Gazetted officers	Non-gazetted officers	Other public servants	Remarks
1	Agriculture	1	2	1	..	..
2	Co-operative	2	..	..	3	..
3	Calicut University	1	..	..	1	..
4	Development	1	1	..	..	..
5	Excise	2	..	4	..	..
6	Forest	1	2	5	..	..
7	K.S.E. Board	1	..	..	3	..
8	Police	2	1	1	1	..
	Total	11	6	11	7	..

Enquiries

Sl. No.	Department	No. of cases	Gazetted officers	Non-gazetted officers	Other public servants	Remarks
1	Civil Supplies	3	2	8	..	..
2	Dairy Development	1	..	2	..	..
3	Education	2	1	3	..	..
4	Excise	1	1	1	..	..
5	Forest	1	..	6	..	..
6	Health	1	..	2	..	..
7	Jail	8	..	2	..	..
8	Motor Vehicles	1	..	1	..	..
9	Police	5	3	5	..	..
10	Public Works Department	3	1	3	..	..
11	Revenue	3	..	3	..	..
12	Technical Education	1	1	..	..	..
	Total	23	9	35	..	..

13 (b)
The officers prosecuted

Sl. No.	Department	No. of cases	Gazetted officers	Non-gazetted officers	Other public servants	Remarks
1	2	3	4	5	6	7
1	Co-operative Society ..	1	..	..	..	2

The officers whose cases were referred to Tribunal for Disciplinary Proceedings

Sl. No.	Department	No. of cases	Gazetted officers	Non-gazetted officers	Other public servants	Remarks
1	2	3	4	5	6	7
1	Police ..	1	1	1	..	.

The officers whose cases were referred to departmental action

Sl. No.	Department	No. of enquiry	Gazetted officers	Non-gazetted officers	Other public servants	Remarks
1	2	3	4	5	6	7
1	Civil Supplies	1	1	1	..	..
2	Dairy Development	1	..	2	..	..
3	Education	1	1	2	..	..
4	Forest	1	..	6	..	..
5	Health	1	..	2	..	..
6	Police	3	1	3	..	..
7.	Public Works Department..	1	1	..	..	..
8	Revenue	2	..	2	..	..
Total		11	4	18	..	..

Trap cases—Nil

13 (c)
Crimes registered, petition taken up for enquiry and surprise checks conducted
(Crimes Registered)

Sl. No.	Department	No. of cases	Gazetted officers	Non-gazetted officers	Other public servants	Remarks
1	2	3	4	5	6	7
1	Excise	1	..	1	..	..

Petitions taken up for enquiry

Sl. No.	Department	No. of enquiry	Gazetted officers	Non-gazetted officers	Other public servants	Remarks
1	2	3	4	5	6	7
1	Jail	1	1	..	..	..
2	Municipality	3	2	6	3	..
3	Panchayat	2	..	3	1	..
4	Police	4	1	5	..	..
5	Revenue	1	..	2	..	..
6	Motor Vehicle	1	1	..	..	..
	Total	12	5	16	4	..

Surprise checks conducted

Sl. No.	Department	No. of enquiry	Gazetted officers	Non-gazetted officers	Other public servants	Remarks
1	Education and P.W.D. (B&R)	1	1	1	1	..
2	Harijan Welfare	..	3	3	..	..
3	K.S.E. Board	..	1	5	..	..
4	Panchayat	3	..	5	3	..
	Total	6	5	14	4	..

* Clauses were taken without sufficient accommodation. Wrong fitness certificate was issued by the J.E. Hence both the Department officers involved in a single surprise check.

Civil Supplies Cell:

The main functions of the cell are to collect intelligence about the contravention of laws and control orders relating to essential commodities and to take appropriate action in close co-operation with the local police authorities, the staff of the Central Bureau of Investigation and the revenue and civil supplies authorities. This cell is placed under one Superintendent of Police. He has under him two Deputy Superintendents and three Circle Inspectors. Each Circle Inspector is in charge of the three revenue districts and each revenue district comes under a Sub Inspector. Malappuram district has a Sub Inspector.

Traffic Unit:

The district is under the control of a Sub Inspector of traffic. There are two head constables under him. Motor Vehicles Act and Rules are enforced by them. They detect offences relating to the traffic rules and have powers to prosecute the offenders. The following is the statistics relating to the road accident in the district for the years 1977 and 1978:

		January 1 to December 31, 1977	January 1 to April 30, 1978
<i>I. Fatal Accidents causing death.—</i>			
(a) Number of cases registered	..	59	32
(b) Number of persons killed or injured	..	64	35
(c) Number of cases charged	..	51	18
(d) Number of cases convicted	..	..	..
(e) Number of cases under in- vestigation	..	..	8
<i>II. Type of accidents causing grievous injury.—</i>			
(a) Number of cases registered	..	58	17
(b) Number of persons killed or injured	..	76	17

		January 1 to December 31, 1977	January 1 to April 30, 1978
	(c) Number of cases charged ..	47	15
	(d) Number of persons convicted ..	2	..
	(e) Number of cases under investigation ..	..	2
<i>III. Type of accidents causing injury.—</i>			
	(a) Number of cases registered ..	232	74
	(b) Number of persons killed or injured ..	256	106
	(c) Number of cases charged ..	172	44
	(d) Number of persons convicted ..	17	1
	(e) Number of cases under investigation ..	2	10
<i>IV. Type of accidents causing damage only.—</i>			
	(a) Number of cases registered ..	90	30
	(b) Number of persons killed or injured ..	..	..
	(c) Number of cases charged ..	48	12
	(d) Number of persons convicted ..	11	1
	(e) Number of cases under investigation ..	1	9
	(1) Total cases registered ..	439	153
	(2) Total number of persons killed or injured ..	396	158
	(3) Number of cases charged ..	318	89
	(4) Number of persons convicted ..	30	2
	(5) Number of cases under investigation ..	77	29

Fire Service:

Prior to the enactment of the Fire Force Act of 1972, this was under the police department. According to the provisions of the Act, Fire Force was separated and a new department under a directorate was established in January 22, 1963. All cases of outbreaks of fire are attended by the fire force. No

charges are levied for giving such services for fire fighting within the jurisdiction of the station concerned. Normally all fire stations will attend fire cases outside their jurisdiction also as and when called for. There is a fire station at Ponnani with two pumping units and an ambulance. There is a station officer, four leading firemen, nineteen firemen and seven drivers attached to the Ponnani Fire Station. There is also a owing vehicle, a trailer pump and also an extension ladder in the fire station. This is the only unit working in the district. The total length of those available in the station is 1,424 metres.

During 1975-76 fire risks covered by the station comprise of five oil mills, six petrol oil cases, seven cinematograph films, thirteen hook works, five gas and electrical undertakings, fourteen warehouse goods-yards, sixty five fire wood depots, fifteen workshops, two telephone exchange and fourteen rice mills. Total value of the property lost by fire accidents approximately came to Rs. 2,70,525 in the district. During 1975-76, 118 ambulance calls were attended to by the station and a revenue of Rs. 5,529 was collected.

Jails:

The Jails department is functioning under the Inspector General of Prisons. He is also the Chief Inspector of certified schools (Balamandirs) under the provisions of the Children's Act. During the British days a prison was established at Palghat which was later on abolished in 1868. At times Palghat fort also served to jail prisoners. Convicts and criminals and those who fought against the English government from this district were sent to Rajamundry and Velloor prisons during the British period. A number of convicts were transported to Andamans from this districts. With the establishment of the Central

prison at Cannanore and the district prison at Kozhikode those who were sentenced for imprisonment were housed in these prisons.

Malappuram District has no district jail. However there are four sub jails in the district. They are at Manjeri, Tirur, Perinthalmanna and Ponnani. All these sub jails are 'A' class prisons. Each sub jail is under the control of a Superintendent. The convicts and offenders when sentenced to long term imprisonment are sent from this district to Viyyur and Cannanore Central prisons.



Hereunder is given a statement showing the details of prisoners admitted in the Jails of the Malappuram District for the period from 1st April 1975 to 31st March 1978

Serial number	Name of the Institution	Number of convicts admitted during the year 1975-76			Number of convicts admitted during the year 1976-77			Number of convicts admitted during the year 1977-78			Number of inmates under Probation Offenders Act	Number of Balamandirs and Abalamandirs and number of inmates	Trade craft and labour done by criminals
		Males	Females	Total	Males	Females	Total	Males	Females	Total			
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	Sub Jail, Tirur	201	4	205	183	6	189	214	4	218	..	..	..
2	Sub Jail, Perintalmanna	97	2	99	87	22	109	59	10	69	..	..	..
3	Sub Jail, Manjeri	171	4	175	172	21	193	117	7	124	..	..	..
4	Sub Jail, Ponnani	93	2	95	29	1	30	26	..	26	..	..	..

From the above it can be seen that the Sub Jails of the district provide facilities for housing a good number of convicts.

Below is given a statement showing the details of expenditure and receipts from the Jails of the Malappuram District for the period from 1st April 1975 to 31st March 1978

Sl. No.	Name of the Institutions	Expenditure during the year				Receipts during the year				Remarks
		1975-76 Rs.	1976-77 Rs.	1977-78 Rs.		1975-76 Rs.	1976-77 Rs.	1977-78 Rs.		
1	2	3	4	5		6	7	8	9	
1	Sub Jail, Tirur	84,890-00	75,789-00	81,733-00		90-00	110-00	87-00		
2	Sub Jail, Perintalmanna	1,03,963-07	1,07,413-23	99,726-37		41-43	257-61	459-99		
3	Sub Jail, Manjeri	1,34,617-14	1,28,550-10	1,17,929-32		135-00	166-50	382-00		
4	Sub Jail, Ponnani	69,612-07	57,446-49	68,935-32		103-04	142-50	70-24		

Probation System:

Probation system was introduced in Malabar under the Madras Probation of Offenders Act, 1937, Madras Children's Act, 1920 and Madras Borstal Schools Act, 1925. The Central Probation of Offenders Act was made applicable throughout the State in 1958. As per the provision of the Act the prisoners are released before the expiry of their terms on probation or given institutional treatment on the recommendations of probation officers.

The Magistrates refer certain cases to the probation officer when the accused had been proved of guilt. The probation officer gathers information regarding the family background, circumstances that led to the commitment of offence and the antecedents of the accused for having a study of the personal habits and character of the person. He submits a report embodying his recommendation. The offender may be released on future good conduct on probation or sent to institutions under the department of social welfare where they are trained in good behaviour and taught to live as good citizens. During the period of probation, periodical visits of the probationer are made by the Probation Officers with a view to helping the offender to rehabilitate himself. If the conditions of probation are violated by the probationer the matter is reported to the concerned magistrate who will take necessary action. The probationer may either be sent to prison or to rehabilitating institutions.

Cases relating to juvenile delinquency are also dealt with in like manner when cases are referred to the probation officer. He after collecting all relevant information relating to the juvenile delinquent recommends either to hand over the delinquent to the care of parents under his supervision or to admit him in

Balamandir. Cases under the suppression of Immoral Traffic Act are also referred to him. The procedure in dealing with such offenders is also the same as those of adults and children. The **Abalamandirs** and Rescue Homes are utilised for housing those women who are found guilty under the Suppression of Immoral Traffic Act.

The Probation Officers now come under the Social Welfare Department. The administrative control of these officers was with the Inspector General of Prisons till 1975. The jails department was controlling the rescue homes, **Balamandirs**, **Abalamandirs**, etc., till then. Now these social welfare institutions were transferred to the Social Welfare Department and the Probation Officers under the Department are looking after the affairs of these institutions. The following are the institutions that were transferred by the jails Department to the social welfare department and controlled by the Probation Office in the district:

1. Rescue Home, Tavanur. Not less than 100 persons are housed in this institution. They are given vocational training.
2. Custodian Care Home for Sub-normal children is situated at Malappuram. They are carefully watched and sheltered. Normally there is a provision to accommodate 25 inmates in this institution.
3. Abalamandir, Manjeri is another institution in the district that gives protection and shelter to 30 women on an average. This institution helps the rehabilitation of destitute women. Their care, protection and welfare are well attended.
4. Custodian Care Home for mentally disabled children is situated at Manjeri. The number of children varies from 10 to 12. They are given help to develop their mental facilities and rehabilitate themselves.

5. Hostel for working women at Malappuram is another institution that helps the working women get accommodation at cheaper rates. It provides 100 inmates.

6. Similarly hostel for working men at Malappuram is also of great help to the low income group among the employed. 100 persons are accommodated in this hostel.

Under the Social Welfare Board so many other programmes are implemented in the district. 200 centres in the district are selected for carrying out the nutrition programme of the department. More than 35,000 children are benefited under this scheme. Integrated child development services are intensively carried out through out the district. Centre for medical need, day care centre and nurseries are other schemes run by the department in the district.

The district probation office is consisted of one district probation officer, an honorary probation officer and other ministerial staff.

Administration of Justice:

For judicial administration the State is divided into 10 sessions divisions. Each sessions division was treated as a Judicial district till 1978, when the newly formed Idikki District was also declared as a Judicial district, thus raising its number equal to the revenue districts. The District Judge of each Judicial district is also the Sessions Judge of the corresponding sessions division. The separation of Judiciary from the Executive is complete in the State and each district has a Chief Judicial Magistrate. The Chief Judicial Magistrate of the Malappuram District has his court and office at Manjeri.

The Malappuram Judicial District is known as Manjeri District. Just like all other Judicial Districts in the Manjeri Judicial district also there are Civil and Criminal Courts.

The following are the Civil Courts in the district Their place of location is shown against each.



The operations of Civil and Criminal Courts in Malappuram District during the year 1977-78 is given below:
Statement showing the description of suits and value of suits in Malappuram District during the financial year 1977-78

	Total	Suits for money or movable property	Suits for immovable property	Mortgage suits	Suits for specific relief	Other suits not falling under any of the preceding heads	Total value Rs.
1	2	3	4	5	6	7	8
District Court, Manjeri	..	..	..	..	..	..	6,82,250-33
Sub Court, Manjeri	64	29	25	4	4	4	5,83,788-69
Sub Court, Tirur	50	31	5	..	3	11	3,90,365-82
Munsiff's Court, Manjeri	270	133	107	5	1	24	5,88,624-75
Munsiff's Court, Parappanangadi	418	290	78	5	8	37	1,95,448-85
Munsiff's Court, Tirur	160	52	96	2	1	9	1,56,968-14
Munsiff-Magistrate Court, Perintalmanna	91	32	55	2	1	1	1,99,865-00
Munsiff-Magistrate Court, Ponnani	151	41	33	2	5	70	
Total	1,204	608	397	20	23	156	27,97,311-58
District Court, Manjeri	..	..	..	..	..	..	..
Sub Court, Manjeri	..	..	..	..	..	..	..
Sub Court, Tirur	..	..	..	..	..	..	..
Munsiff's Court, Manjeri	34	34	..	..	..	..	9,187-40
Munsiff's Court, Parappanangadi	279	279	..	..	..	..	62,418-30
Munsiff's Court, Tirur	11	11	..	..	..	..	3,553-17
Munsiff-Magistrate Court, Perintalmanna	4	4	..	..	..	..	702-92
Munsiff-Magistrate Court, Ponnani	23	23	..	..	..	..	5,710-00
Total	351	351	..	..	..	..	81,571-88
Grand total	1,555	959	397	20	20	23	28,78,883-46

1. District Court, Manjeri
(Sessions Court) .. Manjeri
2. Sub Court, Manjeri
(Assistant Sessions) .. Manjeri
3. Sub Court, Tirur
(Assistant Sessions) .. Tirur
4. Munsiff's Court,
Parappanangadi .. Parappanangadi
5. Munsiff's Court, Tirur .. Tirur
6. Munsiff's Court, Manjeri .. Manjeri
7. Munsiff-Magistrate's Court,
Perintalmanna .. Perintalmanna
8. Munsiff-Magistrate's Court,
Ponnani .. Ponnani

The following are the Criminal Courts in the district. Their place of location is shown against each:

1. The Court of the Chief
Judicial Magistrate,
Manjeri .. Manjeri
2. Court of the Judicial
Magistrate of the 2nd
Class, Malappuram .. Malappuram
3. Court of the Judicial
Magistrate of the 1st
Class (Munsiff-Magistrate
Court), Perintalmanna .. Perintalmanna
4. Court of the Judicial
Magistrate of the 2nd
Class (Munsiff-Magistrate
Court), Perintalmanna .. Perintalmanna
5. Court of the Judicial
Magistrate of the 1st
Class, Tirur .. Tirur
6. Court of the Judicial
Magistrate of the 2nd
Class, Manjeri .. Manjeri
7. Court of the Judicial
Magistrate of the 1st
Class (Munsiff-Magistrate
Court), Ponnani .. Ponnani

Statistics of Civil appeals in Malappuram District during the financial year 1977-78

	No. of appeals before court				No. of appeals disposed of								Total pending at the end of the year
	Pending at the beginning of the year	Instituted during the year	Re-admitted or otherwise received	Total	Transferred	Confirmed	Modified	Revised	Remanded for trial	Otherwise	Total excluding transfer		
1	2	3	4	5	6	7	8	9	10	11	12	13	
District Court, Manjeri ..	172	98	1	271	200	20	5	3	12	5	45	26	
Sub Court, Manjeri ..	102	209	..	311	..	113	17	30	49	23	232	79	
Sub Court, Tirur ..	370	134	4	508	..	58	6	10	7	48	129	379	
Total ..	644	441	5	1090	200	191	28	43	68	76	406	484	
Civil Miscellaneous Appeals													
District Court, Manjeri ..	9	23	..	32	16	2	..	1	..	3	6	10	
Sub Court, Manjeri ..	14	27	..	41	..	15	2	16	1	2	36	5	
Sub Court, Tirur ..	83	45	9	137	..	13	4	5	7	16	45	92	
Total ..	106	95	9	210	16	30	6	22	8	21	87	107	
Gross Appeals													
District Court, Manjeri ..	11	3	..	14	10	1	..	..	..	..	1	3
Sub Court, Manjeri ..	4	45	..	49	..	20	2	..	..	20	42	7
Sub Court, Tirur ..	30	3	..	33	..	3	2	1	..	1	7	26	
Total ..	45	51	..	96	10	24	4	1	..	21	50	36	
Grand total ..	795	587	14	1396	226	246	38	66	76	118	543	627	

Statement showing the operation of Criminal Courts in the Malappuram District during the financial year 1977-78

	Pending at the commencement of the year		Reported during the year		Total for disposal		Transferred to other courts		Disposed of persons				Total disposal of		Pending at the end of the year	
	Cases	Persons	Cases	Persons	Cases	Persons	Cases	Persons	Acquitted	Convicted	Committed or referred	Otherwise from death, escape from custody	Cases	Persons	Cases	Persons
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Sessions Court, Manjeri ..	5	5	34	120	39	125	17	67	43	8	..	..	15	51	7	7
Assistant Sessions Court, Manjeri ..	5	34	11	41	16	75	2	3	68	..	..	2	12	68	2	2
Assistant Sessions Court, Tirur ..	2	8	6	16	8	24	..	..	13	..	..	..	7	13	1	11
Total ..	12	47	51	177	63	224	19	70	124	8	..	2	34	132	10	20

Statement showing the punishment inflicted in Criminal cases by the various Courts in Malappuram District

	1	2	3	4	5	6	7
		No. sentenced to R.I. only	Released on probation	Death penalty	Life imprisonment	Fine above Rs. 1,000	No. of persons sentenced to S.I.
Sessions Court, Manjeri	..	1	2	3	2	3	3
Assistant Sessions Court, Manjeri
Assistant Sessions Court, Tirur

Statement showing the number of Criminal appeals filed, disposed and pending in the Appellate Court in Malappuram District during the financial year 1977-78

	Pending at the beginning of the year	Filed during the year		Total		Transferred to other courts		Conviction and sentence confirmed (persons)		Conviction and sentence altered (persons)		Acquitted (persons)		Total disposal		Total pending	
		Cases	Persons	Cases	Persons	Cases	Persons	Conviction and sentence confirmed (persons)	Conviction and sentence altered (persons)	Conviction and sentence altered (persons)	Acquitted (persons)	Cases	Persons	Cases	Persons	Cases	Persons
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
Sessions Court, Manjeri	..	34	38	80	122	114	160	38	68	28	21	39	72	88	4	4	

Statement showing the punishment inflicted in the Manjeri Criminal Judicial District during the year 1977-78

Number of persons											Total
Fined only	Sentenced to S.I. only	Sentenced to R.I. only	Imprisoned and fined	Released on probation	Sentenced to borstal school	Released on bail	Delivered to guardian	Death penalty	Life imprisonment		
1	2	3	4	5	6	7	8	9	10	11	
1940	82	55	104	128	4	3	1	..	..	2317

Statement showing the appeals filed, disposed and pending in the Criminal Judicial District, Manjeri for the year 1977-78

Name of Court	Total filed during the year		Cases			Persons			Total disposed		Total pending	
			Conviction and sentence confirmed	Conviction altered but sentence confirmed	Conviction and sentence altered	Acquitted	Re-trial ordered	Otherwise disposed of by death, escaped from custody etc.				
	Cases	Persons							Cases	Persons	Cases	Persons
1	2	3	4	5	6	7	8	9	10	11	12	13
Chief Judicial Magistrate's Court, Manjeri	28	57	1	2	..	7	..	..	3	7	25	50

The revenue and expenditure of the Civil and Criminal Courts of Malappuram District for the year 1977-78.

	<i>Revenue Rs.</i>	<i>Expenditure Rs.</i>
Civil Courts	4,378.48	15,29,387.52
Criminal Courts	1,09,867.38	4,99,312.06

Bar Associations:

The Bar Associations are functioning in all the centres of the district. The local or taluk associations are affiliated to the District Bar Association and the District Bar Association in its turn is affiliated to the Kerala Bar Association. Of late there are two all Kerala Bar Associations functioning independently. The Bar Association of the district are affiliated to either of the two All Kerala Bar Associations.

Bar Associations all over Kerala are functioning very effectively. The aims of these organisations are to maintain a reasonably high standard, to keep up the dignity and decorum of the professional interest of the members of the bar, to represent to the authorities concerned on matters relating to law and procedure in courts and also all matters of public importance.

CHAPTER XIII

OTHER DEPARTMENTS

There are several State and Central Government Departments in the district. The organisational set up of some of the departments are dealt with in other Chapters. The organisational pattern and working of some important selected departments alone are described below.

PUBLIC WORKS DEPARTMENT

The Public Works Department functions in the district with the following units viz., the Buildings and Roads Division, Minor Irrigation Division,

Buildings and Roads Division:

This division is working with headquarters at Manjeri. The division was constituted on August 1, 1969 following the formation of the revenue district of Malappuram on June 16, 1969. It was formed taking the Manjeri and Tirur subdivisions from the Calicut division and Ponnani and Perinthalmanna subdivisions from the Palghat division. The jurisdiction of the division extends over the entire revenue district of Malappuram. The division is in charge of the construction and maintenance of the roads, buildings and bridges in the district. But the construction of major bridges and buildings is attended to by the special Buildings Division, Calicut.

Under this division, there are four subdivisions and twelve sections. The headquarters of the subdivisions are at Manjeri, Perinthalmanna, Ponnani

and Tirur. Each subdivisions is divided into three sections. The headquarters of the sections are at Manjeri, Malappuram, Nilambur, Perinthalmanna, Wandoor, Melattur, Tirur, Parappanangadi, Kondotty, Kuttippuram, Ponnani and Eramangalam. Moreover there are an Electrical Subdivision and a Section Office which is attached to this division for attending to electrical installations.

An Executive Engineer is in charge of the division assisted by four Assistant Engineers, twelve Junior Engineers, Draftsmen, Work Superintendents, etc., on the technical side and other officers on the ministerial side. The division has undertaken many major and minor public works from its very inception and some of them have been completed and others are under various stages of execution. The original works of bridges and buildings costing less than Rs. 3.00 lakhs are to be executed by the division. The execution of road works are to be attended to irrespective of cost. The Executive Engineer and Assistant Engineers have got technical control over the Junior Engineers in the N.E.S. Blocks. The technical sanction for estimates for the different public works in the Municipalities and Panchayats are also sanctioned by these Officers. The income of the division which is mainly derived from the hire charges of the plant and machinery, rent of departmental ferries, rent of residential buildings and rest houses and sale proceeds of the usufructs of the avenue trees is only nominal. The total expenditure of this division on works during 1975-76 was to the extent of about Rs. 80,00,000.

The division is at present maintaining 992.85 kms. of roads.

Minor Irrigation Division, Malappuram:

The division started functioning from July 23, 1969. The area of the division is 1,313.14 sq. metres. The main idea of the formation of this division is to induce the developmental activities of this backward area. The development in the field of agriculture depends mainly on minor irrigation works, lift irrigation works, etc.

There are three subdivisions and eleven sections under this division. There is an Executive Engineer in charge of the division assisted by three Assistant Engineers, 13 Junior Engineers, eighteen Draftsmen, thirty Work Superintendents and Oversears, etc., on the technical side and other ministerial officers.

10 Lift Irrigation Schemes, 5 Medium Irrigation works and 469 Minor Irrigation works have so far been completed by the division till the end of 1975. Some of the important works completed are the Kattuppara and Irimbiliyam Lift Irrigation Schemes in the Thuthupuzha river, and the Lift Irrigation Works at Thavanur and Pothanur in the Bharathapuzha river basin, and Trikulam and Ullanam schemes in the Kadalundi river. 10 other Lift Irrigation Schemes, 5 Minor Irrigation Works and 19 Minor Irrigation Schemes are in progress. Many other works are under investigation. An area of 12,128 hectares have been brought under cultivation till the end of 1975. The average annual income and expenditure of the division are Rs. 1,90,354 and Rs. 26,44,100 respectively.

The division co-ordinates its activities with the agricultural department and the Small Farmers Development Agency in stepping up production. In an agricultural district like Malappuram where the economic development depends to a large extent on

the productivity of the agricultural sector, Irrigation as a necessary infrastructural facility is important. The district has vast resources to be exploited and the schemes envisaged will help to build up a sound infrastructure for the agricultural development of this farming district.

FOREST DEPARTMENT

The district has an area of forest of 324.8 sq. kilometres. The total area of the reserve forests in this division is 267.6 sq. kilometres and the area of reserve land is 57.2 sq. kilometres.

The Nilambur Forest Division owes its origin to the Forest and the Jungle Conservancy Departments organised in 1860. It may be recalled here that the Nilambur teak plantations were started in 1840 by Mr. Conolly, Collector of Malabar "with the object of replacing those forests from private carelessness and rapacity.....". The two departments were merged into as a branch of the Revenue Department in 1882 for purposes of administration. The erstwhile British Malabar District was divided into three divisions each under a district Forest Officer with headquarters at Nilambur, Manantoddy and Palghat. The South Malabar Forest Division was known as the Nilambur Divisions and consisted of two ranges Nilambur and Amarambalam. The Palghat forest division included three ranges of which two (Mannarghat and Palghat) in the Malabar area and the third (Bolanpatti) in Coimbatore. The forests of Ernad and Walavanad taluks formed the Manarghat range. The Nilambur plantation was initially worked on the basis of the working plan made by P. M. Lushington. The

plan was received from time to time. In 1918, a new working plan was sanctioned for the forests of Nilambur Valley.

This forest division was having control over the private forests till May 10, 1971 when Government by an ordinance nationalised all private forests. With the nationalisation of private forests, a Special Forest Division with headquarters at Malappuram was formed on May 10, 1971 for the protection and other departmental works connected with the vested forests.

The Nilambur Forest Division is now having control only over the reserve forests and reserve lands. The departmental works are carried out according to the prescription embodied in the working plan for the division. The main function of the department is to protect the forests from injury and develop forest wealth by systemic management. The division supplies timber, poles, and firewood to public sector undertakings like the Kerala Electricity Board, Indian Railways, etc., and also to private undertakings according to the terms and conditions fixed by the Government.

The Divisional Forest Officer is in charge of the division. The division has two ranges namely Karulai range and Nilambur range. The Range Officer is in charge of the range. He is assisted by Deputy Range Officers, Foresters, Forest Guards and Watchers. An important function of the division is the planting of different species of trees and grading plantations. Teak is the main species that is planted. The area of teak plantation in 1975-76 has 7,122 hectares. The maintenance and construction of roads and buildings, survey and demarcation of forest lands, collection of forest produces are among the other activities of the division.

The average annual income of the division comes to Rs. 1,18,61,000 and expenditure to Rs. 28,68,670.

The Nilambur teak plantation is the World's oldest teak plantation. It can claim to be the first in the whole of Asia to have adopted systematic and scientific planting and artificial propagation of teak. It is certainly a centre of attraction for all persons interested in forestry.

PANCHAYAT DEPARTMENT

For the proper administration of the 91 Panchayats in the district, a District Panchayat Office was opened on November 11, 1969. The District Panchayat Officer is the district authority responsible for this purpose. There are Panchayat Inspectors in the 13 N.E.S. Blocks in the district for the effective and efficient administration of the Panchayats in the Blocks. Besides these 13 Panchayat Inspectors, there are 3 Panchayat Inspectors to assist the District Panchayat Officer in general matters of administration, audit, etc. There is also one Assessment Officer in each of the four taluks of the district for the assessment of land cess introduced under the provisions of the Kerala Panchayat Act, 1960. Every Panchayat has one full time Executive Officer for the purpose of administration of the Panchayat. The Panchayat Inspector attached to the block is the immediate inspecting and superintending authority of the Panchayats within the area of the block except the Special Grade Panchayats. The district has four special Grade Panchayats. The district, block and Panchayat Offices have got their own ministerial staff.

The average annual income of the Panchayats in the district comes to Rs. 1.25 lakhs and expenditure Rs. 5 lakhs.

NATIONAL EMPLOYMENT SERVICE

As is generally known, the National Employment Service came into being under the stress of post-war demobilisation of service personnel who were to be reabsorbed in civil life. The problem was highly complex. Hence in order to co-ordinate and unify the policy of resettlement, a scheme was chalked out by the Government of India in consultation with the State Governments and thus the Directorate of Resettlement and Employment was established in July 1945 and Employment Exchanges were opened in different parts of the country. The scope of Employment Service was gradually extended and by early 1948, Employment Exchanges were thrown open to all kinds of job seekers. In 1956, the administration of the Employment Service was handed over to the State Governments on the basis of the recommendations of the Shiva Rao Committee.

The Employment Exchange of Malappuram was opened on May 2, 1970. Till that time the Employment Exchanges of Kozhikode and Palghat were handling the problems of the job seekers and employers of the area which formed parts of the districts of Kozhikode and Palghat. With the opening of the Malappuram Employment Exchange, the administrative control of the Employment Information and Assistance Bureau attached to the Community Development Blocks of Andathole, Kondotty and Wandoor was transferred to the exchange. A University Employment Information and Guidance Bureau attached to the University of Calicut was opened on November 12, 1971 to cater the needs of the alumni of the University.

The Employment Exchange is manned by the District Employment Officer at the helm of affairs and

assisted by an Employment Officer for vocational guidance and a Junior Employment Officer in the placement functions, vocational guidance and employment marketing information programmes. The Employment Information and Assistance Bureau attached to Community Development Blocks are under Junior Employment Officers. The University Employment and Guidance Bureau is headed by an honorary Chief. A Deputy Chief in the cadre of an Employment Officer is there to attend to the normal work.

Even though the Director of Employment, Trivandrum exercises the administrative control of the exchange, it is however directly under the immediate administrative control of the Divisional Employment Officer, Kozhikode. The Government of India through the Director General of Employment and Training exercises technical control over the organisation.

There is a District Committee with the Collector as Chairman to advise on matters connected with the District Employment Exchange. The Advisory Committee attached to the University Employment Information and Guidance Bureau advises the Vice-Chancellor and the Government on matters relating to the needs of the alumni of the University.

The expenditure of this Exchange for the year 1974-75 was Rs. 1.26 lakhs and that of the University Employment Information and Guidance Bureau Rs. 0.29 lakhs. Being a service organisation it does not earn any income.

LABOUR DEPARTMENT

The enforcement and administration of the various labour laws and maintenance of industrial

peace, there is an office of the Labour Department functioning in the district. This office known as the District Labour Office started functioning from December 15, 1969. The District Labour Officer is the head of this office. He is assisted by an Assistant Labour Officer. The office has ministerial staff to carry out the day to day routine work.

The main function of the department is to maintain industrial peace by conciliation. The enforcement of the provisions of the various labour enactments such as Minimum Wages Act, Kerala Shops and Commercial Establishments Act, Payment of Wages Act, Bonus Act, National Festival and Holidays Act, etc. It is seen that 375 industrial disputes have been settled by the department till March 31, 1975. The income of the department for 1974-75 has been Rs. 3,848 and expenditure for the same period Rs. 1,35,008.

MOTOR VEHICLES DEPARTMENT

The District Office of the Motor Vehicles Department is known as the Regional Transport Office. A member of the Board of Revenue is the ex officio Transport Commissioner of the State. The Regional Transport Officer is the head of the District Office. He is assisted on the technical side by one Motor Vehicle Inspector, four Assistant Motor Vehicle Inspectors and ministerial personnel on the administrative side.

The Motor Vehicle Act (Central Act IV of 1939), the Kerala Motor Vehicle Rules, 1961 formed thereunder, the Kerala Motor Vehicle Taxation Act, 1963 and the rules thereunder, the Kerala Motor Vehicles Taxation of Passengers and Goods Act, 1963 and the Rules framed thereunder are administered and

implemented by the department. The provision of Chapter IV of the Motor Vehicles Act is exercised by the Regional Transport Authority at the district level. The Deputy Commissioner Agricultural Income Tax and Sales Tax, North Zone, Kozhikode is controlling the work of the Regional Transport Officers.

The Regional Transport Officer is the Secretary of the Regional Transport Authority. The Regional Transport Authority consists of official and non-official members. The Collector is the Chairman. The Superintendent of Police and Executive Engineer (Buildings and Roads) are the official members. The non-official members are nominated by Government. The Regional Transport Officer functions as the registering authority. The District Collector hears appeals against the orders of the registering authority.

GOVERNMENT OF INDIA OFFICES

Following are the Government of India Offices working in the district. (1) Officer Commanding Infantry Battalion, (2) Office of the Engineering Supervisor, Telegraphic Engineering and (3) Superintendent of Posts and Telegraphs, Malappuram Division, Manjeri.

CHAPTER XIV

LOCAL SELF GOVERNMENT

Before the establishment of the modern system of local self government in rural and urban areas of the State, local administration was vested with the village assemblies in ancient and medieval periods. The country was divided into congeries of small principalities. They were again sub-divided into **nadus**, **desoms**, **taras** or villages. Each unit had its own assemblies, viz., **nattukootams**, **desakootams**, **tara-kootams**, etc. There were caste and communal courts to settle disputes arising among the members of the caste or community as the case may be. Further these local assemblies exercised political and administrative powers by checking the despotic actions and unilateral decisions of the rulers. Thus there were some sort of popular institutions in ancient and medieval Kerala that controlled the monarchical despotism and exercised powers on local administration.

The Mysoreans did not introduce any change in the age-old system that existed in Malabar when it came under their sway. However the systematic organisation of local bodies came into existence only in the latter half of 19th century under the British rule. Local administration is carried on in modern times by the panchayats in the rural areas and by the municipalities and corporations in the urban areas. Till 1960 there was another agency called the Malabar District Board in the erstwhile Malabar which was primarily responsible for local administration. In 1960 the Malabar District Board was abolished and a unified system of local administration was introduced all over the State.

Origin and growth of municipal administration :

The Town Improvement Act X of 1865 enacted by the Madras Government was the earliest legislative measure in the field of urban Local Self Government. Prior to the enactment of this statute the municipalities were nothing but voluntary organisations. The Act mainly intended to elicit co-operation of the town dwellers for maintaining police force in the place. It was also aimed at giving Indians training in local administration by enabling them to participate in the activities of the municipalities. The councils thus constituted at Tellicherry, Cannanore, Kozhikode and Palghat in the erstwhile Malabar district comprised of five representatives of the locality in each municipality nominated by the Government and three ex officio councillors, viz., District Magistrate, Local Magistrate and the Range Officer of the Public Works Department. Their term of office was limited for an year subject to re-appointment. The Government paid one-fourth of the local taxes and donations collected by the municipalities as grant-in-aid. The revenue received by the municipalities was utilised for constructing, repairing, cleaning of drains and roads; streets and tanks and for similar other purposes. This Act was in force till 1871 when it was superseded by the Act IV of 1871. It rectified some of the defects of the Act of 1865. This Act is known as the Town Improvement Act of 1871. It included among other things lighting, water supply etc., as the duties of the municipality for which they were empowered to spend a part of revenue collected. By the Act of 1871 the municipalities were relieved of the responsibility to contribute for police charges but they were required to meet the expenses of hospitals, schools, burial grounds, maintenance of birth and death registration and compulsory vaccination against small pox. The term of the council was also raised

from two years to three years. The Act also made provisions for the election of the council by the tax payers and also for the election of the president and vice-president. Thus the Act of 1871 showed some sort of a democratic character.

In 1884, the District Municipalities Act was passed by the Madras Government which provided for an elected president and the election of the 75 per cent of the members of the council by tax payers. Each municipal council was to consist of not less than 12 persons. The Revenue Officer in charge of the division in which the municipality was situated was the ex officio councillor. The important source of revenue to the municipality consisted of profession tax, land tax, building tax, water tax, vehicle tax and tolls on vehicles and animals entering the municipal area. C. A. Innes, the Collector of Malabar and the author of **Malabar Gazetteer** sums up the working of the municipal councils and the steps taken by the Government to streamline the system in these words. "In 1886-87 the full compliment of elected councillors, viz., 18 out of 24, was secured and the privilege of electing its chairman was conferred upon the council. The experiment, however, was not a success and the administration of the municipality, never good, went from bad to worse till in 1890, in view of the discreditable and unsatisfactory administration of the previous years, both privileges were withdrawn. A paid chairman held office for two years, and subsequently the Revenue Divisional Officer was the ex officio Chairman till 1901. The privilege of electing one half of the councillors was restored in 1896-97, and since 1901 the council has once more been permitted to elect its own chairman. Subsequently, the council became entitled to elect three-fourth of its members, the remaining one-fourth being appointed

by Government. The official element in the strength of the council was gradually withdrawn and with the coming into force of Act V of 1920, the nomination of Government officials was completely stopped and the strength of the council rose from 24 to 32, composed entirely of non-officials. The council continues to elect its own chairman and vice-chairman" (1). The above description of the author of **Malabar Gazetteer** gives the different stages in the development of local administration in Malabar.

The Madras District Municipalities Act of 1920 referred to above by Innes was a landmark in the history of Municipal Administration. Under this Act the number of councillors was to be decided in proportion to the population of the municipalities. The number of councillors was limited to a maximum of 36 and a minimum of 16. 75 per cent of the total members were elected. The Government had power to nominate members from among the minority communities especially Muslims. The Chairman and Vice-Chairman were elected by the councillors from among themselves. For the purpose of smooth running of the municipal affairs standing committees were appointed from among the councillors.

The revenue of the municipality derived from profession tax, building tax, vehicle tax, tax on companies and tolls from vehicles and animals entering the municipal limits. The council was empowered to fix the rates of levy from time to time. Besides these usual duties of lighting, water supply, clearance, drainage, maintenance of market places, slaughter-houses, vital statistics, etc., the municipal councils were entrusted with the work of compulsory vaccination in the municipal area and also to promote

1. **Malabar District Gazetteer**, by C. A. Innes, pp. 400-401.

primary education for which they were empowered to collect an educational tax under the Elementary Education Act of 1920.

Municipalities Act of 1920 was amended by the Act of 1930. It abolished the system of nominations by the Government and provided for the reservation of seats for minority communities by a system of election by all the voters in each ward. One of the striking features of the Amendment Act of 1930 was that it allowed women to be the members of the council. Again the Amendment Act of 1933, it was made obligatory on the part of the Government to appoint municipal commissioners. As per the provisions of this Act the Madras Government appointed Municipal Commissioners in each municipality of Malabar in the year 1934. It was only in 1938 that the municipalities became full-fledged democratic institutions with the introduction of adult franchise. The District Municipalities Act of 1920 with its amendments of 1930 and 1933 was in existence when the linguistic State of Kerala was formed in 1956. This was superseded by the Kerala Municipalities Act of 1960 which was brought into force on September 1, 1961, which now governs the municipalities of this district. The State of Kerala may be the pioneer among the States of India, by conferring the right of voting to those who attained the age of 18 which was demanded by the youths all over India to lower the minimum age from 21 to 18. The voters' list based on this has been prepared. The following are some of the important provisions of the Kerala Municipalities Act, 1960:

1. The Council is to consist of a maximum of 36 members and a minimum of 16 members according to the proportion of the population. The number of

councillors is to be decided according to the population as worked out by the Act which is given below :

For a population not exceeding 20,000	16 members
Between 20,000 and 30,000	20 „
„ 30,000 and 40,000	24 „
„ 40,000 and 50,000	28 „
„ 50,000 and 1,00,000	32 „
Exceeding 1 lakh	36 „

A Standing Committee is to be elected by the council from its own members. The Standing Committee consists of 5 members if the number of councillors is 20 or less, and 7 if the strength is more than 20. The Chairman of the Standing Committee has powers to supervise the utilisation of the budget grants, to verify the receipts and expenditure of the municipal funds and audit the municipal accounts and disbursements. The council can entrust any other duties to the Standing Committee. The duties and powers are to be determined by the council, under the bye-laws framed for the purpose. The council can also appoint other Committees from among its members for performing specific functions or discharging certain duties.

The Commissioner of Municipalities is appointed by the Government in consultation with the council. If the council through a resolution requires the Government to transfer the Commissioner, the government is under obligation to afford sanction to the request. He is the Liaison Officer between the council and the Government. The execution of the work planned by the council through resolutions rests on him. Besides the Commissioner, there is an organisational structure which includes Office Managers, Revenue Officers, Chief Accountants, etc., to assist the

Commissioner. In the minor municipalities like Malappuram and Tirur there are only managers to function as chief ministerial officers and Revenue Inspectors to assist the Commissioners in the matter of revenue administration. Besides these officers, there are Health Inspectors or Medical Officers and Engineers in each Municipality.

There are four municipalities in the Malappuram district, Malappuram and Tirur municipalities were formed in April 1970 and November 1971 respectively. The municipalities of Ponnani and Manjeri are of recent origin. They were constituted in November 1977 and April 1978 respectively. Since the Manjeri and Ponnani municipalities did not form councils of their own it is not possible to give any statistics of these municipalities or detailed accounts of their activities. Therefore only details of the Malappuram and Tirur municipalities are given here.

Below is given a table showing the area, membership and strength of the councils of the district as on April 1, 1978.

<i>Name of the Municipality</i>	<i>Area in sq. kms.</i>	<i>Population as per 1971 census</i>	<i>Membership</i>	<i>Representatives of S.C. and S.T.</i>	<i>Women representative</i>
(1)	(2)	(3)	(4)	(5)	(6)
Malappuram	33.690	32,404	20	1	1
Tirur	16.550	32,272	24	1	2
Manjeri	42.7	41,189	28	1	2
Ponnani	2.75	35,723	24	1	2

A brief note on the Municipalities of Malappuram, Tirur, Manjeri and Ponnani are given below:

1. Malappuram Municipality :

Malappuram Municipality was constituted with effect from April 1, 1970 as per G.O. Ms. 59/70/DD., dated March 17, 1970. The area of the municipality is 33.690 sq. kms. and the population is 32,404 as per the 1971 census. The strength of the municipal council is 20. There is a standing committee as prescribed under section 13 of the Kerala Municipalities Act. In addition to the Standing Committee, there are Health Committee, an Appeal Committee and Audit Committee that function as Advisory Committees to the Council. There are two lady representatives and one Scheduled Caste and Scheduled Tribe representative among the councillors.

Malappuram Municipality has undertaken the construction of an office-cum-shopping centre with the loan assistance of the Kerala Urban Development Finance Corporation. Similarly with the financial assistance of the Life Insurance Corporation of India a Water Supply Scheme has been introduced in the municipality with an estimated cost of Rs. 27 lakhs. The loan sanctioned by the Life Insurance Corporation is Rs. 20 lakhs for this scheme.

Malappuram Municipality maintains a total length of 14.30 km. roads and 20 km. of lanes. The municipality does not have any cremation ground. Similarly it conducts no school, nor does it maintain any medical institution of its own. But the municipality takes up the cleaning of roads and conducting hygienic services. The drains constructed help to maintain the roads clean off dust and dirt.

There are 2 markets run by the municipality. One of them is a daily market and another a weekly market. The municipality provides 406 street lights.

There is a library run by the municipality. But it has no Travellers' Bungalow.

2. Tirur Municipality :

Tirur Municipality was constituted with effect from October 1, 1971. The area of the municipality is 16.55 sq. kms. As per the 1971 census the population of Tirur Municipality is 32,272.

The Council consists of 24 councillors. There are two women councillors and a Scheduled Caste and Scheduled Tribe representative in the council. Besides a Standing Committee, the following Advisory Committees are also functioning in this municipality to assist the council. (1) Health and Sanitation Committee, (2) Works Committee (3) Library Committee, (4) Tax Appeal Committee.

The municipality besides its routine activities, takes up the following schemes for the well-being of the inhabitants of this area. (1) The Municipality has undertaken the construction of a shopping centre with the loan assistance from the Kerala Urban Development Finance Corporation, (2) The Public Health Engineering Department has taken up the Tirur Water Supply Scheme, with an estimated amount of Rs. 86.25 lakhs considering also the requirement of neighbouring panchayats. The municipality maintains a total length of 47.53 kms. of municipal lanes. As regards the Sanitary and Public Health, the municipality constructed road drains which helped the roads to be clean off dust and dirt. There is one maternity assistant who conducts regular house visits. There are two markets—one daily market and one weekly market—run by the municipality. The municipality provides 443 street lights. There is one Balavadi under this municipality.

The municipality has no library or Travellers' Bungalow of its own and maintains no cremation grounds.

3. Manjeri Municipality :

Manjeri Municipality was constituted with effect from April 1, 1978 as per G.O. (Ms.) 60/78/LA&SWD., dated March 22, 1978. The area of the municipality is 42.7 sq. kms. and it has a population of 41,189 as per the 1971 census. The council has not yet come into being. As provided, in the Government order referred to above, there will be 28 councillors, out of which one will be a Scheduled Caste or Scheduled Tribe and two women. Since the council itself has not been constituted, we are not in a position to give any details about the activities of the municipality.

4. Ponnani Municipality :

The Ponnani Municipality is also of recent origin. It was constituted with effect from November 15, 1977, as per G.O. (Ms.) 326/77/LA&SWD., dated November 9, 1977. The area of the municipality is only 7.122 sq. kms. A population of 35,723 is under the jurisdiction of the municipality. The council has not come into being. According to the provisions contained in the above G.O. there will be 24 councillors, out of which one Scheduled Caste or Scheduled Tribe and two women. Since the council itself has not been constituted it is not possible to give any details regarding the various activities of the municipality.

The major sources of revenue of municipalities are : (1) property tax, (2) profession tax, (3) advertisement tax, (4) tax on animals and vehicles, (5) entertainment tax, (6) show tax, (7) duty on transfer of immovable property and (8) fees realised

for licences under P.F.A. Act, dangerous and objectionable trade and for various other licenses. Of the above taxes, property tax forms the major item of revenue in all municipalities. It accounts roughly 40 per cent of the total revenue of Malappuram and Tirur municipalities. In the year 1975-76 the property tax collected by these municipalities was Rs. 2,31,925 and Rs. 1,95,475 respectively. In the successive year of 1976-77 the amount was respectively 79,222 and 1,64,218. The next important items of revenue are entertainment tax and profession tax.

The following was the revenue collected by the Municipalities of Malappuram and Tirur for the years 1975-76 and 1976-77:

		1975-76 Rs.	1976-77 Rs.
Malappuram:	Profession tax	40,327	26,271
	Entertainment tax	1,674	38,353
Tirur:	Profession tax	65,158	36,627
	Entertainment tax	6,196	2,15,361

Income from remunerative undertakings also adds to the resources of the municipalities. The major undertakings are markets, slaughterhouses, bus stands, cart stands, lorry stands, cattle pounds, etc. The income from these, adds to the revenue of the municipality to an appreciable extent. A statement showing the receipt under these items for the years 1975-76 and 1976-77 is given below :

Particulars	Malappuram		Tirur	
	1975-76	1976-77	1975-76	1976-77
	Rs.	Rs.	Rs.	Rs.
1. Property tax ..	2,31,925	79,222	1,95,470	1,64,218
2. Profession tax ..	40,327	26,271	65,158	36,627
3. Advertisement tax ..	1,674	2,222	6,196	6,072

Particulars	Malappuram		Tirur	
	1975-76	1976-77	1975-76	1976-77
	Rs.	Rs.	Rs.	Rs.
4. Entertainment tax ..	43,940	38,355	1,29,304	2,15,361
5. Show tax ..	4,048	3,301	6,489	6,701
6. Tax on animals and vehicles ..	1,346	452	2,626	280
7. Market ..	8,393	5,916	48,279	36,300
8. Slaughterhouse ..	..	..	1,507	1,507
9. Bus stand ..	..	3,328	29,066	23,525
10. Cattle pound ..	114	1,826	5	56

The municipalities also function as government agents inasmuch as they are charged with the responsibility of collecting certain government revenue viz., additional entertainment tax, surcharge on show tax and surcharge on profession tax. The following is a statement showing the collection under these items by the municipalities of Malappuram and Tirur for the years 1975 and 1976:

Particulars	Malappuram		Tirur	
	1974-75	1975-76	1974-75	1975-76
	Rs.	Rs.	Rs.	Rs.
1. Additional entertainment tax ..	23,310	27,702	33,564	73,107
2. Surcharge on show tax ..	1,038	1,008	1,433	1,622
3. Surcharge on profession tax ..	365	1,346	155	2,242

The system of grant-in-aid to municipal councils has been streamlined on the recommendations of Municipal Grants Enquiry Committee. The government have framed rules regulating payment of specific purpose grant to the municipalities on the basis of the recommendations of the committee.

The Government have constituted an Urban Development Finance Corporation for securing loans and advances to urban local bodies for their developmental schemes. The Corporation would help by making available loans from banks, open markets etc. to the Municipalities and Corporations. The resources of revenue of the local bodies would increase to an appreciable extent by implementing the remunerative schemes by availing of the loans and financial assistance from the Corporation.

Public Works :

The usefulness of the civic bodies like municipalities, is tested by the amenities they provide to people. One of the important items of amenities which the municipal councils provide is public works. The role of municipalities in this respect is construction and maintenance of culverts, bus-stands, roads, bridges, markets, stalls, cart-stands, parking places, latrines, urinals, parks etc. Qualified technical personnel are employed by municipal councils to attend to the execution of public works. Public works include work on water supply and drainage system also. In almost all councils, the scheme for protected water supply is in progress with the loan of Life Insurance Corporation of India. The Tirur Municipality obtained Rs. 20 lakhs from the Life Insurance Corporation as loan for the municipal water supply through the agency of the Urban Development Finance Corporation. Nearly 40,000 inhabitants of the municipal town are benefited. The estimated cost of the project is Rs. 86.25 lakhs. Similarly the water supply scheme in the Malappuram municipality cost not less than Rs. 30 lakhs. The population to be benefited is above 65,000. Upkeep and maintenance of municipal roads is another

important item under public works. The Malappuram Municipality maintains 14.30 kms. of roads and 20 kms. of lanes and Tirur Municipality maintains 16.55 kms. of roads. During the year 1976-77 Malappuram Municipality spent an amount of Rs. 2.50 lakhs, for public works, while during the previous year the expense under this item was Rs. 3.88 lakhs. Tirur Municipality spent an amount of Rs. 63,000 in 1976 and Rs. 4.33 lakhs in 1977 for public works.

Street lighting :

Street lighting forms another item of important public utility service rendered by the municipal councils. The municipalities of the district show great interest in providing streets with electric lights including mercury vapour lamps, and fluorescent lights. A sizeable portion of the revenue of these municipalities is spent for street lighting. A total number of 849 lights are provided by the two municipalities. Out of this, Malappuram owns 406 lights and Tirur 443.

Public Health :

Public health and sanitation are the important statutory responsibilities of the municipalities. Cleaning of roads and lanes, scavenging, anti-mosquito operations, control of epidemic diseases through vaccination and inoculation, control of dangerous and offensive trades, prevention of food adulteration, running of maternity and child welfare centres, registration of births and deaths, etc., are some of the major public health activities of the municipalities. Both Malappuram and Tirur Municipalities also are very vigorously attending to these primary functions. Both municipalities have health inspectors, food

inspectors, health assistants, midwives, lady attenders, etc. to carry out the programme under public health. Both Malappuram and Tirur Municipalities do not have any medical institutions run by them. However there is a maternity assistant who conducts regular house visits in the Tirur municipality.

In the year 1975-76 the primary vaccination undertaken in the Malappuram municipality was 530 and re-vaccination 4,200. During 1976-77 the number of primary vaccination and re-vaccination was 342 and 1,712 respectively. In the same year the number for the above was 106 and 1,580 respectively in the Tirur Municipality.

In order to improve the statistical work in municipalities the officers of the municipalities in collaboration with the officers appointed by the Bureau of Economics and Statistics detect unregistered births and deaths and initiate action to register them. They gather the birth and death rates by spot checks on a sample basis and compile the statistical information. The number of births and deaths registered in 1975-76 and 1976-77 in Malappuram and Tirur Municipalities is given below :

<i>Name of municipality</i>	<i>No. of births</i>		<i>No. of deaths</i>	
	1975-76	1976-77	1975-76	1976-77
(1)	(2)	(3)	(4)	(5)
Malappuram ..	1,180	1,113	194	189
Tirur ..	2,132	2,293	359	374
Total ..	3,312	3,406	553	562

Compost :

The night soil collection, rubbish street sweepings and slaughterhouse refuses are converted into

compost manure by Malappuram and Tirur Municipalities. This manure is sold and the municipalities got a revenue out of it.

Prevention of food adulteration :

The municipalities are responsible for the enforcement of the Prevention of Food Adulteration Act and Rules, in their respective areas. There are food inspectors in Malappuram and Tirur Municipalities to attend to this work. They take samples of all varieties of food articles kept for sale and send the same to the Chief Analyst's laboratory for analysis and test. If any food article is found to be adulterated the persons concerned were prosecuted under the Prevention of Food Adulteration Act. During 1975-76 the adulteration cases reported by the Health Inspector of Malappuram Municipality were the following: -

<i>Items</i>		<i>No. of cases reported</i>
1. Tea leaves	..	3
2. Edible oils, fats and vanaspathy	..	5
3. Cereals, grams and their products	..	5
4. Sweetening agents	..	1
5. Miscellaneous	..	13
Total	..	32

The expenditure on public health activities of Malappuram and Tirur Municipalities for the year 1975-76 and 1976-77 was the following:—

		1975-76	1976-77
		<i>Rs.</i>	<i>Rs.</i>
Malappuram	..	93,000	86,000
Tirur	..	1,40,000	1,71,000

Educational, cultural and social activities :

The two municipalities of the district do a great deal in the sphere of education and culture. They

showed marked interest in social activities also. Malappuram Municipality maintains a public library and reading room. They also give financial help to voluntary organisations for running libraries, organising seminars and other socio-cultural activities.

Financial position :

The total demand, collection and balance of 1975-76 and 1976-77 including loans, grants and debt heads of Malappuram and Tirur Municipalities are given below:

	<i>Demand</i>		<i>Collection</i>		<i>Balance</i>	
	1975-76 <i>Rs.</i>	1976-77 <i>Rs.</i>	1975-76 <i>Rs.</i>	1976-77 <i>Rs.</i>	1975-76 <i>Rs.</i>	1976-77 <i>Rs.</i>
Malappuram	8,30,532	8,60,620	6,63,507	4,76,884	1,60,268	3,83,736
Tirur	36,08,887	29,90,087	33,88,971	27,85,637	2,19,832	2,04,038

The government revenue collected by these municipalities in 1975-76 was the following :—

<i>Particulars</i>	<i>Malappuram</i> <i>Rs.</i>	<i>Tirur</i> <i>Rs.</i>
1. Additional entertainment tax ..	27,702	73,107
2. Surcharge on show tax ..	1,008	1,622
3. Surcharge on profession tax ..	1,436	2,242
Total ..	30,056	76,971

The collection and remittance of the above first two taxes to the government have been dispensed with from July 31, 1975. The levy of surcharge on profession tax has also been stopped with effect from April 1, 1976.

Below is given the statement showing grants and contributions received by the municipalities of this district during 1975-76 and 1976-77 :

<i>Particulars</i>	<i>Malappuram</i>		<i>Tirur</i>	
	1975-76 <i>Rs.</i>	1976-77 <i>Rs.</i>	1975-76 <i>Rs.</i>	1976-77 <i>Rs.</i>
1. General purpose grant	48,003	48,003	48,408	48,408
2. Specific purpose grant	..	..	14,106	14,922
3. Enhanced D. A. and adhoc increase grant	2,456	6,221	..	1,673
4. Special grant	..	..	1,643	..
5. Vehicle tax compen- sation	..	..	..	1,643
Total	1,50,459	54,224	1,63,046	66,646

Panchayats :

We have already discussed the ancient and medieval system of local government. An attempt to create local bodies in the erstwhile Malabar District of the Madras Presidency was made in 1884 under the Madras Local Bodies Act. It was responsible for the creation of District Boards and Union Boards. The idea of creation of village panchayat for the administration of certain local affairs was stressed by the Chairman of the Royal Commission appointed in December 1907. It was on the basis of the resolutions of the Government of India in 1915 and 1918 that the local governments were authorised to implement the scheme of development of panchayat areas based on some general principles. By the resolution of 1915 panchayats were established in revenue villages. The Madras Village Panchayat Act of 1920 made it possible for any village however small it might be, to

have its own panchayat. This Act of 1920 was repealed and all the panchayats were brought under the scope of Madras Local Board's Act, 1920 which governed the constitution and working of the village union. The difference between the panchayats and unions continued till 1937, when panchayats were brought under a uniform system of administration. But these were classified as 'Major' and 'Minor' for audit purposes. The Madras Local Boards Act, 1920 was amended by the Government in 1943 to provide for the appointment of executive officers for such panchayats as were notified by the Government. By the Act of 1946 Village Panchayats were placed under the charge of a Registrar-General of Panchayats. The Panchayats of all revenue districts were under the immediate control of District Collectors under the provisions of this Act, even though the overall charge was with the Registrar-General of Panchayats. This Act was allowed to lapse in April 1948 and in its place was enacted the Madras Village Panchayat Act, 1950. The Act gave great powers to these local bodies and relieved them of the interference of the District Collectors in routine administrative matters. But the Collectors were empowered with the emergency powers. Till the passing of the Kerala Panchayat Act, 1960 which came into force on June 20, 1960 the Madras Village Panchayat Act of 1950 was in force.

The following are the Acts and Rules that are operated in the Panchayats :

I. Acts :

1. The Kerala Panchayat Act, 1960 (Act of 1960).
2. The Kerala Local Authorities Entertainment Tax Act, 1961.

3. The Kerala Local Authorities Loans Act, 1963.
4. The Kerala Places of Public Resorts Act, 1963.
5. The Kerala Places of Public Resorts (Validation and Collection of Licence Fees) Act, 1971.
6. The Prevention of Food Adulteration Act, 1954 (Control).
7. The Travancore-Cochin Public Health Act, 1955.
8. The Kerala Additional Tax on Entertainment and Surcharge on Show Tax Act, 1973.
9. The Kerala State Trespass Act, 1961.
10. The Kerala Cinema Regulation Act, 1958.
11. The Registration of Births and Deaths Act, 1969.
12. The Hindu Marriage Act, 1955.
13. The Indian Christian Marriage Act.
14. The Special Marriages Act, 1964.

II. Rules :

1. Various rules issued under the Kerala Panchayat Act.
2. The Kerala Local Authority Entertainment Tax Rules, 1962.
3. The Kerala Local Authority Loans Rules, 1965.
4. The Places of Public Resort Rules, 1965.
5. The Prevention of Food Adulteration Rules, 1957.
6. The Cattle Trespass Rules, 1962.
7. The Cinema Regulation Rules, 1975.
8. The Kerala Registration of Births and Deaths Rules, 1970.
9. The Kerala Hindu Marriage Registration Rules, 1957.

These Acts and Rules with their amendments issued from time to time govern the panchayats of the State.

Organisational set up :

The department of panchayats with its headquarters at Trivandrum has a Director and a Joint Director in the central office. The director of Panchayats is the head of the department exercising powers on all administrative matters. The Joint Director also has state-wide jurisdiction of supervision and he is also the Vigilance Officer of the department. For administrative convenience there are three regional offices with a Deputy Director each. The regional offices are situated at Quilon, Ernakulam and Kozhikode. The Panchayats of the Malappuram District come under the jurisdiction of the Regional Deputy Director, Kozhikode. Each revenue district has a district office with one District Panchayat Officer as its head. The District Panchayat Officer has the immediate control over the offices of the department at Block, Taluk and Panchayat level. There is an Inspector-cum-Panchayat Extension Officer in each block and an Assessment Officer for each taluk for the assessment of cess on land. For each Panchayat there is one Executive Officer. The strength of the ministerial staff is decided according to the requirements of each Panchayat. The establishment charge incurred by the Panchayats of this district come to Rs. 26,49,813.63 in 1976 whereas the amount spent in 1975 was only Rs. 21,43,117.43. This rose to Rs. 28,28,139.79 in 1978.

Under the Kerala Panchayat Act, 1960 the government is empowered to demarcate the territorial jurisdiction of each panchayat. The local administration is vested with the concerned panchayat. The

number of members of each panchayat is decided according to the size of the population. The Panchayat Act of 1960 provides 7 members for a panchayat with a population of not less than 10,000 according to the latest census. At any rate the strength of a panchayat shall not exceed 15 members and the minimum 7. The area under each panchayat is divided into wards for the purpose of election of the members to the panchayat. If the population of the Scheduled Castes and Scheduled Tribes of a panchayat forms 5 per cent of the total population, one seat will be reserved for them. A woman member is also nominated. The members elect the president and the vice-president from among themselves. The Executive Officer or the Panchayat Inspector as the case may be, serves as a liaison officer between the elected body of the panchayat and the Government. Under the Act of 1960 the term of members is fixed as 5 years.

All the activities of the panchayats are streamlined through resolutions passed by the panchayats which are carried out by the executive officers and ministerial staff. The president has access to all files in the panchayat office though the executive officer is the custodian of the office records. No correspondence to the higher authorities can be routed except through the president. The Executive Officer carries out the projects undertaken by the panchayats through its resolutions. He has control over its staff and supervises their work.

Each panchayat has a number of committees for its smooth running of the development programme. These committees are for different subjects like agriculture, sanitation, communication, public health and education. The committee may consist of prominent persons from the public in addition to members of the panchayat. The panchayats may also constitute ward

committees with the members of the public for attending to the requirements of each ward.

Malappuram District is divided into 91 panchayats. The list of the panchayats is appended to this chapter. If the income of the panchayats has any bearing on the successful discharge of their obligations to the public it can undoubtedly be stated that the panchayats of the State have been increasing considerably their income every year. In 1965 the total revenue of the 968 panchayats of the State was Rs. 7,38,99,198.39. The increase in 1976 was more than 3 crores, the revenue reaching a point of Rs. 10,62,28,967.19. The total income of the panchayats of the district for the year 1975 and 1976 was Rs. 53,16,156.16 and Rs. 79,36,299.55 respectively. It may be seen from the above that the panchayats of the district has also increased considerably its total revenue in 1976, from the previous year by a margin of more than 26 lakhs. But the total income of the panchayats as on March 31, 1978 rose again to Rs. 93,84,761.19 which shows that the panchayats of this district are not lagging behind in developmental activities.

The construction, repair, maintenance, lighting, cleaning, etc. of the public roads in the panchayat area other than roads classified as national highways, State highways and district roads, form an important function of the panchayat. The construction of bridges, culverts, market places, urinal-cum-latrines, bus stands, cattle pounds and digging of wells are other activities under public works. The panchayats are also entrusted with the work of rural water supply for drinking and other purposes. They also maintain irrigation works, cattle pounds, and the register of births and deaths of the area under the panchayats.

Apart from these public works and public health activities all these panchayats actively participate in developmental activities by co-operating with other departments, in their programmes of extension service. They also maintain public libraries, reading rooms, and educational institutions and also associate themselves with the cultural activities of the people. Thus each panchayat has manifold activities that reflect the real life of the village.

Public works activities:

An amount of Rs. 12,45,991.89 was spent by the panchayats of this district for public works activities in the year 1976. The amount spent for the corresponding period in 1975 was only Rs. 9,32,376.48. But the amount spent in 1978 for public works was Rs. 15,71,838.34. A total number of 73 market places are maintained by the panchayats. Out of this, 29 are private markets; but they are regulated by the panchayats. Health Inspectors supervise the slaughterhouses and it is only with their stamp and approval that the animals are slaughtered. 11 slaughterhouses are maintained by the panchayats. The number of cattle pounds maintained by the panchayats in the district is 88. There are 12 motor vehicle and cart stands for the purpose of keeping the public and private vehicles. There are 3 bus stands and four waiting places in the district maintained by the panchayats. The major expenditure meted out by the panchayats is for the maintenance of roads, repairing and cleaning them. Each panchayat has its own arrangements for this purpose. A number of panchayats in this district maintain ferries for the convenience of the public. A total number of 123 ferries is run by these panchayats. The total income from these ferries was Rs. 84,786.40 in the year 1976.

The panchayats of this district maintained a total length of 3,390 km. of village roads, out of this 1,041 km. are surfaced whereas 2,349 km. are unsurfaced. But the link road from villages to market centres are painfully inadequate. The following is the statement of the length of roads maintained by each block in the district:

<i>Name of block</i>	<i>Surfaced road (km.)</i>	<i>Unsurfaced road (km.)</i>
Tirurangadi ..	60	47
Tanur ..	65	204
Tirur ...	18	77
Vengara ..	70	138
Kuttiapuram ..	80	94
Ponnani ..	94	49
Andathode ..	100	142
Kondotti ..	129	270
Manjeri ..	20	189
Malappuram ..	118	149
Perinthalmanna ..	44	217
Mankada ..	174	141
Wandoor ..	69	625
Total ..	1,041	2,342

Street lighting:

One of the important activities of the panchayat is to provide street lights. Following is the details of lights maintained by the panchayats in this district:

1. Number of electric lights 6,387
2. Number of kerosene lights 50

In 1976 an amount of Rs. 3,37,185.35 was spent for electric street lights and a sum of Rs. 13,294.55 was spent for kerosene lights. The expense under this head

for the year 1978 was Rs. 4,45,822.63 for electric lights and Rs. 28,308.43 for kerosene lights.

Public health activities:

Public health activities are another major item of each panchayat. Fresh water supply in rural areas by constructing tanks, wells and ponds for the purpose of drinking, washing and bathing, etc., is provided in each panchayat. Many panchayats in this district are now carrying out the schemes of rural water supply with the loans made available to them through the Rural Development Corporation from the Life Insurance Corporation of India. The Public Health Engineering Department also engaged in works like piped water supply and digging wells. The following is a comparative statement of the water supply schemes maintained by the panchayats in this district for the years 1976 and 1978 to show the progress in the public health activities of the panchayats:

	1976	1978
1. Number of wells maintained to provide good drinking water	987	1,190
2. Number of piped water supply schemes owned by the panchayats ..	37	N.A.
3. Number of piped water supply schemes in the panchayats owned by the Public Health Engineering Department ..	18	18

Sanitary arrangements like scavenging, street cleaning, destruction of stray dogs, removal of unclaimed dead bodies from public places, maintenance of burial and burning grounds, urinals and latrines, prevention of food adulteration, payment of grant-in-aid to Ayurvedic dispensaries, sanitary arrangements in public places where festivals and fairs are conducted, are some of the important items to which panchayats

bestowed their attention. Number of burial and burning grounds maintained by the panchayats of this district is only 4 in 1976. The following are the panchayats that provide the burial grounds; (1) Nannammukku, (2) Kottilangadi, (3) Ponnani and (4) Perinthalmanna. The expenditure incurred by the panchayats for its public health activities including water supply and drainage was Rs. 2,55,344.95 in 1976. In 1978 the panchayats of the district spent Rs. 2,62,547.51 for the purpose.

Social and cultural activities:

The panchayats actively take part in the social and cultural activities. A number of rural libraries and reading rooms are maintained by the panchayats. The expense for this item is met from the establishment charges. The purchase of books and periodicals are also adjusted against establishment charges. The panchayats also promote social and cultural activities of voluntary organisations such as sports clubs, art clubs, athletic clubs and physical education centres in the panchayat areas. Some of the panchayats also maintain parks, gardens and recreation clubs for the benefits of the local people. Grant-in-aid is also given in deserving cases by the panchayats. They also celebrate the days of national importance such as Independence Day, Republic Day, Flag Day, Childrens' Day, National Cleanliness Day, etc., in a befitting manner.

Another activity of the panchayats in the district is the maintenance of panchayat schools. Apart from running their own schools, the panchayats render assistance to both private and government schools by way of supplying furniture, utensils for noon feeding programme and also constructing school buildings, urinals-cum-latrines, kitchens, sheds, etc. Many panchayats institute merit scholarships or awards of

cash prizes or issue merit certificates to the students who secure highest marks in schools in the panchayat area. The details of the schools run by the panchayat of this district are given below:

<i>Name of Panchayat</i>	<i>School</i>	<i>No. of students</i>	<i>No. of teachers</i>
Trikkalangode	Nursery-1	40	2
Anakkayam	Nursery-1		
	Upper Primary-1	196	7
Mankada	Upper Primary-1	328	11
Chungathara	Lower Primary-1	250	6
Melattur	Lower Primary-1	133	6

It may be noted that the number of schools run by the panchayats in the district is the lowest in the state considering the number of schools run by the panchayats of other districts. Similarly the students benefited and the teachers employed are also the lowest in this district. The number of students in the panchayat schools in the Quilon District as on March 31, 1976 was 10,126 and the teachers employed were 288 whereas for the same period in the Malappuram District the number of students benefited was only 947 and the teachers employed were only 32. The panchayats of this district spent a total amount of Rs. 1,69,573.26 in the year 1976 for educational and cultural activities. The amount rose to Rs. 2,28,732.54 in the year 1978.

There are four permanent theatres and 34 temporary theatres in the panchayats of this district. The panchayats levy licence fees under the Places of Public Resort Act and Cinema Regulation Act and also collect entertainment tax under the Kerala Local Authorities Entertainment Tax Act. They also levy show tax

under the Kerala Panchayat Act. In addition to this the panchayats collect surcharges on show tax and additional tax on entertainment on behalf of the State Government and the amount is regularly remitted to government funds after deducting the collection charges, till July 31, 1975. From August 1975 the Government permitted the panchayats to take the entire income from these sources as their revenue. The income from these sources to the panchayats of this district in the years 1976 and 1978 are given below :

<i>Particulars</i>	<i>1976 Rs.</i>	<i>1978 Rs.</i>
Show tax ..	34,015.51	52,906.82
Surcharge on show tax (from 1-8-1975 to 31-3-1976) ..	6,026.35	..
Additional tax on entertainment (from 1-8-1975 to 31-3-1976) ..	1,00,227.47	6,54,827.10
Surcharge on show tax (from 1-8-1975 to 31-3-1976) ..	3,362.10	..

Among the cultural activities of the panchayats the installation of community listening sets and radio kiosks may also be mentioned. The maintenance of radio sets was attended to by the radio wing of the public works department. Except a few panchayats in the district radio kiosks are installed.

Registration of births and death:

The District Panchayat Officer is the Ex officio District Registrar of births and deaths. The panchayat inspectors of 13 blocks covering the whole panchayats of this district have been authorised to inspect the registers and other records maintained in the various registration units. The inspection reports of panchayat

inspectors are reviewed monthly by the District Panchayat Officer. Following is the statistics relating to the registration of births and deaths in the panchayat of this district during the years 1976 and 1978:—

	1976	1978
Number of births registered .	55,943	22,840
Number of still births registered ..	321	352
Number of delayed registration:		
(a) Rule 10 (i) (a) ..	2,183	N.A.
(b) Rule 10 (ii) (b) ..	112	N.A.
(c) Rule 10 (iii) (c) ..	149	N.A.
Number of birth certificates issued under section 17 ..	115	N.A.
Number of death registered ..	12,594	12,385
Number of death certificates issued under section 17 ..	155	N.A.

To make the public aware of the necessity of the importance of registration of births and deaths, notice boards are put up on important places, bit notices are printed and published in panchayat areas and slides on the subject are exhibited in cinema theatres. Also news items inviting attention of the public are published in journals and dailies. The importance of the registration of births and deaths are broadcast through the various stations of the All India Radio. Articles dealing with the various aspects of registration of births and deaths are serialised, in the Panchayat Raj Journal which is a departmental monthly having wide circulation among the rural masses.

One lakh housing scheme :

The ambitious project of constructing one lakh houses in the State under the auspices of the panchayats of the state was enthusiastically taken up by the panchayats of this district also. The number of panchayats to which loans were sanctioned by the

government for the implementation of the one lakh housing scheme in the years 1973 and 1974 was 22 and 17 respectively. The amount in this regard came to Rs. 1,10,000 in 1973 and Rs. 84,300 in 1974. Apart from the loan from the government, the panchayats also contributed its share and also raised contributions from the people of the area. The houses were allotted to homeless who are selected by a committee including the members of the panchayat and select representatives of the local people. As on March 31, 1976 the houses constructed under this scheme in the Malappuram District was 2,143. Though the target of one lakh houses has not been achieved, much progress has been made all over the state. The scheme has been dropped by the government from April 1978.

Other activities:

The panchayats of this district also participate in all developmental activities by giving great co-operation to various departments engaged in social welfare. Thus the idea of people's participation in departmental activities has widened the horizon of rural reconstruction. As stated above the panchayats of this district actively co-operated in implementing the one lakh housing scheme. Similarly in the construction of rural dispensaries, mini-industrial estates, school buildings, participation in family planning programme, registration of agricultural workers, etc., the panchayats gave sincere support. The co-operation of panchayats with various departments has made the implementation of development schemes more effective. Owing to this, the schemes for rural development are carried out only with the close association of panchayats. This confidence reposed on the panchayats has made them really enthusiastic and more committed to rural development.

With the co-operation of panchayats, the Agricultural department has introduced important devices for agricultural production. The important aim is to produce more agricultural commodities in the panchayat areas. The panchayat is to give assistance to minor irrigation works executed by Public Works Department and the block authorities. The panchayats of this district also have taken up the implementation of minor irrigation schemes right earnestly. The following table shows the minor irrigation works in the panchayats of this district during the period 1975-76:

Number of completed works	..	533
Area benefited by such works in hectares	..	23,281.48
Amount sanctioned	..	Rs. 58,531.53

An amount of Rs. 78,707 has been received by the panchayats of this district as grant from the Government for the purpose of minor irrigation works in the year 1978. The panchayat of this district also engaged in popularising the family planning programme. Similarly in the national scheme for the eradication of illiteracy, the panchayats of this district are also associating with social and voluntary organisations that come forward for conducting adult literacy classes and imparting non-formal education to the rural masses.

Revenue of the panchayats:

To implement the welfare schemes of departmental programme in the panchayat area the income from different sources are utilised. The following is the demand, collection and balance of revenue of the panchayat of this district for the years 1976 and 1978:

		1976	1978
		Rs.	Rs.
Demand	..	89,19,719.83	94,17,497.21
Collection	..	86,83,156.83	93,19,911.44
Balance	..	2,36,563.00	97,585.77

The different sources from which the panchayats have derived their income during 1976 and 1978 are given below :

<i>Particulars</i>	<i>1976</i>	<i>1978</i>	
	<i>Rs.</i>	<i>Rs.</i>	
House tax ..	14,61,602·61	11,94,733·91	
Service tax ..	15,025·92	19,121·28	
Profession tax ..	8,06,360·74	7,80,710·85	
Vehicle tax ..	24,135·45	20,831·00	
Entertainment tax ..	5,75,928·21	6,54,827·10	
Additional tax on enter- tainment tax from 1-8-1975 to 31-3-1976 }	2,68,302·85	..	
Show tax ..	34,015·51	52,906·82	
Surcharge on show tax from 1-8-1975 to 31-3-1976 }	6,026·35	..	
Income from markets ..	78,076·16	1,57,017·21	
Land cess ..	4,16,965·25	1,00,359·58	
Licence fees ..	1,97,594·79	1,99,924·13	
Surcharge on building tax ..	6,457·42	1,967·58	
Duty on transfer of pro- perty	12,06,311·31	10,83,836·84	
(a) under 75 per cent }	3,45,710·16		
(b) under 25 per cent }			
Contributions ..	3,70,451·57	1,48,833·71	
Deposits ..	3,62,321·64	2,86,730·55	
Miscellaneous ..	17,66,013·61	20,85,407·09	
Total ..	79,36,299·55	67,87,207·65	

Recèpts from the issue of birth and death certificates were Rs. 3,903.

In the year 1976 the following amount has been collected by the panchayats on behalf of government

which was remitted to the state treasury after deducting collection charges:

		<i>Re.</i>
Surcharge on profession tax	..	32,198.48
Amount remitted	..	25,676.20
Additional tax on entertainment tax upto 31-7-1975	..	1,00,227.47
Amount remitted	..	1,09,550.16
Surcharge on show tax	..	3,362.10
Amount remitted	..	3,374.10
Total amount collected	..	1,35,788.05
Total amount remitted	..	1,38,600.46

Hereunder is given a comparative statement of receipts, expenditure and closing balance of panchayats of this district in the years 1976 and 1978.

	<i>1976</i> <i>Rs.</i>	<i>1978</i> <i>Rs.</i>
Opening balance	.. 75,21,014.82	N.A.
Total receipts	.. 41,00,808.81	93,84,761.19
Total expenditure	.. 30,06,222.49	93,85,637.10
Closing balance	.. 86,15,601.14	..

For the above years of 1976 and 1978 the panchayats of this district spent the following amount on different activities.

<i>Particulars</i>	<i>1976</i> <i>Rs.</i>	<i>1978</i> <i>Rs.</i>
Establishment charges	.. 26,49,313.63	28,28,139.79
Public works	.. 12,45,991.89	15,71,838.34
Education	.. 1,69,573.26	2,28,732.54
Water supply, drainage and health	.. 2,55,344.95	2,62,547.51
Electric lights	.. 3,37,185.35	4,45,822.63
Street lights other than electric lights	.. 13,294.55	28,308.43
Other expenses	.. 21,25,179.28	39,20,247.86
Total	.. 67,95,882.92	92,85,637.10

Apart from the above expenditure an amount of Rs. 3,96,643.34 and Rs. 3,43,368.62 was remitted towards the pension contribution of the officers serving the panchayats during the years 1976 and 1978 respectively. Amount invested under loan floated by the State Government was Rs. 35,134.58 and other investment was Rs. 800 in 1976. But in 1978 the amount invested on loans floated by the government is Rs. 76,900 and investment on National Savings Scheme is Rs. 500. At the same time the following panchayats received loans for the purpose of their construction works in the year 1976, from the Government, Cherianmundal panchayat Rs. 20,000 for the construction of office building; Arcacode panchayat Rs. 26,000 for the construction of stalls in the bus stand compound; and Mampad panchayat received an amount of Rs. 10,000 as building grant.

Organisation and working of two typical panchayats:

Kalikavu Panchayat:

Kalikavu which is endowed with scenic beauty lies on the western valley of the western ghats which is the eastern boundary of Kerala. In the past the place was den of wild animals and a haven of dangerous diseases like malaria. This panchayat is constituted by the two revenue villages of Kalikavu and Vellayoor. The area under this panchayat is 122.969 sq. kms. Travelling through the mountaneous and hilly regions of this panchayat for 28 kms. over the valleys, we reach Ootty which is the most important health resort of South India. Three rivers flow through the area of this panchayat. All of them originate from the Western Ghats and reach the Chaliyar river. Among the rivers, Kalikkavupuzha,

which has tributaries and rivulets flows through the heart of Kalikavu is worth mentioning. Chokkatzpuzha and Kottapuzha are the two other rivers that enrich the soil of the panchayat.

Once upon a time there was a Kavu (Shrine) the remnants of which are still seen at Kalikkavu where goddess Kali was worshipped. Perhaps the name Kalikkavu is derived from this Kavu of Kali. The eastern part of this panchayat is a silvan forest with thick growth in the low peaks of the Western Ghats. The other limits of the panchayat are Wandur in the west, Arimannalpuzha in the south and Kottapuzha in the north.

The panchayat is divided into the following ten wards viz., Chokkad, Kallanmoola, Mongapetty, Udarampoyil, Kalikavu east, Kalikavu west, Pallissery, Pariongad, Poongott and Vellayur.

There is no industry worth mentioning in the panchayat area. It depends chiefly on agricultural produce like paddy, tapioca and coconut. In the eastern region of this panchayat grows cash crops like rubber and cashew.

According to the census of 1971 it has a population of 28,025. A sizable portion of the population includes agricultural labourers, plantation labourers and other wage earning groups. It is estimated that nearly 90 per cent of the people of this panchayat are below poverty line.

Agricultural sector:

As pointed out earlier, this panchayat depends chiefly on agriculture. Paddy, tapioca, coconut, arecanut, cashew, and pepper are the main produce of the place. Rubber plantation covers nearly half of

the area of the panchayat. Nearly 25 per cent of the total area is barren where no cultivation is possible. Inadequacy of irrigation and electricity are the main drawbacks facing the agriculturists. The only industrial establishment in the panchayat is the Pullakkod rubber factory. Even cottage industries or small scale industries are conspicuously absent in the place, even though there are abundance of raw materials for starting small scale industries based on timber, cane, bamboo, cashew, tapioca and rubber. Of late the people of this area have given their willingness to give free lands for starting an industrial estate in the panchayat. There is also great scope for running tile and brick factories as the soil is rich in clay content.

Public health :

A government dispensary at Kalikavu is the only institution that attend to the medical needs of the people of not only of this panchayat but, also of the people of three adjacent panchayats of Amarambalam, Karuvarakundu and Thuvur. This is most inadequate to meet the health requirements of the people of this four panchayats. It was only very recently that this was upgraded as a dispensary, with six beds. All along it was only a primary health centre. It was with the active participation and contribution from the people that the construction of a kitchen and a latrine was completed. The people also contributed for the construction of the dispensary building. The panchayat takes part in the family planning programmes and gives financial help to the persons who undergo family planning operations.

Cultural activities :

There are 16 schools in the panchayat area including 5 U.P. Schools and a High School. Though the Panchayat is not running anyone of them it extends

its help by way of financial assistance and constructing approach roads to schools. The members of the panchayat are also the members of some of the welfare committees constituted for the purpose of constructing school buildings and looking after the welfare of the institutions. The panchayat is running a library and 5 reading rooms which are open to the public.

Small savings :

Among the panchayats of the Wandur block Kalikkavu ranks first in the investment on Small Savings Scheme. The following is the account of deposits in different Small Savings Schemes in the panchayat for the year 1974-75 :

		Rs.
Post Office Savings Bank	..	2,68,118.67
Cumulative Time Deposit	..	2,835.00
Recurring Bank Deposit	..	1,750.00
National Savings Scheme	..	500.00
Total	..	<u>2,73,203.67</u>

Problems and scope of development :

The important problems that block the development of this panchayat area are the absence of communication and lack of industrial enterprises. In the agricultural field itself, the cultivators have to depend mainly on monsoon in the absence of any irrigation schemes. Of the agricultural products, tapioca and other items are exported to other places. Among the panchayats of the Malappuram district, Kalikkavu produces more quantity of tapioca but there is no processing facilities in the suburb. Hence starting of a research factory utilising the abundant produce of tapioca will be a great help to the producers and also help to rise the prices of this commodity.

Similarly there is great scope for starting at least a mini-industrial estate in the panchayat. People have come forward to surrender free land for such a project. Raw materials like cane, bamboo, timber and rubber, are in abundance in this area. Basing on these materials a number of cottage and small scale industries can be profitably run.

The development of the panchayat depends mostly on the easier means of communication and travel. The reason for the absence of any industrial enterprise in this area is mainly due to this. Even though the panchayat covers an area of 122.969 sq. kms. the public road length is only 16 kms. The panchayat road having a length of 71 kms. are only lanes that



and maintained properly. The distance between Kalikkavu and Ootty can be cut to half if the proposed road is completed. Having silvan background and scenic beauty a centre of bird sanctuary can be developed in this place which will be of great attraction to tourists.

Other matters that require immediate attention of the government is to help the panchayat to start more irrigation schemes and provide the supply of electricity. Only a few places have got electric connections. This is one of the important stumbling blocks that keeps the area thoroughly backward. There are only two cross bars in the area maintained by the panchayat for the purpose of irrigation. The failure of monsoons often created water scarcity not only for cultivation but also for drinking and other purposes. The construction of cross bars in the Chokkad Kottapuzha which was started in 1972 has not been commissioned so far. When the construction is over it will help to irrigate not less than 121.406 hectares of land in two panchayats including Kalikkavu.

Revenue of the Panchayat

The following is the income of the panchayat from different sources for the year 1975-77:

	Rs.
Land cess	.. 18,286.10
Licence fees	.. 2,531.25
Duty on transfer of property under 75 per cent..	10,698.90
Deposits	.. 3,228.18
Miscellaneous	.. 19,432.00
House tax	.. 18,485.25
Profession tax	.. 21,416.00
Vehicle tax	.. 249.75
Entertainment tax	.. 18,515.38
Show tax	.. 877.00
Income from markets	.. 599.80
Total	.. <u>1,14,292.61</u>

For the same period the expenditure for different items in the panchayat was the following:—

		<i>Rs.</i>
Establishment charges	..	36,925·87
Public works	..	12,040·48
Education	..	1,517·50
Expenditure on lighting	..	4,421·08
Other items	..	29,599·08
		<hr/>
Total	..	84,504·01
		<hr/>

This is one of the few panchayats of the district having its own office building. The panchayat is credited for having constructed the office building with compound walls incurring an expenditure of Rs. 37,719 without taking loan from any source and fully depending on its own income.

Chungathara panchayat :

Chungathara Panchayat is credited to be the first rate panchayat in the district. It was formed on January 1, 1962. An elected body had assumed charge of the panchayat on January 1, 1964. The panchayat is divided into 8 wards. Chungathara Panchayat lies on the northwestern boundary of the district. Though it has an area of 233.099 sq. kms. half of it is thick forest that comprises the valley of the Western Ghats. Among the 25,000 population of this panchayat, half of them are immigrants from other districts of the State who had cleared the forests and occupied the land for cultivation. Before the formation of the new panchayat the area was absolutely rural having no electricity or any means of communication. The income of the panchayat during the early period of its formation was only a negligible amount of Rs. 3,000.

But the elected members of the panchayat who formed themselves as a single unit irrespective of their political affiliation or community, worked hard for the uplift of this backward area. It is reported that not a single decision was taken with a dissenting note. In implementing the instructions of the panchayat which were always taken unanimously by the members, the panchayat showed uprightness and carried out all works entrusted for execution. Realising that it will be difficult to carry out the developmental programmes with a nominal income like Rs. 3,000 or so, the members of the panchayat have directed their attention for increasing the resources of the panchayat. Owing to the sincere efforts of the members of the panchayat and the conscious support of the people of the area the panchayat now has an annual income of not less than 80,000 rupees. Hereunder is given the income of the panchayat from different sources, for 1975-76 :

		Rs.
House tax	..	73,640.28
Profession tax	..	11,281.00
Vehicle tax	..	365.00
Land cess	..	7,807.00
Licence fees	..	2,776.50
Duty on transfer of property under 75 per cent	..	9,234.84
Deposits	..	4,318.55
Miscellaneous	..	20,567.30
		<hr/>
Total	..	1,29,990.47
		<hr/>

The panchayat spent Rs. 83,007.31 for its activities during the same year. The split up of expenditure, item-wise is given below :

	Rs.
Establishment charges	.. 25,410.75
Public works	.. 15,461.00
Education	.. 3,164.00
Water supply, drainage and public health	.. 2,400.00
Street lighting	.. 4,967.06
Other items	.. 31,603.50
Total	.. 83,007.31

Communication :

Realising the importance of link roads and providing facilities for the transportation of goods and travel, the panchayat in its early years have concentrated on the construction of roads and lanes. It owns a road length of 45 kms. There are 20 cartable roads connecting different parts of the panchayat. These roads were constructed with the active co-operation and **sramadan** of the people. Lands for the roads were freely surrendered by the people and a number of enthusiastic volunteers rendered their labour freely for the construction of the roads. The panchayat has constructed culverts for promoting necessary maintenance and up-keep of these roads. As a result of this good work on panchayat roads bus service is available in every nook and corner of the panchayat. Among the roads the most important one is Munderi road having 10 kms. length which was constructed at an expenditure of 2 lakhs providing the scheme under the crash programme. This is a metalled road and having bus routes and facilities for other vehicles. Apart from these major roads there

are a number of lanes owned by the panchayat which are mostly constructed with the help of the people of the area. The maintenance and up-keep of these roads is the main item of expenditure of the panchayat.

Agriculture Sector :

It was in the field of agriculture that the Panchayat has achieved tremendous success. Though the land was fertile and water was plenty owing to the nearby rivers, there was no leadership to the agriculturists for educating them of the latest development in seeds, manure, agricultural implements and other modern devices for increasing the yield. The panchayat filled this vacuum quite earnestly and gave a dynamic leadership by conducting seminars on agriculture and giving lessons of modern agricultural techniques. Under the free pump sets supply scheme the panchayat obtained two hundred k.w. pump sets and these were established in different places for the use of the cultivators. It benefited more than thousand acres of paddy fields and helped them to have 3 crops every year. The panchayat took up the responsibility of digging channels to draw water to its paddy fields. It also sponsored 'food-for-works scheme' and constructed three big canals for the use of paddy fields. Under the minor irrigation projects the panchayat has sanctioned Rs. 75,000 for the construction of another big canal in the area. Considering the limited resources of the panchayat the works undertaken by them are most commendable.

It is at the Chungathara panchayat that the intensive Plan Development Unit of the agricultural department is situated. Their office is housed in the office building of the panchayat. This is the first Intensive Plan Development Unit inaugurated in the district.

High yielding seeds, fertilizers, pesticides and agricultural implements are supplied from this unit on the recommendation of the panchayat. The unit gives technical advice and provides short term loans to the cultivators. It was owing to the great efforts of the panchayat that the first Ela unit of the district was established at Chungathara. The panchayat is also credited for having the district agricultural farm which is the only one of its kind in the district. The office of the cashew development is also housed in the panchayat office building. The great achievement of the panchayat in the field of agriculture is due to the sincere co-operation of the department and the enthusiastic support of the people of the area.

Education :

Among the 4 panchayats that run schools of its own in the district, Chungathara is one of them. It started a L.P.S. in 1966. Though the building was destroyed in a storm in 1971 the building was reconstructed with the help of the people. Government have sanctioned the construction of a permanent building for this school and have allotted Rs. 15,000 as the first instalment for the construction. As on March 31, 1976 there were 250 students and 5 teachers in the school.

Street lighting :

The panchayat provides street lights in all the roads owned by it. The scheme for electrifying the whole area under the panchayat is put into operation in the year 1975-76. The panchayat spent Rs. 4,867.06 for street lighting.

Public health :

Chungathara Panchayat is credited for having the first dispensary inaugurated in the Malappuram District

when sanction was accorded to the opening of 200 rural dispensaries in different parts of the State in 1972. It was owing to the sincere efforts of the panchayats that land and building for housing the dispensary was freely acquired and surrendered to the government. The panchayat is also asserting its influence for having another dispensary in the tribal area near the Bhoodan colony. The panchayat also constructed two community development sub-centres under the community development scheme.

Water supply scheme :

To facilitate water supply in the chief centres of the panchayat a scheme has been undertaken with the co-operation of the Rural Development Corporation which is being executed by the Public Health Engineering Department. The estimated cost of this project is 1.24 lakhs and the population to be benefited is 7,000.

Other activities :

The panchayat constructed an office building at a cost of Rs. 41,000 in the year 1970. Chungathara may be one of the few panchayats which has constructed its own office building as early as 1970. The following are the staff of this panchayat: Executive officers 1, Head Clerk—1, Panchayat Assistant—1, Bill collector—1, Junior bill collector—1 and Sweeper—1. Under the one lakh housing scheme the panchayat acquired sites for 60 houses and started the construction of the houses. In their activities the Chungathara panchayat is quite exemplary and if this example is followed by other panchayats they can also attain tremendous success in their sphere of activities.

LOCAL SELF GOVERNMENT

APPENDIX

List of Panchayats

- | | |
|--------------------|--------------------|
| 1. Cheecode | 47. Marakkara |
| 2. Chelambra | 48. Angadipuram |
| 3. Kondotty | 49. Kodur |
| 4. Cherucavu | 50. Kottilangadi |
| 5. Kuzhimanna | 51. Kuruva |
| 6. Pallickal | 52. Mankada |
| 7. Pulikkal | 53. Moorkanad |
| 8. Urangattiri | 54. Pulamanthole |
| 9. Vazhakkad | 55. Puzhakkattiri |
| 10. A. R. Nagar | 56. Anakkayam |
| 11. Othukkungal | 57. Kottakkal |
| 12. Parappur | 58. Morayoor |
| 13. Thenhippalam | 59. Nediyruppu |
| 14. Thennala | 60. Pookottur |
| 15. Vengara | 61. Ponnala |
| 16. Mooniyur | 62. Uracom |
| 17. Nannambra | 63. Arcacode |
| 18. Parappanangadi | 64. Kavannur |
| 19. Tirurangadi | 65. Edavanna |
| 20. Vallikkunnu | 66. Pulpetta |
| 21. Cheriamundam | 67. Thiruvally |
| 22. Kalpakancherry | 68. Trikkalangode |
| 23. Ozhur | 69. Amarambalam |
| 24. Ponnundam | 70. Chungathara |
| 25. Thanalur | 71. Edakkara |
| 26. Tanur | 72. Kalikavu |
| 27. Valavannur | 73. Karuvarakundu |
| 28. Purathur | 74. Karulai |
| 29. Thalakkad | 75. Mampad |
| 30. Thirunavaya | 76. Pandikkad |
| 31. Triprangode | 77. Porur |
| 32. Vettom | 78. Thuvvur |
| 33. Edappal | 79. Vazhikkadavu |
| 34. Ezhuvathiruthy | 80. Wandoor |
| 35. Thavanur | 81. Aliparamba |
| 36. Vattamkulam | 82. Edappatta |
| 37. Alancode | 83. Elamkulam |
| 38. Marancherry | 84. Keezhattoor |
| 39. Nannamukku | 85. Melattoor |
| 40. Perumpadappu | 86. Thazhecode |
| 41. Vetiancode | 87. Vettathoor |
| 42. Athavanad | 88. Manjeri |
| 43. Edayoor | 89. Nilambur |
| 44. Irimbiliyam | 90. Perinthalmanna |
| 45. Kattiparuthy | 91. Ponnani |
| 46. Kuttippuram | |



CHAPTER XV

EDUCATION AND CULTURE

Among the districts of Kerala, Malappuram is socially and educationally very backward. Its literacy rate is 47.90 per cent which is a little higher than the neighbouring Palghat district with 46.69 per cent. Malappuram thus occupies only the tenth position among the districts of Kerala as regards literacy when the State average is 60.42. In 1931 the position as regards literacy of the regions now under the present district was 15 per cent for the males and 3.30 per cent for females. But it is pertinent to note that out of 1,000 Mapillas only 55 were literates and among the scheduled castes and scheduled tribes only one out of 1,000 was a literate. The reason for the low percentage of the literates in the Malappuram district was that the Mappillas who form the majority community did not take up modern education seriously till the dawn of independence. As we have stated elsewhere the reason for the inveterate hatred of the community towards English education sprang up from their prolonged fight against the English. However it may not be gainsaid that the Arabi-Malayalam exercised potent influence in shaping the cultural and literary heritage of the Muslims. The English education initiated by the Company's government was boycotted by the community. Thus from the modern standard of education the community as a whole presented a very pathetic picture that ultimately affected the general literacy standard of the district.

However peeping into the past history of the district, one can very well be proud of its cultural and educational heritage. We have already mentioned the **Othanmar madom** near Tirunavai temple which was

one of the two vedic colleges in Kerala that imparted learning and scholarship. A large number of Namboothiris who were the products of this institution later distinguished themselves as profound scholars. The district was the nerve centre of all religious and literary activities of ancient and medieval Kerala. The last word on disputes of vedic learning and rituals was pronounced by the Azhuvancherry Thamprakkals of this district who were the virtual heads of all Namboothiris. The rajas and chieftains of Kerala owed allegiance to either of the two Namboodiri Gramams of Chovvaram and Panniyur that belonged to this district. In **Unnichiruthevi charitham** of 14th century A. D. reference is made about the **Chattars** in the Valluvanad Chovvara temple. **Chattan**, the corruption of the Sanskrit word **Bhattan** means scholar in vedas and Sastras. **Pattathanam** is a title conferred on the best of the scholars who excelled in the study and exposition of Vedas and Sastras, by the rulers. For the conferment of **Pattathanam** an assemblage of scholars used to meet in the important temples and he who excelled others in the deliberations and discourses of the Vedas and Sastras was conferred the title. It may be recalled here that temples of ancient and medieval Kerala were the nerve centres of all cultural and social activities. We have referred to the **Urala samithis** that controlled the social and cultural destinies of the people. The **Pattathanam** deliberations were also known as **Dwija Parishad**. Ancient poetical works in Kerala are replete with reference to **Pattathanam** like those of Tiruvalla Sree Vallabha temple, the **Revathi Pattathanam** of the Zamorins, and the Mavarath **Pattathanam** of Suchindram. The **Pattan** who after long and prolonged discourses and interpretations had been unanimously acclaimed as '**Vipakshamsika**' was elevated to the position of **Patlathanam**. References are there

about the lands set apart for **Pattathanam** called **Pattaviruthi** in Manalikkara inscription of 411 A. D. and Padmanabhapuram inscription of 412 A. D. Later on this position became hereditary and with it its degeneration occurred. Similarly Ponnani which was known as 'little Macca' was the disseminating centre of the religion of Islam and gave spiritual leadership to the Mappillas of Malabar. Late in the medieval period great rendezvous of scholars and men of learning like the great Sanskrit scholar Melppathur, the father of modern Malayalam language. Thunchathu Ezhuthachan the most popular Malayalam poet Poonthanam and the great theologians and religious leaders of the Maqdooms of Ponnani.

Before the inception of the modern system of education, the **Ezhuthupallis** were the basic units of learning. The teachers were called **Ezhuthachans**. The initiation of child to the study was called **Vidyarambham** which was considered as sacred as a religious ritual. The child was first introduced to the letters of the alphabet by writing in the sand. Afterwards they were trained to write short sentences on palm leaves. Most of the tests and verses were committed to memory. Simple arithmetic, a little of astrology and astronomy were also taught. It was obligatory for all to learn **Amara** and **Sidha**. The study of the **puranas** and the epics was also carried on by assiduous pupils.

The regions that come under the Malappuram district abounds in mosques. Attached to each mosque, there was in the past a **Madrassa** where the Muslim students were initiated into Arabic language and literature.

Most of the pupils were given lessons on Quran and were trained to read the holy text. Only a few, learned, advanced courses on Islamic religion and

theology. They were taught by the **Quazis** or Imams of the mosques. Those who came from far off places were fed by the local people. Thus boarding and lodging were freely rendered to those who sought knowledge. The system of imparting religious instructions and learning has been shifted in modern times to Arabic Colleges and **Madrasas** that have sprung up in different parts of the district.

When the modern system of education was introduced by the English very few people joined at first in their institutions, as they had their own suspicions. People felt that the new system was intended to indirectly propagate the tenets of Christianity. This sentiment was strongest among the members of the Muslim community who completely kept out the English institutions. By lapse of time the enlightened section of the people, especially the Nairs and Brahmins began to realise the benefit of being educated on modern lines and thus took up English education earnestly. Christians readily fell in the mainstream without much persuasion.

It was in the last quarter of the 19th century that some efforts were made to start primary and secondary schools in Malabar. The Christian Missions were encouraged to establish new schools in different parts of Malabar. At Kozhikode and Palghat, the Basel Evangelical Mission started schools. But among the earliest schools in the district, the one at Malappuram started by the Government and the other at Kottakkal managed by the Valiathamburati of Kizhakke Kovilakam of the Zamorin's family deserve special mention. In the first quarter of the present century, Malabar witnessed great progress in the elementary and secondary education owing to the great encouragement given by the Madras Government. By the year

1931, there were 4 colleges, 62 secondary schools including 34 aided ones, 4,134 elementary schools and 11 training schools in the whole of Malabar. It may be remembered that out of the 4,134 elementary schools 2,548 were under private sector and 103 schools were for girls. Apart from the above there were 13 special schools out of which 7 were aided. Even though the general progress of education was very slow, the statistics of this period showed that Malabar maintained its prominent position in the field of education among the districts of the then Madras Presidency. The condition of the other parts of the country and the attitude of the people can very well be imagined from the above.

In order to combat the recurring rebellions by the Mappillas of this district the Company's Government took steps to improve the education imparted to Mapilla children in the **madrasas** attached to every mosque. Thus in 1871-72, a plan was devised to induce the **Mullas** who were the instructors of the **Madrasas** for combining the religious training with the elementary education through the vernacular language. Those who followed the instructions were given incentive grants. But the scheme did not succeed. Hence the Ernad and Walluvanad taluks were officially recognised as a backward region and grants at a rate of 75 per cent higher than those of the standard scale were provided for them in the grant-in-aid code. Since the Mapillas showed a kind of aversion to join the common schools, it was decided to open Mapilla Schools in many parts for their education. For this purpose a special Assistant to the District Educational Officer was appointed in 1926. 12 Deputy Inspectors were also appointed to look after the education of the Mappillas. 8 of them were employed in Ernad and

Ponnani taluks which had a large number of elementary schools for this community. The number of elementary schools for Mappillas in 1931 was 1,410 and total strength of students 102,639 and that of the 8 schools for Muslim girls, the strength was 4,000. The schools for the Mappillas were many at this time in Ernad, Walluvanad and Ponnani. In 1931 a special sessional school was opened with the specific purpose of training religious instructions for the Mappilla elementary schools. Special scholarships were provided to help the poor Mappilla students. Of the 11 training schools for teachers, one was at Malappuram. This school was specially intended to train Mappilla teachers.

During this period many night schools for boys and adults were opened. The Servants of India Society was mainly responsible for adult education work in Ernad and Ponnani. Also the yeomen work of the Devadhar Malabar Reconstruction Trust in the field of adult education deserves mention in this context.

These efforts substantially increased the pace of western type of education. But a large number of Arabic Schools continued to function. In 1929 there were 6,754 Muslim students in 172 Arabic schools. The Muhammadan College attached to the mosque at Ponnani attracted large number of Muslim scholars from all over Malabar District. The **Othanmar Madom** near Tirunavai temple also attracted many Namboothiris. There were in 1929 two colleges and 8 recognised schools teaching sanskrit in Malabar. The total strength in these institutions was 692. But the old **Ezhuthupallis** were replaced by primary schools:

Concurrently, the Labour Department of the Madras Government maintained a large number of

elementary schools for the education of the scheduled castes. Soon a separate department of Harijan Welfare was established for the educational and social uplift of scheduled castes and tribes. Measures such as scholarships, boarding grants, grants for the distribution of clothes, purchase of books, examination fees, stipends for training of teachers, financial assistance to private bodies for maintenance of schools, hostels, etc., paved the way for the amelioration of these castes and tribes. But the education of the backward classes received further fill it only with the dawn of independence in 1947. In 1947-48, 10 per cent of the seats in all secondary and training schools and in Arts and Science Colleges were reserved for Harijans. In 1956 the Welfare activities in the district was brought under the control of the Harijan Welfare Department of the Government of Kerala. Special tribal schools were opened in tribal pockets and remote hilly areas. Schools of social education, night schools, libraries, etc., were started throughout the district for the benefit of the Harijans.

Growth of Literacy:

We have seen that the general literacy rate of the District has substantially increased from 15 per cent in 1931 to 47.90 per cent in 1971. The male literacy rate of the district is 55.32 per cent while the female literacy rate is 40.78 per cent. The literacy rates of all the taluks fall below the State literacy rate of 60.42 per cent. Two taluks viz., Perinthalmanna and Ernad have however literacy rate above the district rate with 50.55 and 48.68 per cent respectively. The same trend is visible for male and female literacy in these taluks.

Literacy 1971

District/Taluk	Total Rural/Urban	Literate and educated persons			Percentage of literacy		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
MALAPPURAM DISTRICT	Total	889,228	503,135	386,093	47.90	55.32	40.78
	Rural	823,319	466,420	356,899	47.55	55.00	40.40
	Urban	65,909	36,715	29,194	52.79	59.71	46.07
Ernad	Total	348,300	199,672	148,628	48.68	56.05	41.37
	Rural	318,928	183,751	135,177	47.76	55.24	40.34
	Urban	29,372	15,921	13,451	61.53	67.49	55.70
Perinthalmanna	Total	138,055	75,026	63,029	50.55	56.42	44.98
	Rural	132,024	71,789	60,235	50.01	55.86	44.74
	Urban	6,031	3,237	2,794	66.12	72.53	59.98
Tirur	Total	305,326	173,997	131,329	46.70	54.81	39.05
	Rural	287,414	164,152	123,262	46.24	54.46	38.51
	Urban	17,912	9,845	8,067	55.50	61.50	49.60
Ponnani	Total	97,547	54,440	43,107	45.59	52.94	38.79
	Rural	84,953	46,728	38,225	47.66	64.71	41.17
	Urban	12,594	7,712	4,882	35.25	46.26	26.68

General Education:

The Malappuram Revenue District comprises of two educational districts of Tirur and Malappuram. Each of these districts is under a District Educational Officer who is in charge of all the secondary schools and training schools. Each Educational District is divided into sub-districts which are under the immediate control of Assistant Educational Officers. The sub-districts are (1) Ponnani, (2) Edappal, (3) Kuttippuram, (4) Tirur, (5) Tanur, (6) Parappanangadi and (7) Vengara under Tirur D.E.O. and under Malappuram D.E.O. (1) Areacode, (2) Kondotty, (3) Manjeri, (4) Nilambur, (5) Malappuram, (6) Mankada and (7) Perinthalmanna. The Assistant Educational Officers are in immediate charge of upper and lower primary schools.

Primary Schools:

Primary education in the State extends over a period of seven years. It is constituted by lower primary sections consisting of Standards I to IV and U.P. sections consisting of Standards V to VII.

A child is usually admitted to the school at the age of five to the first standard of the primary stage. Wherever facilities permit children are sent to nursery and pre-primary schools before they are admitted in the first standard. There are two types of classes, the English Medium and the Malayalam Medium. The three language formula has been followed in all the schools of Kerala from Standard V to Standard X. The students have to cover four years in the primary section and three years in the Upper Primary and three years in the Secondary sections after which they have to appear for the Secondary School Leaving Certificate Examination. School education is completely free in the State. The students who appear for the S.S.L.C. Examination have to remit a sum of Rs. 15 towards examination fees. This is the only amount a student has to give during his school education stage. Sometimes a nominal amount for games, magazines, etc., is collected from the students. But in unaided schools students have to pay tuition fees from nursery onwards.

All the staff in the schools except those in the unaided recognised ones are paid directly by the government. They also enjoy pension and other benefits like other government servants.

The entire expenditure of the staff and the maintenance of schools and laboratories is met by the government, thus swelling the educational expenditure considerably.

The appointments in the private schools are done by the respective managements while the Kerala Public Service Commission selects the government school teachers. The postings and transfers in the Corporate Managements are also under the control of the management. But staff fixations and periodical inspections come under the purview of the department. According to the general norm accepted by government, there should be at least one Higher Secondary School in every Panchayat. Every year new schools are started and many are upgraded.

The students belonging to the scheduled castes and tribes are given financial assistance for the execution of their studies by giving them lump sum grants, stipends, free hostel accommodation, etc.

Incentive scholarships are given in the lower and upper stages of education. 20 per cent of the scholarships are awarded purely on merit basis while the remaining 80 per cent is given on the basis of merit-cum-means. The annual income limit of the family for this purpose is Rs. 3,000. In the upper school section, 16 merit and 65 merit-cum-means scholarships were given in the district during 1975-76. In the lower primary section the recipients of these scholarships were 10 and 39 respectively.

The following table gives the number of primary, upper primary and secondary schools and training schools in the district during 1975-76.

<i>Type of school</i>	<i>Government</i>	<i>Private</i>	<i>Unaided</i>	<i>Total</i>
(1)	(2)	(3)	(4)	(5)
High Schools ..	61	29	..	90
Training Schools ..	2	3	..	5
Upper Primary Schools..	98	132	..	230
Lower Primary Schools..	358	445	..	803

It may be noted that a distinguishing feature regarding the distribution of educational institutions is that there are no unaided schools in the district.

The following table gives the number of teachers and students in these institutions:

<i>No. of teachers</i>						
<i>Government</i>			<i>Private</i>			<i>Grand Total</i>
<i>Male</i>	<i>Female</i>	<i>Total</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
3735	1981	5716	3968	2319	6287	12003

The number of students in the government schools from I to X standards as on March 31, 1976, was as follows:

<i>Standard</i>	<i>Boys</i>	<i>Girls</i>	<i>Total</i>
(1)	(2)	(3)	(4)
I	19,952	14,561	30,513
II	15,050	14,246	29,296
III	14,900	14,753	29,653
IV	15,825	14,770	30,595
V	9,913	9,794	19,707
VI	10,219	6,569	16,788
VII	8,032	4,505	12,537
VIII	6,346	4,076	10,422
IX	3,773	3,685	7,458
X	2,586	2,018	4,604
I to X	102,596	88,977	191,573

The following is the number of students in the private aided schools for the year 1975-76 from I to X standards:

<i>Standard</i>	<i>Boys</i>	<i>Girls</i>	<i>Total</i>
(1)	(2)	(3)	(4)
I	17,305	17,253	34,558
II	18,817	18,236	37,053
III	16,323	16,395	32,718

<i>Standard</i>	<i>Boys</i>	<i>Girls</i>	<i>Total</i>
IV	15,358	12,737	28,095
V	13,752	11,189	24,941
VI	10,581	8,592	19,173
VII	9,212	6,127	15,339
VIII	6,360	4,206	10,566
IX	3,653	2,827	6,480
X	4,046	4,138	8,184
I to X	115,407	101,700	217,107

As pointed out above there are English Medium and Malayalam Medium classes. Some schools are exclusively for the English Medium students. These are mostly aided private schools and un-aided recognised schools. Hereunder is given the number of students in each medium in the school classes as on March 31, 1976:

<i>Standard</i>	<i>English medium</i>		
	<i>Boys</i>	<i>Girls</i>	<i>Total</i>
(1)	(2)	(3)	(4)
I	..	..	..
II	..	..	..
III	..	..	..
IV	..	..	..
V	54	20	74
VI	497	289	786
VII	530	187	717
VIII	311	276	586
IX	240	123	363
X	89	51	140
I to X	1,721	945	2,666

It is pertinent to note that there is not a single student in the district who opted for Tamil or Kannada as the medium of instruction. At the same time the number of students who opted Tamil in Palghat district and Kannada medium in the Kozhikode district came to 12,166 and 42,497 respectively. The number of

students who studied Arabic as Second Language was as follows:

<i>Standard</i>	<i>No. of students</i>	
	<i>Boys</i>	<i>Girls</i>
(1)	(2)	(3)
I	23,948	21,706
II	21,976	20,305
III	19,794	12,825
IV	17,253	12,868
V	10,731	9,544
VI	6,579	5,885
VII	5,234	3,955
VIII	2,920	907
IX	1,159	837
X	666	313
I to X	110,260	89,145
	Total	199,405

The students who opt for Arabic are Muslims. The number of boys and girls in the First Standard as on March 31, 1976 was 45,654. This number when worked out with the total students of the State in the First Standard viz., 131,165 who joined for Arabic came to 35 per cent. At the same time the percentage of the students in the X Standard in the district to the total students who took Arabic as their Second Language in the State was 22.9 per cent. The total students of the X Standard (979) when compared with the strength of the students in the I Standard at the beginning of the course (45,654) were only a negligible percentage, viz., .215. This shows that the Muslim community keeps out of the higher stages of secondary education even now.

After independence, there was appreciable increase in the spread of education among women in the State. Of the total students girls constitute 47.6 per cent in 1974-75. The percentage of girls in the Malappuram district was 45.9. Among the Muslim students, girls come more or less equal to the boys in the lower primary stage, the difference in their number being negligible. But in the upper primary stage, there is a steady fall and when it comes to the VII Standard of the secondary stage, the number of girls is only 3,955 while that of the boys is 4,234. But surprisingly enough at the end of the secondary stage, girls constitute about 47 per cent of the total students. This does not mean that their number increased in the secondary stages but points only to the heavy drop outs of the boys. The number of the girls in 1975-76 in the X Standard was only 313 and of boys 666 whereas in the VIII Standard the number of boys was 2920 and girls 907. To look after the Muslim girls' education, women Inspectors are appointed. They give the Muslim girls timely guidance and organise parent-teacher association meetings and ladies conferences for the better enrolment of Muslim girls. Owing to these activities Muslim girls who were not at all attending the schools sometime back are enrolling themselves at least in the primary stages in large numbers.

According to the 1971 census the total population of scheduled castes was 140,826. Of these males were 69,254 and females 71,572. The literates among the males were 22,352 and females 14,141. This represented 32.28 per cent and 19.76 per cent of literacy respectively. The overall percentage of literacy was 25.91 and the total literates were 36,493. Among the scheduled tribes, out of the total of 8,882 persons, the

literates and the educated are 1,215 which constitutes only 13.68 per cent. The males among the literates number 4,382 and the females 4,500. Their percentage of literacy is 17.62 and 9.84 respectively.

Though there are 8,882 scheduled tribes in the district their number in the schools from I to X Standard in 1975-76 is only 143 boys and 93 girls, thus a total of 236 students. Their deplorable backwardness in education is clearly brought out from the above figures. On the other hand among the scheduled castes, out of a total of 140,826 persons, 26,595 are school-going population. It may be seen that only one out of 21 persons among the scheduled castes and 1 out of 39 persons of the scheduled tribes take to education.

There are three nursery schools for scheduled castes and scheduled tribes run by the department of Harijan Welfare. They are at Tirur, Ponnani and Areacode. There were 74 students in these schools in 1974.

Five Government Residential Boarding Schools are run by the Harijan Welfare Department for the benefit of scheduled tribe students. These are at Nilambur, Chungathara, Karulai, Edakkara and Mampad. There are 142 students of the scheduled tribes in these institutions. In each school there is provision for thirty students. Free lodging, supply of clothes, books, hair-cutting charges and washing charges are made available to the scheduled tribe children admitted into these schools. In addition to the boarding schools, a good number of hostels are established by the Harijan Welfare Department exclusively for accommodating school going tribals. In each hostel there is provision for thirty students. The students are given free

lodging and boarding. They are also given facilities for free tuition. There are ten such hostels in the district. These are located at Malappuram, Manjeri, Wandoor, Nilambur, Manimooly, Nilambur (for girls only), Ponnani, Valanchery, Tirur and Perintalmanna. 282 inmates are provided in these hostels. There is a cosmopolitan hostel at Manjeri where provision is made for 18 students of the scheduled tribes.

All students belonging to the Scheduled Tribes are exempted from payment of all kinds of fees at all stages of education for two years in each class without any restriction to the income of their parents. They are given lump sum grants ranging from Rs. 10 to Rs. 60 and monthly stipend ranging from Rs. 9 to 12. Moreover students residing in hostels run by private organisations are given boarding grants at the rate of Rs. 45 per mensem per student.

Training Schools :

There are five Teachers' Training Schools in the district. Two of them are government schools and three private. The government schools are at Tirur and Malappuram. Among the management schools two are situated at Tirur and one at Malappuram. In view of the large number of Trained Certificate holders remaining unemployed, admission to the course was discontinued from 1973-74 onwards.

Oriental Arabic High Schools :

There are three Arabic High Schools in the district. All of them are unrecognised private institutions. The following are the details relating to these:

Name	Location Taluk	Number of students		Number of teachers		Year
		Boys	Girls	Males	Females	
1	2	3	4	5	6	7
S.O.H.S.	Areacode	376	210	17	5	1969
Areacode	Ernad	396	235	17	5	1970
Do.	do.	402	267	22	5	1971
Do.	do.	445	291	23	5	1972
I.O.H.S.	Edavanna	266	82	16	3	1969
Edavann	Ernad	201	105	19	3	1970
Do.	do.	343	149	19	5	1971
Do.	do.	403	190	21	5	1972
O.H.S.	Tirurangadi	300	94	17	2	1969
Tirurangadi	Ernad	315	106	19	2	1970
Do.	do.	348	106	19	3	1971
Do.	do.	418	211	20	3	1972

One Inspectress of Muslim Girls' education is posted and educational propaganda works are done by her. A scheme for removal of backwardness in education among Muslims was introduced in 1971-72. Temporary education extension officers are appointed and educational propaganda and enrolment of children are being done effectively. Private management agencies and local committees are also endeavouring to encourage Muslims in modern education by awarding scholarships, free distribution of books, etc.

Colleges for General Education :

It may be noted that before 1965 there was not a single College in the area that comes under the Malappuram District. Now there are five first grade colleges and one junior college for general education in this district affiliated to the University of Calicut.

They are; (1) M.E.S. College, Ponnani, (2) M.E.S. College, Mampad, (3) Poker Sahib Memorial College, Tirurangadi, (4) N.S.S. College, Manjeri and (5) Government Arts and Science College, Malappuram. In addition there is a junior college at Perinthalmanna under public sector.

Government Arts and Science College, Malappuram:

Government Arts and Science College at Malappuram was founded during the academic year 1972-73. It was started as a junior college and subsequently it was upgraded to a first grade college. The new building for the college is being constructed. Both arts and science subjects are offered for courses of study. There were only 427 students on the rolls of the college in the year 1973-74. The number of boys was 340 and girls 87. There were 14 scheduled castes students and no student from the scheduled tribes. The college is slowly building up a good library with nearly 3000 books on its stock.

M.E.S. College, Mampad:

This was started in 1965 as a junior college and was upgraded in 1973-74 as a First Grade College. The college was founded with the financial help and generous contributions of the people of the locality especially the Muslims. It was under a committee of management in the beginning. Afterwards when the Muslim Educational Society became the premier educational organisation in the community, the management of the college was transferred to the M.E.S. Now it is known as the M.E.S., Mampad College. It is situated in the middle of an idyllic natural settings. A hostel each for boys and girls is run. There were 39 teachers in the college in the year 1974-75 including 5 females.

N.S.S. College, Manjeri :

Started in 1965 under the management of Nair Service Society, N.S.S. College, Manjeri is one of the premier institutions in the district. As a junior college this institution had more students on its rolls than any other college in the district. Accordingly this was one of junior colleges that was upgraded early. Now it has a strength of nearly 1200 students and is one of the major institutions in the district. There are 62 members on the staff of the college including 11 lady lecturers.

Pocker Sahib Memorial Orphanage College, Tirurangadi :

Started in the year 1968 as a junior college affiliated to the University of Calicut, the P.S.M.O. College is managed by a committee. It is under the Tirurangadi Yatheem Khana. The college is situated in the campus of the Orphanage High School. Among the private colleges of this district P.S.M.O. College is a well managed one. It was upgraded and now is a full-fledged college. It has on an average 1000 students on its rolls and 34 teachers including 3 women.

M.E.S. College, Ponnani :

This college was started by the Muslim Educational Society with the generous contribution and enthusiastic efforts of the public. It was upgraded only two years back and now functions as the only institution for higher learning for the needy students of the coastal tract of the district. The College imparts instruction to more than 750 students on an average. Arts, Science and commerce subjects are taught at the degree level.

Government Junior College, Perinthalmanna :

The College was started during 1976-77 and functions as a junior college catering to the growing needs of the students of this taluk. In starting a college under public sector, there was heavy pressure on government both inside and outside the State Assembly. It imparts instruction in arts and science subjects. It is under the University of Calicut.

Madeenathul Uloom Arabic College, Pulikkal :

A recognised oriental title institution affiliated to the University of Calicut, Madeenathul Uloom Arabic College is situated in the Ernad Taluk of the district. It is under the management of the Kerala Jamee-at-Ulema, an organisation dedicated for the religious learning among the Muslims of Malabar. This was recognised and affiliated to the University of Madras in 1948 and was given teaching grant from 1954 onwards. On an average 150 students attend this college every year mostly as resident scholars. These residents are given free boarding and lodging. Arabic Lower and Higher, Afzalul Ulema, etc., are the titles conferred by the institution. The Arabic college at Pulikkal is known all over Kerala as a higher seat of Arabic learning and religious education. Its library known as "Madeenathul Uloom Khutub Khana" contains rare and invaluable manuscripts and a large number of reference volumes of great antiquity not easily found elsewhere. Scholars and teachers come to this college for referring these rare volumes from all over India.

Sallamussalam Arabic College, Areacode :

This college, started in the year 1954 obtained recognition as an Oriental Title College from the

Madras University in 1955. There are more than a dozen teachers and nearly 150 students on an average in this institution. Half of the students get free boarding and lodging. Jamiyathul Mujahideen, an organisation of learned men, manages the affairs of this institution. Now this is affiliated to the University of Calicut as an Oriental Title College.

Ansar Arabic College, Valavannoor:

This is situated in the Tirur Taluk. The college obtained recognition as an Oriental Title College in the year 1964. This college also imparts Arabic learning and religious education to about 150 students. It may also be noted that 40 to 50 students are invariably girls. There are twelve teachers on the rolls of the college. This institution is also affiliated to the University of Calicut and receives grant-in-aid.

Anwar Islam Arabic College for Women, Mongam :

The college was affiliated to the Calicut University in the year 1970. This is also in the Ernad Taluk. The salient feature of this institution is that it is the first of its kind in India. No other college for female Arabic education exists anywhere in India. Nearly 50 girls study in this college.

Unrecognised Arabic Institutions :

The following are the unrecognised Arabic colleges that impart Arabic learning and education in the district:—

1. Jamiya Nooriya, Pattikkad, Perinthalmanna Taluk.
2. Islamia Colleges, Santapuram, Perinthalmanna Taluk.
3. Islamia College, Tirurkad, Tirur Taluk.
4. Arabic College, Vadakkengara,

5. Arabic College, Kadannamana,
6. Benathul Madrasa, Malappuram, Manjeri Taluk.
7. Janiya Nadviya, Edavanna.

University of Calicut, Thenjipalam :

This is one of the four Universities of the State. Though the name of the University is Calicut University, it is situated in this district and located at its western boundary. Started as one of the centres, under the Kerala University it was converted into a University as per Ordinance No. 5/68, dated 23rd July 1968 of the Governor of Kerala accepting the final recommendation of a committee appointed for the purpose as per G.O. (Ms.) 97/68/Edn., dated March 4, 1968. On August, 29, 1968 the State Legislature passed the Calicut University Bill and it took its position in the statute book as Act 24 of 1968. It is situated about 25 kilometres south of Calicut city on a plateau bordering the West Coast Road. The natural picturesque setting of the vast expanse with enough level plots amidst the undulating terrain with about 7 kilometres of contour roads and beautiful patches of green paddy fields is indeed a very captivating one.

All colleges other than Agriculture and Veterinary within the jurisdiction of the revenue districts of Cannanore, Calicut, Malappuram, Palghat and Trichur are affiliated to the Calicut University. The University has under its control about 55 colleges. Besides, the University has its own departments for advanced research and postgraduate studies in Botany, Chemistry, History and Zoology. Hindi, Malayalam, Arabic, English, Physiology, Fine Arts, Commerce, Adult Education and extension service, Fisheries and Forestry. These departments are also teaching departments.

The University maintains the following organisations also: (1) A students' Advisory Bureau, (2) An Employment Bureau, (3) University Athletic Club, (4) the National Cadet Corps, (5) University Extension Board, (6) University Students' Union and (7) A Translation and Publication Bureau.

The University is open to all classes and creeds. The University has got a Syndicate, a Senate, the Academic Council, the Faculties and Board of studies. The syndicate is the executive authority of the university having the general superintendence and control over the institutions of the University. The Senate shall have general superintendence overall affairs of the University. The Academic Council is the academic authority of the University and prescribes general regulations of the standards of instruction, education and examinations within the University. The Faculties include those for Arts, Science, Engineering, Oriental Studies, Fine Arts, Commerce, Technology, Medicine, Forestry, Fisheries, Mining, Education, Veterinary Science, Philosophy, Microbiology, Physiology, Adult Education and Extension Service and such others. There are Boards of Studies attached to each department of the University. The constitution and powers of the Boards of studies are prescribed by the Ordinances.

The Chancellor, the Pro-Chancellor, the Vice-Chancellor, the Pro-Vice-Chancellor and the members of the Senate, the Syndicate and the Academic Council constitute the body corporate of the University. The Chancellor is the Governor of Kerala and he is the head of the University. The Minister for Education is the Pro-Chancellor of the University. The officers of the University are the Vice-Chancellor, the Pro-Vice-Chancellor, the Registrar and other officers in the

service of the University as may be declared by the status. The Vice-Chancellor is appointed for a period of three years. He is the principal academic and executive officer of the University. He is also the Chairman of the Senate, the Syndicate and the Academic Council. It is his primary duty to see that the statutes, provisions of the University Act, the Ordinances and Regulations are implemented. The powers and functions of the Pro-Vice-Chancellor are determined by the Chancellor. The Registrar is a full-time paid officer of the University appointed by the Syndicate. He exercises such powers and performs such duties as are prescribed in the Act and the statutes.

The University of Calicut is the premier educational institution catering to the needs of the districts of Trichur, Palghat, Kozhikode, Malappuram and Cannanore. It maintains a good standard of scholarship and academic excellence thus facilitating the speedy development of higher education in the districts under its jurisdiction as well as the State.

Statistics of aid given to Scheduled Castes and Tribes:

Educational concessions to pre-matric including T. T. C. during 1973-74 given to the Scheduled Caste and Scheduled Tribe students are shown hereunder:

	<i>No. of students</i>		<i>Expenditure incurred</i>	
	<i>Scheduled Caste</i>	<i>Scheduled Tribe</i>	<i>Scheduled Caste</i>	<i>Scheduled Tribe</i>
	(1)	(2)	Rs. (3)	Rs. (4)
1. Pre-matric including T. T. C. ..	23,084	307	2,92,637-00	3,000

	No. of students		Expenditure incurred	
	Scheduled Caste	Scheduled Tribe	Scheduled Caste	Scheduled Tribe
	(1)	(2)	Rs.	Rs.
2. Vocational training (Industrial Training Institute and Polytechnics) ..	43	..	14,002-90	..
3. Professional and Technical courses (Engineering, Mechanic, Veterinary) ..	..	..	..	..
4. Post-matric studies (including B.Ed., B.Sc. courses) ..	..	..	..	..

II. Details of nursery and other schools meant for the Scheduled Castes and Scheduled Tribes:

Serial number	Type of school	No. and place of schools	Date of starting	Expenditure incurred Rs.	No. of students
1	Nursery schools	1. Purathur, Tirur	1-12-1971	16,758-87	30
		2. Kokkur, Ponnani	7-9-1972		14
		3. Edarikode, Tirur	8-11-1973		30
2	Government residential schools	1. G.R.B. School, Nilambur	1-4-1955	N.A.	30
		2. G.R.B. School, Chungathara	22-9-1965	N.A.	30
		3. G.R.B. School, Karulai	14-2-1969	N.A.	30
		4. G.R.B. U.P.S., Edakkara	6-10-1969	N.A.	22
		5. G.R.D. School, Mampad	21-9-1972	N.A.	30

III. Details of welfare hostels run by the Harijan Welfare Department in the district as on March 31, 1974:

	<i>No. of Scheduled Castes and Scheduled Tribes students</i>
1. Government Hostel, Malappuram ..	26
2. Government Welfare Hostel for girls, Manjeri ..	45
3. Government Welfare Hostel, Wandoor ..	26
4. Government Welfare Hostel for boys, Nilambur ..	8
5. Government Tribal Welfare Hostel, Manimooly ..	17
6. Government Welfare Hostel for girls, Scheduled Tribes, Nilambur ..	26
7. Government Welfare Hostel for boys, Ponnani ..	31
8. Government Welfare Hostel for boys, Valancherry ..	27
9. Government Welfare Hostel, Tirur ..	29
10. Government Welfare Hostel, Perin- thalmanna ..	29
11. Cosmopolitan Hostel, Manjeri ..	30
12. Gandhi Sadan Hostel, Nediyruppu ..	28
13. Do. Edappal ..	29
14. Sarvodayapuram Gandhi Smaraka Kendram Hostel ..	15

IV. Details of Model Welfare Training Centres for Scheduled Castes as on March 31, 1974 in the district:

<i>Name of the school</i>	<i>Date of starting</i>	<i>Trade</i>	<i>Trainees</i>
(1)	(2)	(3)	(4)
1. Model Welfare Training Centre, Keraladhees- warapuram, Tirur Taluk	1-11-1960	Carpentry Rattan Weaving	12 12 12
2. Model Welfare Training Centre, Pathiyakara, Perinthalmanna Taluk	14-11-1960	Carpentry Rattan Weaving	12 12 12

V. Subsidy given to technically trained hands 1973-74:

<i>No. of persons</i>	<i>Trade</i>	<i>Amount Rs.</i>	<i>Total Rs.</i>
(1)	(2)	(3)	(4)
8	Weaving	300	2,400
7	Carpentry	250	1,750
7	Rattan	125	975

		Total	5,125

VI. Number of persons given grants for agricultural implements during 1973-74:

<i>No. of persons</i>	<i>Amount Rs.</i>	<i>Total Rs.</i>
13	285	3,705
17	300	5,100

VII. Grant given to Scheduled Castes and Scheduled Tribes for inter-caste marriage in the district:

1. Number of persons	..	5
2. The amount given to each	.. Rs.	2,000

Total grant given	.. Rs.	10,000

Professional Education :

Among the professional institutions, the district has an Ayurvedic College at Kottakkal. It was started on January 14, 1917 at Calicut and shifted to Kottakkal in 1924. It is managed by the Kottakkal Aryavaidiasala. Till 1959, the College offered **Arya Vaidyan** to the students who have completed the four year course in Ayurveda. In 1959 a unified system of syllabus and examination was adopted following the general pattern recognised by the Government of Kerala. The students were given diploma in Ayurvedic Medicine (D.A.M.). Since 1974, Degree classes

were started and the Degree of Bachelor of Ayurvedic Medicines (B.A.M:) is being awarded. In 1975-76, there were 119 students on the rolls of the College. The teaching staff including the Principal numbered 10.

Technical Schools :

The most important schools for technical education are: (1) Government Polytechnic, Perinthalmanna, (2) Junior Technical School, Manjeri, (3) Pre-Vocational Training Centre, Manjeri, (4) T.G.M. Training Centre, Kondotty, (5) S.S.M. Polytechnic, Tirur, (6) Industrial Training Institute, Areacode, Malappuram and (7) C.S.I. Industrial School, Nazareth, Manjeri.

1. Government Polytechnic, Perinthalmanna: This is the only Government Polytechnic in the district. It was started during 1961-62. Three year Diploma Courses in Civil, Electrical and Mechanical Engineering are conducted in this institution.

The annual intake is 120 and the total strength of the institution in 1974-75 was 209. There were 44 students belonging to Other Backward Communities and 14 students belonging to Scheduled Castes and Scheduled Tribes among the students admitted during the year. As on March 31, 1975 there were 107 students belonging to Other Backward Communities and 27 students to the Scheduled Castes and Scheduled Tribes.

In the hostel attached to the institution, there were only 65 inmates during the year though the hostel has an intake capacity of 180. The total receipts of the institution including the hostel is Rs. 74,608.80 and total expenditure Rs. 4,25,917.18.

2. Junior Technical School, Manjeri: This was started in 1960-61 as a Government Technical School.

The administrative control of the school is vested with the Director of Technical Education. Junior Technical School Leaving Certificate Course (J.T.S.L.C.) of three years duration is conducted in the School. There were only 52 students as on March 31, 1975 against the sanctioned annual intake of 60. Among the newly admitted students, 36 belonged to Other Backward Communities and 10 to Scheduled Castes and Scheduled Tribes. Of the total strength of 163 students in the institution, 69 belonged to Backward Communities and 28 to Scheduled Castes and Scheduled Tribes. There were three recipients in the institution of non-repayable scholarship, the total amount of which was Rs. 493.30. The stipend paid from Harijan Welfare Department for 28 students during the year was Rs. 11,297.55. The total receipts of the institution was Rs. 1,235.78 and the total expenditure was Rs. 1,80,909.88.

3. Pre-vocational Training Centre, Manjeri:

This is attached to the Junior Technical School there. P.V.T. Certificate Course of Three Years duration with specialisation in various workshop trades such as foundry, smithy, pattern making, fitting, sheet metal work, etc., is conducted. The sanctioned annual intake of the centre is 30 and in the year 1974-75 all seats were filled up. The total strength during this period was 108, out of which 61 belonged to other Backward Communities and 21 to Scheduled Castes and Tribes. In the April examination of 1975, only 6 came out successful in the final year Examination out of a total of 36.

An amount of Rs. 12,437.10 was paid to 22 students as stipend from the Harijan Welfare Department. Scholarship from Government of India for mid-day meals for all students amounted to Rs. 9,655.90. The expenditure of the institution was Rs. 58,701.32.

4. **T.G.M.T. Centre, Kondotty:** Certificate course of one year duration in tailoring and garment making is imparted. The total students admitted each year is 20. There were 5 students belonging to Other Backward Communities and 5 to Scheduled Castes and Scheduled Tribes. An amount of Rs. 2,669.90 was paid to 5 students as stipend from Harijan Welfare Department.

5. **S.S.M. Polytechnic, Tirur:** This is a private institution named after the late K. M. Seethi Saheb who was sometime speaker of the Kerala Legislative Assembly. This is managed by the Kerala Educational Trust. The institution was started with the funds from the public, especially from Muslims. Three year Diploma Courses in Civil, Mechanical, Electrical and Electronics Engineering are conducted here. The sanctioned strength is 120 per year. During 1975 all seats were filled up. The total strength of the institution during this year was 295 among whom 201 belonged to Other Backward Communities and 16 to Scheduled Castes and Scheduled Tribes. In the final year examination of 1975, 36 students came out successful from a total of 73 appeared. There is a hostel attached to the institution, which has a provision for 165 inmates. During 1975 all the seats in the hostel were filled up. The following are the details of scholarships and stipends given to the students of this institution in the year 1974-75.

<i>Name of scholarship/stipend</i>	<i>No. of recipients</i>	<i>Total amount Rs.</i>
(1)	(2)	(3)
1. National scholarship from Government of India ..	2	2,400.00
2. Stipend from Harijan Welfare Department and other stipends ..	181	98,802.80
3. Stipend for boarding and lodging ..	19	35,334.46
Total ..		1,36,537.26

The total receipt of the institution during the year was Rs. 1,04,619.48 and that of the hostel was Rs. 1,84,702.16. The total expenditure of the institution during the year was Rs. 5,36,265.78 and that of the hostel Rs. 17,78,001.10.

6. Industrial Training Institute, Areacode, Malappuram: The institute started functioning from August, 1972 in the Government High School, Areacode as a temporary measure. The construction of a semi-permanent structure in the land acquired for the institute, is nearing completion.

The institute offers one year course of blacksmithy and mechanic training (motor vehicle). There are 16 students in each course. In the two year courses of draftsman (civil), draftsman (mechanic), fitter and wiremen, 32 students each are admitted. Thus the total strength for the year 1974-75 was 160.

7. C.S.I. Industrial School, Nazareth, Manjeri: The institution is run by the Church of South India. This is the only industrial school in the private sector in the district. The institution offers training for turners and Blacksmiths. The intake capacity in each trade is 24 and 16 respectively. The course is for an year. Therefore the total strength of the institution is only 40 per year.

The following table gives the type of technical institutions, number of trainees, number of teachers etc., in the district in 1976-77:—

Type	No.	No. of students	No. of teachers
(1)	(2)	(3)	(4)
1. Polytechnics	.. 2	506	96
2. Junior Technical Schools	.. 1	163	28
3. Industrial training institutes	.. 3	216	N.A.
4. Private commercial institutions and private industrial schools recognised by Government	.. 37	N.A.	N.A.

Literary, Scientific and Cultural Societies :

A good number of **Kalasamithis** or Art organisations are functioning in the district. They are mainly the offspring of private endeavour. They satisfy the aesthetic tastes of the people of the district. Most of them function as unregistered organisations. They stage dramas and other art shows. A distinguishing feature of the art organisations of this district is that they give stress to Mappilla artforms and folklore. However the following organisations function as registered one under the Kerala Lalithakala Academy :

1. Paragon Arts, Tirur.
2. Elannumel Yuvajana Sports and Arts Club, Chelambra.
3. Friends Arts Club, Marakkara.
4. Lalitha Kalasamithi, Tirur.
5. Mangalam Navodaya Kalalayam, Tirur.

Libraries :

The Kerala Grandhasala Sanghom which was started as a voluntary organisation in the late fifties functions now as the apex organisation controlling and co-ordinating the activities of the libraries functioning in the district. Before its emergence, the libraries were controlled by the Local Library authority under the Education Department of the erstwhile Madras Government. It is through the Grandhasala Sanghom that grants of Government are made available to those libraries affiliated to the Sanghom. The Sanghom fixes the grades of the local libraries through a Gradation Committee constituted for the purpose. The immediate control and supervision of the local libraries are done by the Taluk Grandhasala Sanghom and the District Grandhasala Sanghom Committees.

The number of libraries in the district during 1973-74 was 280. This forms only just above 7 per cent of the total libraries in the State numbering 3,661 which clearly indicates the educational backwardness of the district. The number of members in these libraries came to 63,100. Comparing the number of libraries and the members in the year 1970-71 to that of 1973-74, great progress is shown. In 1970-71 the number of libraries and the members in them were 190 and 51,800 respectively. The membership rose to above 63,100 and the libraries increased from 190 to 280. The number of books in 1970-71 was 6 lakhs whereas there was a tremendous increase in 1973-74 which amounted to 14.5 lakhs. Since the formation of the separate district of Malappuram, the library movement received great encouragement as is evident from the comparative figures relating to other districts. The increase in the number of libraries in the capital district of Trivandrum for the above period was only negligible. There were 390 libraries in 1971. But in 1974, the number was only 395. In the neighbouring Kozhikode district the position was quite reverse. In 1971 when there were 233 libraries in the district, the number was reduced to 229 in 1974. At the same time we have seen that the increase in Malappuram was 50 per cent in the number of libraries.

Museums, Zoos, Botanical gardens, etc. :

There are no museums, Zoos, Botanical gardens, etc., in this district.



CHAPTER XVI

MEDICAL AND PUBLIC HEALTH SERVICES

The Ayurveda system of medicine as enunciated by Dhanwanthari had gained a high degree of popularity in Kerala even from time immemorial. The system of Ayurvedic treatment had received all India acclaim. But by the beginning of the 19th century, the Allopathic system became more prominent. In 1863, Cleveland in 'the Madras Journal of Medical Science' had written that the climate of Malabar was very damp with an oppressive moist heat called 'Malabar weather lowering heart's action and causing mental depression. He wrote that smallpox epidemic was common and confluent smallpox was a common type. Cholera epidemic was also common. History records a severe epidemic of Cholera broke out in 1859. Epidemics like leprosy and elephantiasis were also rampant. Sanitation was very low among the people especially among the Mukkuvas and Mappillas and eye diseases were common among them. Various skin diseases and anasacra were also met with frequently.

The Ayurvedic system gained wide popularity in the district due to the efforts of Vaidyaratnam P. S. Warriar of Kottakkal. The Kottakkal Arya Vaidyasala was founded in 1900. It is even today the most outstanding Ayurvedic Institution in India. P. S. Warriar started the first weekly on Ayurveda in Malayalam known by the name **Dhanwanthari**. His eminent work in Sanskrit **Ashtanga Sareera** is the treatise on anatomy. It is even to this day a basic book for students and practitioners of Ayurveda.

The allopathic system started functioning in the district in the middle of the 19th century. Civil hospitals were opened by Government. The local boards also started hospitals and dispensaries in all taluk headquarters and important villages. The hospital at Manjeri was taken over by Government in 1928.

Vital statistics :

The **adhikaris** or village headmen were in the beginning duty bound to collect vital statistics. But the statistics collected by them were defective. So when the Public Health Department came into being in 1925 it was authorised to register vital statistics. The Madras Registration of Births and Deaths Act No. III of 1889 was the legal frame work for this purpose. The Health Assistants who do vaccination work attends to the registration of births and deaths.

In an analysis of the survey on fertility of the Malappuram district conducted by the Bureau of Economics and Statistics in August 1977, reveals important facts relating to the average number of children born in rural and urban areas. Of the total females of 1,500 surveyed in the rural parts, the average number of children born came to 3.42 whereas of the 147 urban females, the number was 4.02. Among the age-group between 15 and 19 the rural fertility was 0.38 and the urban was 0.35. The fertility rate increases steadily as the age of mother increases. Between the age group of 35-39, the average number of children born to rural females was 4.90 and of urban females 5.71. Between the age-group of 45-49, the fertility rate was 5.55 in rural parts and 5.66 in urban areas and the rate of those above 50 was 4.94 and 5.23 in rural and urban areas respectively. The

average number of children born per woman increases as duration of married life increases. More than 80 per cent of the total births in urban areas contributed by females who were married below the age of 20. The number of births were relatively less for females married after the age 25. Rise in age at marriage may contribute in reducing the number of children.

It is reported that a total of 245 births in rural areas and 27 births in urban areas have occurred during 1976-77.

The surveyed population is reported to have experienced a total of 44 deaths in rural areas and 8 deaths in urban areas. Out of these deaths 33.96 per cent in rural areas and 37.5 per cent in urban areas have occurred to infants. The death rate shows a sharp decline after the age 14 and increases after the age 60.

The following table gives the details of rural and urban births, still births, and spontaneous abortion of mothers of different age group.

Age of mothers	Rural				Urban			
	Live births	Still births	Spontaneous abortion	Total	Live births	Still births	Spontaneous abortion	Total
5-19 ..	94.86	3.23	1.91	100	96.45	3.55	..	100
0-24 ..	96.15	2.28	1.57	100	91.50	8.16	0.34	100
0-29 ..	95.08	2.69	2.23	100	85.92	13.59	0.49	100
5-34 ..	94.39	2.77	2.84	100	78.33	19.58	2.09	100
0-39 ..	93.11	3.51	3.38	100	84.13	15.87	..	100
5-44 ..	93.00	3.50	3.50	100	69.23	30.77	..	100
2-49 ..	96.30	3.70	..	100	50.00	50.00	..	100
Total	95.02	2.78	2.20	100	88.08	11.35	0.57	100

VITAL STATISTICS—MUNICIPALITIES AND PANCHAYATS

Municipalities:

There are only two municipalities in the district. They are Tirur and Malappuram. The number of births and deaths registered in 1975-76 in these two municipal areas is given below:

<i>Name of municipality</i>		<i>No. of births</i>	<i>No. of deaths</i>
1. Malappuram	..	1,180	194
2. Tirur	..	2,132	359
Total	..	<u>3,312</u>	<u>553</u>

The district has 91 panchayats. The following table gives the number of births, still births and deaths registered in them during 1975-76:—

<i>No. of panchayats</i>	<i>Births</i>	<i>Still births</i>	<i>Deaths</i>
91	55,943	323	12,594

A consolidated statement relating to births, still births, infant deaths and maternal deaths as given by the Director of Health Services for the year 1974-75 is given below:

1. Total number of births	...	15,137
2. Total number of still births	...	237
3. Infant deaths	...	126
4. Maternal deaths	...	2

Diseases:

The main diseases are cholera or gastroenteritis, smallpox, leprosy, etc. Of these gastroenteritis is of familiar occurrence every year. The year 1974-75 marked high incidence of this disease in the State.

There were 13,644 cholera/gastroenteritis cases with 550 deaths during the year showing a double fold increase in the incidence of the diseases as compared to that in 1973-74. The diagnosis of cholera was bacteriologically confirmed in 225 cases. The cases reported from Cannanore, Kozhikode and Malappuram Districts of the Malabar area exceeded 2,000. From January 1, 1974 to December 1, 1974, the number of attacks was 2,167 in the district. The deaths came to 76. The bacteriologically confirmed cholera cases among these were 19 in the district and the deaths were 2.

Smallpox:

The national scheme of eradication of smallpox had tonic effect all over Kerala. In 1974-75, there were only 4 cases reported in the State and 3 deaths occurred due to this. In 1977-78, no single incidence of this diseases has been reported anywhere in Kerala. But chickenpox is still a common occurrence in many parts of the district and the primary and re-vaccination against this disease is effectively carried out in the municipalities and panchayats of the district. In the year 1975-76, the primary vaccination undertaken in the Malappuram Municipality was 530 and re-vaccination was 4,200. In the 91 Panchayats also, vaccination and re-vaccination are done by the primary health centres.

Tuberculosis control:

There is a T. B. clinic at Ponnani having 52 beds. In addition to this, T. B. seal wards are attached to hospitals at Tirur, Tirurangadi and Perinthalmanna. Each of them has 12 beds. Advanced cases of T. B. are sent to the T. B. Sanatorium that are located at Pariyaram in the Kozhikode District with a bed

capacity of 396 and Mulankunnathukavu in the Trichur District with bed strength of 296 and Pulayarnarkotta in the Trivandrum District with 484 beds.

Leprosy:

Leprosy hospitals are located at Nooranad in Alleppey District, Koratty in Trichur and Chevayoor in Kozhikode District. These centres have a bed strength of 1,866. Acute cases of leprosy are sent to these centres. However there is a leprosy control unit at Ponnani which attends to leprosy control.

V. D. Control:

There is a venereal disease control clinic attached to the hospital at Manjeri. The following is the statistics of the diseases treated in the district during the year 1975-76:

Total attendance of V.D. cases		..	2,291
<i>Disease</i>	<i>Male</i>	<i>Female</i>	<i>Total</i>
Syphilis primary ..	248	144	392
„ secondary	213	144	357
Gonorrhoea	251	141	392
Chancroid ..	10	..	10
Cymphogranuloma venereum ..	7	..	7

Among the minor diseases treated in the hospitals and dispensaries of the district are diarrhoea, influenza, typhoid, anaemia etc. The campaign against Malaria, Filariasis, smallpox, T. B. and tetanus are effectively conducted all over the state.

Organisation of Health Services in the district:

The District Medical Officer is the head of the Health Services Department in the district. To assist him there is an Assistant District Medical Officer. There are 69 Medical and Public Health Institutions

under the control of the District Medical Officer, as on March 31, 1977. They are (1) Hospitals—8 (2) P.H. Centre and Medical College Unit—12, (3) Dispensaries—46, (4) T. B. Centres—2, (5) Grant-in-aid—1, (6) Leprosy Control Unit—1.

The indigenous medical institutions are under the control of the District Indigenous Medical Officers of Shoranur and Kozhikode. There are 6 hospitals and 35 dispensaries and 1 Visha Vaidya Dispensary under the Indigenous Medicine Department in the district as on March 31, 1977. Under the Director, Department of Homoeopathy, there is a hospital and 10 dispensaries. The Chief Medical Officer is in charge of hospital and Medical Officers in charge of dispensaries.

Hospital and Dispensaries:

The following is the list of hospitals in the district with their bed strength:

1.	District Hospital, Manjeri	..	201
2.	Government Hospital, Perintalmanna	..	84
3.	„ Ponnani	..	104
4.	„ Tirur	..	73
5.	„ Nilambur	..	50
6.	Police Government Hospital, Malappuram	..	36
7.	Government Hospital, Tirurangadi	..	38
8.	„ Malappuram	..	12

The following is the list of dispensaries and Public Health Centres as on March 31, 1977, with their bed strength:

<i>Sl.No;</i>	<i>Name of dispensary</i>	<i>Bed strength</i>
(1)	(2)	(3)
1.	Government Rural Dispensary, Vettathoor	.. ..
2.	„ Puzhakkattiri	.. ..
3.	„ Keezhattur	.. ..
4.	„ Aliparamba	.. ..

<i>Sl. No.</i>	<i>Name of dispensary</i>	<i>Bed strength</i>	
(1)	(2)	(3)	
5.	Government Rural Dispensary, Kodur	..	..
6.	„ Alamcode	..	..
7.	„ Veliancode	..	..
8.	„ Purathur	..	..
9.	„ Triprangode	..	..
10.	„ Vallikunnu	..	..
11.	„ Marakkara	..	..
12.	„ Othukungal	..	..
13.	„ Thenhipalam	..	..
14.	„ Nannambra	..	..
15.	„ Tirunavai	..	..
16.	„ Moonioor	..	..
17.	„ Karulai	..	..
18.	„ Pulikkal	..	..
19.	„ Tirunalli	..	..
20.	„ Kuzhimanna- Pallikkal	..	..
21.	„ Vazhakkad	..	..
22.	„ Morayur	..	..
23.	„ Kurumbalangode, Chengathara	..	..
24.	„ Trippanachi, Pulppatta	..	..
25.	„ Kavanoor	..	..
26.	„ Ponmala	..	..
27.	„ Porur	..	..
28.	„ Kottakkal	..	..
29.	„ Anakayam	..	..
30.	„ Mampad	..	..
31.	Government Dispensary, Pong, Kurura	..	..
32.	„ Edappal	..	20
33.	„ Manjery	..	6
34.	„ Palapetty, Veliancode	..	..
35.	„ Tanur	..	8

<i>Sl. No.</i>	<i>Name of dispensary</i>	<i>Bed strength</i>
(1)	(2)	(3)
36.	Government Dispensary, Pong, Valancherry, Kuttiapparathy	.. 6
37.	„ Kunnapuram- A. R. Nagar	.. ..
38.	„ Kottayi, Purathur	.. ..
39.	„ Parappanangadi	.. ..
40.	„ Kalikavu	.. 6
41.	„ Areacode	.. 4
42.	„ Edakkara	.. ..
43.	M.S.P. Dispensary, Clari, Thenmala	.. ..
44.	„ Pandikkad- Thenmala	.. ..
45.	„ Areacode-Thenmala	.. ..

P. H. Centres are at.—

(1) Melathur	.. 12
(2) Mangada	.. 12
(3) Trikkannapuram (Tavanur)	.. N.A.
(4) Valavannoor	.. 6
(5) Vettom	.. 6
(6) Neduva (Parappanangadi)	.. 12
(7) Kuttippuram	.. 12
(8) Vengara	.. 12

P. H. Centre are at.—

(9) Pukkottur	.. 6
(10) Edavana	.. 6
(11) Wandoor	.. 6
(12) Kondotty	.. ..

T. B. Centres and Clinics.—

1. T. B. Clinic, Ponnani	.. 52
2. T. B. Centre, Manjeri	.. ..

Leprosy Control Unit at Ponnani.—

Fisheries Dispensary at Tevarkadappuram in Tanalur Panchayat.

Indigenous Medicine.—

The Ayurvedic Hospitals are at:

1. Malappuram with	..	10 beds
2. Perintalmanna	..	„
3. Chelambra	..	„
4. Vengara	..	„
5. Velimukku with	..	6 beds
6. Mental Hospital Kottakkal with	..	50 beds

The dispensaries are at (1) Edakkara, (2) Ozhur, (3) Erimbiliam, (4) Melattur, (5) Kuttiangadi, (6) Thellakkad, (7) Edavatta, (8) Turavoor (9) Kolehthur, (10) Thenmala, (11) Kurthala, (12) Kalady, (13) Sankaramkulam, (14) Mangada, (15) Pulamanthol, (16) Thazhekkode, (17) Tavanur, (18) Ezhuvathuruthi, (19) Chaliyappuram, (20) Edavana, (21) Karuvankundu, (22) Oorakam, (23) Olavettoor, (24) Pandikkad, (25) Perambra, (26) Tiruvalli, (27) Valluvambaram, (28) Elamkur, (29) Kutilangadi, (30) Theyyalingal, (31) Velathur, (32) Vettom, (33) Kurukkamkunnu, (34) Elamkulam Sidha Vaidya Dispensary.

Homoeopathy:

The only Homoeo hospital is at Valiangady with a bed strength of 25. The Homoeo dispensaries are at (1) Arimbra, (2) Malappuram, (3) Parappur (4) Angadippuram, (5) Vattakkulam, (6) Pulikkal, (7) Kalpakancherry, (8) Edayur, (9) Cheriymmadan and (10) Thachanna.

The number of beds, the patients treated in the various institutions under Modern Medicine as on March 31, 1976 are given below:

No. of institutions	..	69
No. of beds	..	796
No. of in-patients treated	..	55,259
Male	..	21,532

Female	..	22,115
Children	..	11,612
Cured	..	47,987
Relieved	..	1,860
Discharged	..	3,271
Died	..	520
Remaining	..	612
No. of out-patients treated	..	16,45,810
Male	..	5,71,909
Female	..	6,34,125
Children	..	4,39,776
<i>Homoeopathy.—</i>		
No. of doctors	..	11
No. of patients treated	..	61,763
<i>Indigenous Medicine.—</i>		
No. of doctors	..	36
No. of patients treated	..	7,91,153
Value of medicine	..	Rs. 1,71,334.17
<i>Sidha Vaidya Dispensary, Malappuram.—</i>		
No. of patients	..	17,252
Value of medicine	..	Rs. 7,081
<i>Visha Vaidya Dispensary, Malappuram 1975-76.—</i>		
No. of patients	..	649
Patients under (1) snake bites	..	401
(2) other bites	..	199
Amount spent	..	Rs. 1,200

Maternity and Child Welfare:

The following are some of the preventive measures taken against dangerous diseases in connection with the maternity and child welfare programme.

Tripple Immunisation Programme:

The programme of tripple immunisation, immunisation of expectant mothers against tetanus, prophylaxis against nutritional anaemia and prophylaxis

against blindness were carried out in different parts of the district. Immunisation of school children against diphtheria and tetanus was done in the district. The target for tripple immunisation programme among children was 23,000 in the district for the year 1974-75 but the number of children immunised was 7,815 which is only a little above 35 per cent of the target.

Immunisation against tetanus and prophylaxis against blindness and Anaemia:

Immunisation of expectant mothers against tetanus also fell very short of the target of 12,000 in 1974-75. In the year 3,821 were the beneficiaries under this programme which forms only 31.9 per cent. But the campaign against prophylaxis and against nutritional anaemia among women and children was very much above the target of 13,000 each. The women beneficiaries were 53,147 which is 408.8 per cent and of children 47,965 which is 368.9 per cent of the target. The programme of prophylaxis against blindness was also successful in the district. Out of a target of 50,000, the number of beneficiaries was 49,636. It shows that 99.3 per cent of the target has been achieved.

Health Visits:

Hereunder is given the statistics of the visits made by the officers and midwives to the families and institutions with a view to educating them on hygiene, child welfare and family planning.

Name of the district :—Malappuram

No. of houses visited	..	342,627
A. N. 1st visit	..	23,241
A. N. Re-visit	..	40,340
Infant 1st visit	..	22,474
Infant Re-visit	..	56,675
Toddler 1st visit	..	32,313
Toddler Re-visit	..	78,406

The following is the statistics of deliveries attended by Public Health Midwives:

Institutions	..	133
Field	..	6,720

There are 3 Maternity and child Welfare Centres having one Midwife each.

Nutritional deficiencies and prevention:

Kerala has a State Nutrition Division at the Directorate of Health Services under the charge of an Assistant Director (Nutrition). There has been extensive surveys conducted in the State by the above unit. As a result the division can find out the following facts as regards specific nutritional deficiencies:—

1. Protein calorie mal-nutrition, among pre-school children taking standard weight per age. 30 per cent have mild degree of mal-nutrition. 53 per cent have moderate degree of mal-nutrition. 12.5 per cent have severe degree of mal-nutrition. 4.5 per cent are normal.
2. Vitamin 'A' deficiency.—

Pre-school age	..	0.6 per cent
5-12 years	..	3.7 „
3. 'B' Complex deficiency.—

Pre-school age	..	3.8 „
5-12 years	..	1.4 „
4. Caries teeth:—

Pre-school age	..	14.7 „
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It was also found out that anaemia is of very high incidence especially among school children, pregnant and lactating mothers. The department has taken effective measures to make up the different kinds of deficiencies among children and women. The applied nutrition programme, the special nutrition programme,

CARE Assistant Nutrition Programme through the primary health centres, school lunch programme, Vitamin 'A' deficiency prophylaxis, and prevention of anaemia are the schemes implemented by the department. Under the Applied Nutrition Programme a total number of 2.3 lakhs were the beneficiaries in 1975-76 and under the special nutrition programme 1.5 lakhs were the beneficiaries. There are 1,631 feeding centres under the CARE assisted nutrition programme in the State. More than 1.54 lakhs of pre-school children, and pregnant and lactating mothers benefited by the scheme. School lunch programme is universally applied in the State. All school going poor and needy children get noon food supplied through the respective schools in the district. More than 8,800 lower primary schools in the State are participating in this massive programme and not less than 23 lakhs of children are benefited under this programme. Under the scheme of Vitamin 'A' prophylaxis more than 2.84 lakhs of children received Vitamin 'A' doses in 1972-73 in the State. There were during 1973-74, 5.2 lakhs children and during 1974-75, 6.7 lakhs children in the programme. Surveys conducted in the area where the programme is in operation showed a significant decline in the ocular signs of Vitamin 'A' deficiency from 5.8 per cent to 1.3 per cent among the pre-school children. The beneficiaries under the prevention of anaemia who received Iron Folic Acid tablets are as follows:

	1972-73	1973-74	1974-75
Women	4.32 lakhs	4.56 lakhs	1.5 lakhs
Children	3.1 ,,	4.34 ,,	1.5 ,,

Family Planning:

The State Family Planning Bureau guides the activities of the Family Planning Organisation. The

family planning services were rendered through a net work of family planning centres and other institutions, local bodies and voluntary organisations. Below is given the centres of family planning in the State:

Rural Family Planning Centres	..	158 main centres
Do. Sub Centres	..	1,761
Urban Family Planning Centres	..	21
Mobile Surgical Unit	..	1
Mobile I.U.C.D. Unit	..	10
All India Post Partum Programme	..	12
Oral Contraceptive Project	..	17
Female Sterilisation Ward	..	21 institutions with 313 beds
Urban centres under local bodies	..	2
Urban centres under voluntary organisations	..	30 beds

In the district there are 12 main centres and 161 sub-centres, all located in the rural areas. No main centre is in the urban area. Family Planning Programme and its achievements in the district during 1974-75 and 1975-76 are given below:

	1974-75	1975-76
1. Vasectomy	833	5,273
2. P.P.S.	1,274	1,656
3. Induced abortion	89	270
4. I.U.C.D. Insertion	1,600	2,022

During the years 1974-76 the number of conventional contraceptives distributed in the district was the following:

	1974-75	1975-76
Nirodh	158,857	237,508
Jelly tubes	23	..

In 1974-75 the following were the targets and achievements in the programme :

Vasectomy and tubectomy target	..	5,062
Vasectomy done	..	833
Tubectomy performed	..	1,274
Total	..	2,107
Percentage of the target	..	41.6
I.U.C.D. insertions target	..	1,848
Performance	..	1,000
Percentage	..	85.7

There were 67 government institutions and 7 private institutions that are approved by the government for termination of pregnancy in the State. The District Hospital, Manjeri is the only government hospital recognised in the district for this purpose. The termination of pregnancies done in the District Hospital, Manjeri in 1973-74 was 11 but in 1974-75 it rose to 83. The government dispensaries of Tirur, Ponnani and Nilambur are also approved by the government for this purpose. The table below gives the details:

The names of institutions where the Family Planning Programmes were carried out in the district in the year 1974-75

Serial number	Name of Institution	Sterilization				I.U.C.D.		C. C. users							
		Performance				Target	Total	Number supplied							
		Target	Vasectomy	Tubectomy	Total			Target	Condom	Jelly	Foam tabs.				
						3	4					5	6	7	8	9	10	11	12
1	2														
1	Primary Health Centre, Edavanna	489	19		19	178	110	310							
2	Do. Wandoor	750	110		110	273	133	478							
3	Do. Melattoor	270	26		26	98	80	172							
4	Do. Mankada	414	60		60	155	167	264							
5	Do. Malappuram	300	76		76	100	123	176							
6	Do. Kondotty	426	28		28	155	156	272							
7	Do. Neduca	426	64		64	155	56	272							
8	Do. Vengara	295	68		68	109	97	175							
9	Do. Vettom	436	118		118	322	39	280							
10	Do. Valavannur	305	78		78	132	164	195							
11	Do. Kuttippuram	363	42		42	214	75	230							
12	Do. Trikanapuram	588	108		108	214	200	375							
13	District Hospital, Manjeri		3	334	337		8								
14	Government Hospital, Perintalmanna		1	188	189		21								
15	Do. Nilambur			144	144		12								
16	Do. Tirur		6	92	98		5								
17	Do. Ponnani		8	137	145		9								
18	Police Hospital, Malappuram		1		1		2								

The names of institutions where the Family Planning Programmes were carried out in the district in the year 1974-75—(cont.)

Serial number	Name of Institution	Sterilisation					I.U.C.D.		C.C. users			
		Performance					Target	Total	Target	Condom	Jelly	Foam tabs.
		Target	Vasectomy	Tubectomy	Total							
1	2	3	4	5	6	7	8	9	10	11	12	
19	Government Dispensary, Edappal	..	..	..	..	..	1	..	..	..	..	..
20	Do. Valancherry	..	..	..	..	..	..	..	..	..	..	..
21	Do. Marancherry	..	..	..	..	..	..	..	..	..	..	..
22	Government Rural Dispensary, Marulai	..	..	..	..	..	..	..	..	..	..	..
23	Mobile I.U.C.D. Unit	..	..	..	..	300	106	..	..	..	..	..
24	Karunahaya Hospital, Wandoor	..	5	103	108	..	10	..	..	..	..	..
25	Marthoma Mission Hospital, Chungathara	..	..	66	66	..	11	..	..	..	..	..
26	Codacal Mission Hospital, Tirur	..	3	64	67	..	15	..	..	..	..	..
27	Christian Welfare Centre	..	..	87	87	..	..	..	..	..	..	..
28	Tirur Nursing Home, Tirur	..	..	41	41	..	..	..	..	..	..	..
29	Maternity Home, Tirur	..	..	10	10	..	..	..	..	..	..	..
30	K.M.H. Manjeri	..	..	3	3	..	..	..	..	..	..	..
31	Tirurangadi M/s Tirurangadi	..	..	3	3	..	..	..	..	..	..	..
32	Perinthalmanna M/s Perinthalmanna	..	..	2	2	..	..	..	..	..	..	..
	Total	5,062	833	1,274	2,107	1,848	1,600	3,199	158,857	..	..	..

During the year 1974-75 the number of family planning advice given by the health inspectors, midwives, etc., to the people of the district was 163,108.

Drugs Control:

The main function of the Department of Drugs Control is the enforcement of Drugs and Cosmetics Act, 1940 and the rules thereunder, by keeping vigilant watch over the manufacture and distribution of drugs with a view to ensuring quality drugs and also preventing adulteration, substandard and spurious drugs. The enforcement of other statutes such as Drugs and Magic Remedies (Objectionable Advertisements) Act, 1954 and the rules made thereunder, Poisons Act, 1919, the Dangerous Drugs Act, 1930 as envisaged in the Narcotic Policy of the Government of India and the Drugs (Prices Control) Order, 1970 under the Essential Commodities Act, the Drugs and Other Stores (Unlawful Possession) Act, 1970 are also entrusted with the Drugs Controller. For the implementation of the above Acts and Rules, the Drugs Controller is assisted by three Regional Drugs Inspectors. The district comes under the Kozhikode Region. The immediate authority of the District is the Drugs Inspector with his headquarters at Malappuram. In close co-operation with the excise authorities, he keeps vigilant watch over the important and utilisation of narcotic drugs. During 1975-76, 5 cases of prosecution for the violation of section 18 (c) of the Drugs and Cosmetics Act were launched. During this year licenses were issued to 3 firms in the district for the manufacture of drugs. Similarly fresh licences were issued to 85 persons for the sale of drugs in the district. The existing number of 97 licensees renewed their licences. Thus as on March 1976, the number of licences for the sale of drugs was 132. The following

is the statement showing licensed selling premises in the district:

1. Number of premises dealing in retail only—		
(a) regular	..	111
(b) restricted	..	51
2. No. of premises dealing in wholesale only	..	24
3. No. of premises dealing in retail and wholesale	..	7
4. Total	..	193

Water Supply Schemes:

Drinking water supply and drainage works are the main functions of the Kerala Public Health Engineering Department. For the administrative and executive convenience, the State is divided into three regions each under one Regional Superintending Engineer. The district comes under North Circle, with headquarters at Calicut. Under this circle there are six divisions. The Water Supply Project Division, Malappuram is the only Division under this circle in the district. Water Supply Project Subdivision, Malappuram, Water Supply Project Subdivision, Parappanangadi, and the Water Supply Project Subdivision, Ponnani are the Subdivisions under this division. The following are the sections of these subdivisions:

1.	Water Supply Project Section, Malappuram	
2.	Do.	Perintalmanna
3.	Do.	Perintalmanna (section II)
4.	Do.	P.H.E. Section, Manjeri
5.	Do.	Tirur
6.	Do.	P.H. Tirurangadi
7.	Do.	Tirunavai
8.	Do.	Ponnani

Only about 16 per cent of the population of the district are now enjoying protected water supply.

Protected water supply is provided in the two municipalities of Malappuram and Tirur in the district. During 1975-76, 0.93 lakhs of rupees were spent in by Malappuram Municipality for water supply, drainage and public health services. The amount spent by the Tirur Municipality for this purpose was Rs. 1.40 lakhs. Till March 31, 1975 the amount spent on water supply schemes in Tirur Municipality was 22.54 lakhs out of which Rs. 20 lakhs were financed by L. I. C. as loan. The population benefited was 39,000. For the execution of Malappuram water supply scheme an amount of Rs. 26.88 lakhs was spent. The population benefited was 65,000.

Rural:

The total amount spent by the Panchayats of this district for water supply, drainage and public health for the year 1975-76 was Rs. 2,55,344.95. The number of schemes in operation during 1973-74 was 16. 3 schemes were completed during 1974-75 and 20 schemes are various stages of completion. The schemes completed were (1) Areacode, (2) Vallikunnu and (3) Vattamkulam. 18 per cent of the rural population is covered by these schemes. The schemes are mainly financed by loans from L. I. C. The receipts of the division from various sources as on March 31, 1975 is given below:

		Rs.
1. Water charges and metre hire	..	9,075.65
2. Rent	..	5,262.05
3. Lease	..	3,826.50
Total	..	<u>18,164.20</u>

There are 987 wells, 37 piped water supply schemes out of which 18 are owned by the P. H. E. D.

Water Supply Scheme, P. H. Division, Malappuram

Serial number	Name of Scheme	Population to be benefited	Estimated cost Rs.	Target date of completion	Expenditure till 31-3-1974 (Rs. in lakhs)	Expenditure during 1974-75 (Rs. in lakhs)	Target expenditure for 1974-75 (Rs. in lakhs)	L. I. C. loan obtained during 1974-75 (Rs. in lakhs)
1	1	3	4	5	6	7	8	9
1	Tirur Water Supply Scheme (Urban)	39000	739886	..	13.13	9.41	9.00	20.00
2	Malappuram Water Supply Scheme (Urban)	65000	22.20	..	26.68	..	..	..
3	R. W. S. S. to Thalakat	4000	1.45	..	1.44	0.15	..	..
4	Do. Areakode	6000	1.38	..	1.14	56.00	..	..
5	Do. Aliparamba	5300	3.90	..	..	0.32	..	..
6	Accelerated R. W. S. S. to Mankada	3500	0.90	..	0.83	0.63	..	..
7	Do. Makkaraparamba	3000	0.84	..	0.32	0.49	..	..
8	R. W. S. S. to Vengara	5750	0.90	..	0.129	0.216	..	..
9	Do. Vallamkulam	4000	1.05	..	0.234	0.31	..	..
10	Do. Vallikkunnu	3110	1.70	..	0.054	0.76	..	..
11	Do. Vallancherry	9500	1.74	..	1.52	0.048	..	..
12	Do. Thiruthummal	900	1.22	..	0.86	0.03	..	..
13	Do. Thirurangadi	5000	1.94	..	..	..	..	..
14	Do. Thannur	6000	1.25	..	..	..	..	..
15	Do. Extension to Pula-manhole and Elankulam	8660	3.890	..	..	1.75	..	..
16	Do. Pookkottur	4000	0.545	..	0.53	0.032	..	..
17	Do. Ponnani	50000	14.95	..	11.47	2.9	..	..
18	Do. Ponnundam	5590	3.510	..	..	..	..	..
19	Do. Perintalmanna and neighbouring villages	40000	15.515	..	22.50	0.171	..	..
20	Do. Peruvanna	2700	1.33	..	..	..	..	..

Water Supply Scheme, P.H. Division, Malappuram—(cont.)

Serial number	Name of Scheme	Population to be benefited	Estimated cost (Rs. in lakhs)	Target date of completion	Expenditure till 31-3-1974 (Rs. in lakhs)	Expenditure during 1974-75 (Rs. in lakhs)	Target of expenditure for 1974-75 (Rs. in lakhs)	L.I.C. loan obtained during 1974-75 (Rs. in lakhs)
1	2	3	4	5	6	7	8	9
21	R.W.S.S. to Parappanangadi	5000	5.37	..	0.673	0.93	..	..
22	Do. Pandikkad	4000	1.11	..	0.03	0.048	..	..
23	Do. Palikkal	..	0.76	..	..	..	..	..
24	Do. Palepetty	5700	1.97	..	..	..	..	..
25	Do. Nilambur	66000	24.40	..	..	..	..	..
26	Do. Musallarangadi	4620	1.22	..	0.826	0.006	..	..
27	Do. Mulakadan in	..	..	..	..	..	..	..
28	Do. Kuttipuram	5200	1.95	..	0.827	0.34	..	..
29	Do. Mukkadi	6500	6.00	..	0.0039	0.61	..	..
30	Do. Morayur	7250	3.680	..	0.278	0.256	..	..
31	Do. Mampad	39400	2.64	..	0.268	(—)	..	..
32	Do. Manjeri	3000	9.996	..	1.15	6.74	..	..
33	Do. Kottayi	4200	2.630	..	..	..	..	..
34	Do. Kavanur	5300	4.87	..	..	..	..	..
35	Do. Kalpakanicherry	1500	0.64	..	0.008	(—)	..	..
36	Do. Edarikode	18300	0.640	..	..	..	..	..
37	Do. Edakkara	10700	7.420	..	..	..	..	..
38	Do. Ezhavanthuruthy	3800	8.30	..	..	..	..	..
39	Do. Edavana Razaar	6000	1.25	..	1.32	0.095	..	..
40	Do. Chingathura	7000	1.24	..	0.002	0.069	..	..
41	Do. Cheriyamundam	5590	2.33	..	..	..	..	..
42	Do. Cherukavu	6000	1.07	..	0.9	0.0047	..	..
43	Do. Chappanangadi	3200	0.899	..	0.49	0.14	..	..

Sanitation and slum clearance:

Among the statutory responsibilities of municipalities and panchayats public health and sanitation stand supreme. Cleaning of public streets, roads and lanes, scavenging, anti-mosquito operations, control of dangerous and offensive trades, prevention of food adulteration, running of maternity and child welfare centres, registration of births and deaths, etc., are some of the public health activities usually undertaken by municipalities and local bodies. The night soil collection, rubbish street sweepings, slaughterhouse refuses, etc., are converted into compost by the panchayats and municipalities.

One Health Inspector each is working in Tirur and Malappuram Municipalities for supervising public health activities. Besides the health Inspectors, there are Food Inspectors, Health Inspectors, Health Assistants, Midwives, Lady Attenders, etc., in these municipalities.

Anti-larval operation was conducted in an area of 17,858 hectares in 1975 in the district. The breeding places were treated with oil. The quantity of oil used during this year was 6,389 litres.

There is no underground drainage system in the district. Slum clearance operations are not so actively undertaken by the municipalities and panchayats in the district.

CHAPTER XVII

OTHER SOCIAL SERVICES

Labour Welfare:

Social welfare is one of the dynamic concepts of the modern age and in formulating the social and economic policies of a government due emphasis is laid to this concept. The economic and industrial structure have undergone profound changes with the advancement of technology and the people who are engaged in the industrial sector have to be brought under the fold of social security measures, so as to ensure them a national minimum. Under the Philadelphia declaration, the International Labour Organisation has adopted a series of recommendations laying down international standards for workmen's compensation, medical care, sickness benefit, unemployment benefit, old age and maternity benefit. These international norms are being copied down and implemented by civilised governments in their labour legislations. Perhaps Kerala is the first among the states of the Indian Union to incorporate maximum benefits to labour force through legislative enactments.

The district is pre-eminently agricultural. True that there are some small scale and cottage industries in the district. But they absorb only a very negligible part of the population. About 80 per cent of the population is dependent for their livelihood directly or indirectly on agriculture. Among the total working population of the district 18.82 per cent is cultivators, 38.79 per cent agricultural labourers. The rest 42.39 per cent carry on non-agricultural pursuits. In the case of the occupational pattern, the very fact that only 27.01 per cent of the population constitute the

working force shows that the proportion of the non-earning dependents is very high which vitally affects the economic betterment of the people.

The end of the various labour welfare legislations is the amelioration of the miserable condition of the working class and to safeguard their interests. Department of Labour and the Department of the Inspectorate of Factories and Boilers are concerned with labour welfare. The District Labour Officer with his headquarters at Malappuram is in charge of the Labour Department at the district level. Under him there are Assistant Labour Officers and Welfare Assistants to help him in the discharge of his functions.

The District Labour Officer is armed with statutory powers under the Industrial Disputes Act, 1947 to conduct formal proceedings for conciliation in disputes. He supervises and controls the work of Assistant Labour Officers. The Assistant Labour Officers do not possess any statutory powers under the Industrial Disputes Act. Their main functions are to inspect the various industrial establishments and launch prosecution proceedings where there are express violations of labour laws. The Assistant Labour Officers also function as Inspector of Shops and Establishments whose powers are delegated to him. They enforce the provisions of the Shops and Establishments Act.

A number of Labour Laws is now in force in the district. These laws broadly aim at protecting the labourers against exploitation in various forms, of their employees. They are designed to ensure better service conditions, wage rates and right to employment. The following are the Labour Acts designed to achieve the above objectives:

1. The Beedi and Cigar Workers' (Conditions of Employment) Act, 1966.

2. The Employment of Children Act, 1938.
3. The Industrial Employment (Standing Orders) Act, 1946.
4. The Industrial Disputes Act, 1947.
5. The Trade Unions Act, 1926.
6. The Minimum Wages Act, 1948.
7. The Maternity Benefit Act, 1961.
8. The Motor Transport Worker's Act, 1961.
9. The Payment of Wages Act, 1936.
10. The Plantation Labour Act, 1951.
11. The Payment of Bonus Act, 1965
12. The Workmen's Compensation Act, 1923.
13. The Working Journalists (Conditions of Service and Miscellaneous Provisions) Act, 1955.
14. The Working Journalists (Fixation of Rate of Wages) Act, 1958.
15. The Contract Labour (Regulation and Abolition) Act, 1970.
16. The Payment of Gratuity Act, 1972.
17. Equal Remuneration Act, 1976.
18. The Sales Promotion Employees (Conditions of Service) Act, 1976.
19. The Kerala Industrial Establishments (National and Festival Holidays) Act, 1958.
20. Kerala Shops and Commercial Establishment Act, 1960.
21. The Kerala Industrial Establishments Payment of Gratuity Act, 1970.
22. The Kerala Payment of Subsistence Allowance Act, 1973.
23. The Kerala Motor Transport Workers' Payment of Fair Wages Act, 1971.
24. The Kerala Agricultural Workers' Act, 1974.

The District Labour Officers and the Deputy Labour Officers are the conciliation officers under the Industrial Disputes Act, 1947. They settle disputes by mediation and by joint discussions. The District Labour Officers, the Deputy Labour Officers and the Assistant Labour Officers also function as Inspectors under the Payment of Wages Act, 1936, the Minimum Wages Act, 1948, the Employment of Children's Act, 1938 and the Industrial Establishment (National and Festival Holidays) Act, 1958.

Functions of the Inspectorate of Factories and Boilers:

The Chief Inspector of Factories and Boilers conducts inspections of factories within the State. The Deputy Chief Inspector of Factories and Boilers assist him in the inspection work and administration of Factories Act, and Payment of Wages Act, 1936, Maternity Benefit Act of 1957 (in respect of factories) and the Indian Boilers Act. The Medical Inspector of Factories visits factories within the state and gives instructions and advice to the employees on matters relating to the safety and health and suggests measures for protection against industrial hazards. The Regional Inspectors of Factories and the Inspectors of Factories conduct inspection of factories within their respective jurisdictions which come under section 2(m) of the Factories Act (Major Industries) and enforce the provisions of the Factories Act and Payment of Wages Act and rules framed thereunder. The Additional Inspector of Factories inspect factories within their jurisdictions which come under section 85 of the Factories Act (Minor Factories) and enforce the provisions of the Factories Act and Payment of Wages Act and rules made thereunder. The Inspectress of Factories for women welfare attend to the enforcement

of the provisions of the Maternity Benefit Act, 1957 and certain provisions of the Factories Act and Rules relating to employment and welfare of women and children. The Regional Inspectors of Factories supervise also the inspection work of the Inspectors of Factories and Additional Inspectors of Factories within the region.

The Chief Inspector of Factories and Boilers also conducts casual or check inspections of boiler's economisers and steam pipes. The Inspectors of Boilers inspect boilers economisers and steam pipes installed in various factories and other installations within their jurisdiction and enforce provisions of the Boilers Act and Rules framed thereunder.

The Industrial Disputes Act:

The Industrial Disputes Act is the main instrument through which the Government regulates industrial relations between labour and employers. The hand of conciliation machinery operates in all the settlements and agreements. The law of Industrial Disputes recognises three principles (a) the differences must be thoroughly discussed and view points must be properly appreciated, (b) if the parties cannot work out an agreement or settlement some outside agency should step in to promote agreement or settlement and (c) even after outside intervention if the disagreement still persists, this must be sorted out through arbitration or third party adjudication. Another cardinal aspect of promotional effort is that the settlements or agreements must embrace majority of workers and must cover a wider area of establishments. Formation of industrial relations committee for each industry is a unique step in this direction.

Trade Union Act:

The cherished goals of industrial harmony and increased production are best practicable through collective bargaining. There cannot be an equation between unequals. So the entire efforts of Government are to strengthen the trade union movement firstly by making it lawful workmen's association and secondly by helping these associations to unionise the entire working force in establishments. This philosophy is enshrined in the Trade Union Acts. The upkeep of the factory, proper house-keeping of the slop floors, compliance with safety regulations and provision of rest for the exhausted and the fatigued are some of the measures which are conducive to the maintenance of human capital and which prevents its precipitous depreciations. When a worker is exposed to occupational hazards and becomes a victim of these hazards suitable compensation has to be paid to him or to his family where the hazards prove fatal. Factory Legislation and Workmen's Compensation Act seek to achieve these purposes.

As has been pointed out earlier, there is no unfettered right of hire and fire. The action of the employer has to be in accordance with canons of natural justice. "In other words, no one should be condemned unheard; Prosecutor should not be the judge; punishment must be proportionate to the gravamen of offence; there should be no bias or prejudice in the officer who probes into misconduct." While the worker is under suspension which is not a punishment by itself, he has to be provided with some means of livelihood for survival. Similarly the workers' service conditions and payment of wages should be according to some defined procedures and regulations. Industrial Employment Standing Orders

Act, Payment of Subsistence Allowance Act and Payment of Wages Act take care of these matters.

In certain sectors exploitation is comparatively greater. It is because that sector is not well organised and the workers do not have unions to provide counter-vailing force to match that of the employers. So the State Government has to step in to regulate wages of these classes to secure them at least a subsistence wage. The Minimum Wages Act enables the State Government to fix wages for these sweated employments. Here the consideration is not the paying capacity of the employers or the competitiveness of the firm in relation to other firms or the market rate of wages. The sole consideration is the need to provide a modicum of subsistence to the workers. The following statement shows the disposal and pending of cases under various labour legislations before the Industrial Tribunal, Kozhikode, in respect of Malappuram district for the year 1973-74:

<i>Nature of cases</i>	<i>No. pending</i>	<i>No. filed</i>	<i>No. disposed</i>	<i>No. pending at the end of the year</i>
(1)	(2)	(3)	(4)	(5)
Cases under Industrial Disputes Act	5	2	3	4

Another field where the exploitation is manifest is the agricultural sector. In spite of the land reforms and industrialisation, agricultural workers still inhabit in good numbers in rural areas seeking sustenance. They are exploited mostly because of the disorganised nature of this sector, chronic under-employment and seasonality of operation. To remedy the situation Kerala Government has passed a monumental piece of legislation known as the Kerala Agricultural workers' Act to provide security of employment, a fair wage in

the form of prescribed wages, dispute settlement machinery to provide speedy justice and a modicum of welfare measure by way of Provident Fund.

The Kerala Agricultural Workers' Act, 1974:

The Kerala Agricultural Workers' Act, 1974 is a departure from other enactments obtaining in other States in its comprehensive character.

The first noteworthy feature of the Act is its wide coverage. It applies to all agricultural workers who work in agricultural lands used for cultivation, except a plantation as defined in the Plantation Labour Act, 1951. The definition of the agricultural worker does not contemplate "employment". In other labour enactments employment is a pre-requisite for a workman to be entitled for the benefits contained therein. But in the Kerala Agricultural Workers' Act if an agricultural worker has worked in an agricultural land during the previous agricultural season, apart from other considerations, he must be given preference over others if he offers himself for employment on any day of the season (section 7). The 2nd proviso to section 7(1) and explanation thereto and sub-section (2) of section 7 stating that permanent workers that is, those who are bound by custom or contract or otherwise to work in the land of the particular land owner as well as those who worked for 3 consecutive agricultural seasons prior to the previous season but was absent in the previous season should be given priority for employment are necessary addend as to the above mentioned concept. Section 41 (3) prohibits any agreement in contravention of the above provisions. Thus the much debated distinction between 'contract for service' and 'contract of service' has been tided over. Agricultural Labour migrate from field to field in

search of work not with an eye to their future employment much less with a legalistic approach, but just to get some work to meet their day-to-day needs. The definition of an 'agricultural worker' in the Act and the obligation of a land owner to give work to these workers without looking much into their legal status is only in keeping with a felt need to better the lot of this itinerant labour. All the same section 7(5) safeguards the legitimate interest of a land owner who is not bound to give work to any worker who does not offer himself for work, who is more than 65 years of age in the case of male worker and more than 60 years in the case of female worker, who is physically incapacitated to work and who has intentionally caused damage to crops or any other loss to the land owner.

Wages and its payment:

Wages and its payment or realisation have been given top priority in this legislation. "Prescribed Wages" to be given to a worker is more than 15 per cent in excess of the notified minimum wage or agreed rate of wages either directly or by the intervention of the Government or the Labour Department Officers or by the Industrial Relations Committee constituted for every area, whichever is higher. The idea of fixing a minimum wage is to ensure to the worker a wage which will serve to maintain the bare subsistence of the individual. According to the fair Wage Committee Report and subsequent decisions, judicial and otherwise, a living wage is the ideal to be attained and this has reference to attainment of a high level production, productivity and national economy. A fair wage is something between a living wage and the minimum wage. The 'prescribed wages' as under this Act thus approximate to a fair wage being more than the

minimum wage. Again 'prescribed wages' can be realised by a Conciliation Officer under the Act, the kind and if this course is not possible, he should make a report to the District Collector who should proceed to recover the same from the concerned land owner as if it were an arrear of Public Revenue due on land. Still again, wages for harvest and its payment have been made promptory. Such wages have to be paid at the threshing floor where threshing has taken place and no portion of the produce shall be removed from the threshing floor without payment of prescribed wages to the worker concerned (Section 19). Default in payment of such wages can be averted by a conciliation Officer who is empowered under section 20(3) to recover in kind, the amount of prescribed wages at the threshing floor from out of the harvested paddy and thus implement the wage provision directly failing which only he need seek recourse to the Revenue Recovery proceedings. Any over payment to a worker can, however be recovered from him. Wages constitute the main stay of workers and regulation of wages assumes great importance especially in the context of developing economy. The fixation of the 'prescribed wages' and its mode of realisation under the Act should avert frequent quarrels on wages and engender an all round interest and satisfaction.

Settlement of disputes:

Another striking feature of the Act is the decentralisation of power in the matter of referring disputes for adjudication, agricultural disputes can be raised by the workers, relating to their conditions of work, non-employment, etc. It may be mentioned here that individual dispute can also be raised by a worker in respect of his discharge, dismissal, retrenchment, denial of employment or termination of his service on

the line of section 2A of the Industrial Disputes Act, 1947. In legislations which create a Forum for settlement of labour disputes, it is the appropriate Government who is the sole arbiter in the matter of referring such disputes to the Forum. In the K.A.W. Act, the Forum is the Agricultural Tribunal (See section 25). But in this Act, along with the Government's power to refer any dispute to the agricultural tribunal or decide the disputes itself, the District Collectors are given the power to refer any agricultural dispute to the Tribunal, on receiving a report from the Conciliation Officer. Thus, avoidable delay in the settlement of disputes has been eliminated.

Provident Fund:

The creation of a fund called the Kerala Agricultural Workers' Provident Fund is another salutary feature of the Act. The fund shall vest in and be administered by a Board consisting of five officials nominated by Government of whom one shall be the Chairman and five persons each representing land owners and agricultural workers nominated by Government. The Board may appoint sub-committees and divisional and local offices to assist it in the implementation of the scheme. The Commissioner who is one of the official members of the Board will be the Secretary to the Board as well as the Chief Executive Officer of the Board. He has to work out and implement the details of the Fund, Provident Fund Inspectors assisting him in certain matters. The fund will be mainly derived from agriculturist's contribution and workers' contribution collected through the agriculturists. The Commissioner has to keep an account in the name of each registered agricultural worker. Contribution is 5 per cent of wages by both the workers and land owners. The Executive Authority of the panchayat wherein the land is situated

shall receive the contribution in the first instance. Provision has been made for the preparation of proper budget and audit of accounts. Advances can be given to a worker, who has completed five years' membership of the fund, under certain conditions, for the construction of a dwelling house or for purchasing a dwelling house or dwelling site out right or on hire purchase basis from Government or a Co-operative Society or institution, not exceeding Rs. 2,000 or 75 per cent of the amount at his credit. Such advances taken *bona fide* are not refundable. Withdrawal of full amount in the credit of a worker can be made on attaining the age of 65 in the case of male worker and 60 in the case of female worker; or when he or she ceases to be a member or on the death of a worker to his nominee or legal heirs; or to guardian or manager, as the case may be. All such payments are to be made promptly.

Implementation:

Inspections are to be made by Inspectors appointed under the Act for the purpose of ascertaining whether the prescribed registers and records relating to the workers are maintained by the land owners. This is apart from the registers to be maintained by the Executive Authorities or the Local Authorities.

Conciliation Officers under the Act are also given executive powers. A conciliation officer under the Industrial Disputes Act, 1947 has no power to legally enforce any of his suggestions or recommendations. Under the K.A.W. Act also he has to conciliate disputes. But, under this Act he has also to decide what is the 'prescribed wages' in kind and recover the same from the defaulting land owners by removing the harvested paddy at the threshing floor and he has been clothed with sufficient power to carry

out this function. And it has been specifically mentioned in section 23 that an appeal against his order to the Agricultural Tribunal, the latter has no power to stay the operation of the Conciliation Officers order in his regard, till the disposal of appeal. This is however, a desirable arrangement for resolving agricultural disputes having regard to the nature of agricultural operations and the surrounding circumstances. Wage dispute is the prime cause that embitter the relations between the agricultural workers and cultivators. Disputes on this major question are thus sought to be settled without much recourse to litigation which is a welcome feature to both agriculturists and workers.

On the whole, the Act is a beneficent piece of legislation which protects the legitimate interests of agricultural labour. In the State upto the end of March 1976, the number of agricultural labourers registered under the Act was 1.64 lakhs. Only 4,611 persons registered as agricultural labourers in the Malappuram district for the above period. It is estimated that by the effective operation of the Act not less than two million agricultural labourers will be benefited in the State.

Other legislative measures:

Notwithstanding the financial constraints, we have ameliorative measures such as Employees' Provident Fund and Employees' State Insurance Scheme which together provide some amount of social security to the workers. The Provident Fund is an insurance against workers' improvidence. It gives some amount to him on retirement to make his retired life not so uncomfortable. Similarly the Employees' State Insurance Scheme provides medical care, sickness benefits, death benefits, and disability compensation.

Another notable mile stone in the labour welfare is our concern for children and women. The Employment of Children Act prohibits employment of small children. Equal Remuneration Act has given statutory shape to aspirations contained in the I.L.O. Convention No. 100 which declared that equal work should get equal wages and there should not be disparity in wages between men and women solely on the ground of sex. The Maternity Benefit Act provides maternity benefits to women before and after confinement.

Abolition of bonded labour, liquidation of rural indebtedness, enhancement of workers' wages, workers' participation in industry management and apprenticeship training programme to provide suitable training to the new entrants and job seekers to acquire skills have given a fillip to the process of production and stimulated peoples' energy for greater efforts.

The Kerala State Labour Welfare Board was established to formulate and implement suitable schemes for labour welfare. The Board is expected to co-ordinate all labour welfare activities.

Government have also constituted a Labour Welfare Fund to provide amenities to workers and their families. Each worker is expected to contribute 50 paise and employer Re. 1 to the fund per annum.

Prohibition:

The area under this district was dry since October 1, 1947 when the Madras Prohibition Act of 1937 was extended to Malabar. Prohibition law was in force when the whole of Malabar formed a part of the linguistic State of Kerala. The prohibition in the district as elsewhere in Kerala was lifted on May 1, 1967. Since then the State including this district is completely wet.

HARIJAN WELFARE

The district has 140,826 Harijans according to the census of 1971. They form 7.59 per cent of the total population of the district. The taluk-wise distribution of Harijans is as given hereunder:—

Ernad	..	65,634
Perinthalmanna	..	22,280
Tirur	..	34,180
Ponnani	..	18,732
Total	..	<u>140,826</u>

Of the total Scheduled Castes population, 8,882 are Scheduled Tribes. One particular feature of this district is that most of the Scheduled Tribes is concentrated in one taluk of the district namely Ernad where 8,606 of them live. According to one estimation, only 3 per cent of the Harijans is employed in public service. Most of them live below the poverty line.

The district level administration of the Harijan Welfare Department is vested in the hands of the District Welfare Officer. The Department carries out various ameliorative measures for the educational, economic and social advancement of Scheduled Castes and Scheduled Tribes and educational advancement of Other Backward Communities. The main schemes undertaken by the Department for the purpose fall under the following heads:—

1. Educational concessions at all stages of education for the educational advancement of Scheduled Castes/Scheduled Tribes and Other Backward Communities.
2. Maintenance of Government residential boarding schools started in remote and hilly areas for the benefit of Scheduled Tribes.

3. Starting and maintenance of nursery schools for Scheduled Castes and Scheduled Tribes.
4. Starting and maintenance of Welfare Hostels for the benefit of school going children belonging to Scheduled Castes and Scheduled Tribes.
5. Starting and maintenance of cosmopolitan Hostels for college going students belonging to Scheduled Castes.
6. Payment of maintenance grants to recognised subsidised hostels started for the benefit of Scheduled Castes and Scheduled Tribes.
7. Running of various Industrial Training Centres, Production-cum-training Centres for the benefit of Scheduled Castes and Scheduled Tribes.
8. Payment of grants to persons who are technically qualified to settle in the trades in which they are proficient.
9. Organisation of co-operative societies for Scheduled Castes and Scheduled Tribes.
10. Financial assistance to advocates for setting up practice and also to students who appear for I.A.S., and I.P.S., Examinations.
11. Starting of tribal pockets where there are concentration of Scheduled Tribes.
12. Provision of sinking of wells in areas where Scheduled Castes and Scheduled Tribes are thickly populated.
13. Payment of grants for construction of houses for Scheduled Castes and Scheduled Tribes families.
14. Implementation of schemes for the general improvement in colonies established for the benefit of Scheduled Castes.

15. Providing house sites and starting of colonies for Harijans.
16. Starting of Ayurvedic Dispensaries.
17. Maintenance of the existing Mobile Medical Units for the benefit of Scheduled Tribes.
18. Training of Scheduled Tribe girls in Nursing and Midwifery in the two centres at Peroorkada (Trivandrum) and Kozhikode.
19. Payment of interest-free loan to Scheduled Castes and Scheduled Tribes for starting industries for construction of houses and for advocates to set up practice, etc.
20. Payment of grants to the couples living in hard circumstances due to inter-caste marriages.
21. Maintenance of Pre-examination Training Centre for giving training to Scheduled Castes and Scheduled Tribe persons for appearing in examination conducted by the Kerala Public Service Commission, Union Public Service Commission, Banks and other Commercial undertakings.
22. Maintenance of Tribal Research and Training Centre for giving training to selected persons working in Tribal areas and to conduct socio-economic surveys among Scheduled Tribes.
23. Maintenance of a Publicity Unit for conducting propaganda against the practice of untouchability.

The District Welfare Officer is the head of the office in the district who is responsible to put into practice all the above schemes. At taluk level the Taluk Welfare Inspectors are the heads of offices

and they help the District Welfare Officer for the prompt execution of the schemes. Advisory Committees at the State and District levels and the Legislative Assembly Committee ensure public participation in the activities of the Department.

Educational concessions:

All students belonging to the Scheduled Tribes are exempted from payment of all kinds of fees at all stages of education for two years in each class without restriction to the income of their parents. They are given lump sum grants ranging from Rs. 10 to 60 in Pre-matric classes and monthly stipend ranging from Rs. 9 to 12. In post-matric classes they are given lump sum grants ranging from Rs. 115 to 350. The students belonging to Scheduled Tribes who study in the various post-matric classes are given actual boarding and lodging charges and pocket money of Rs. 10 if they reside in hostels. Scholars are given monthly stipend at the rate of Rs. 10 if they reside beyond five miles and Rs. 8 to those who reside within five miles from the places of their study.

As in the case of Scheduled Tribes, Scheduled Castes students are also eligible for all kinds of concessions in all stages of education except stipend in primary stage.

The educational concessions given to vocational courses to the students of Scheduled Castes and Tribes and other Backward Communities in the district came to Rs. 2,34,256.27 in 1975. The number of students who enjoyed educational concessions for vocational courses in the various industrial training centres and government and private polytechnics in 1975 was Scheduled Caste 43, Scheduled Tribe—nil and other eligible community 315. An amount of Rs. 26,147.90

was granted to Scheduled Caste students and Rs. 1,98,108.37 to others. An amount of Rs. 1,59,770 was given as educational concessions to pre-matric students including T.T.C. was Rs. 6,38,275. The number of Scheduled Castes benefited under this was 14,561, Scheduled Tribes - 329 and other eligible community—7,730. The amount spent on Scheduled Castes and Scheduled Tribes came to Rs. 4,73,373 and Rs. 5,132 respectively. Other eligible communities received a sum of Rs. 1,59,770.

The Department is running nursery schools exclusively for Harijans at Purathur, Edacode and Kokkur and residential schools at Nilambur, Chungathara, Edakkara, Karulai and Mambad in the District. Welfare hostels are located at Perinthalmanna, Tirur, Nilambur, Malappuram and Wandoor. The total strength in these hostels came to 124 in 1975. There is a cosmopolitan hostel at Manjeri which accommodates 23 students. In addition there are two subsidised hostels at Edappal and Nediyruppu. An amount of Rs. 26,593 is given by way of grant to these institutions.

Economic Development Programme:

In order to increase the economic status of Scheduled Tribe families, the following schemes are implemented by the Department. (1) Starting of tribal pockets, (2) subsidy to technically trained hands, (3) grants for the purchase of agricultural implements and (4) starting and maintaining of existing training centres and production-cum-training centres. Subsidy at the rate ranging from Rs. 125 to Rs. 300 are given to Scheduled Tribe families to settle the trade in which they are proficient. For the purchase of agricultural implements, seeds, seedlings etc. grants at the rate of Rs. 300 per family are given to Scheduled Tribe families. An amount of Rs. 7,100 was given for

this in the district in the year 1975. There are also training centres for imparting training in carpentry, rattan, weaving, tailoring, etc., to selected Scheduled Tribe youths. There is a craft training centre in the district located at Nilambur. The model welfare training centres are at Keraladeeswarapuram in Tirur and Pathaikara in Perinthalmanna.

In the field of public health an ayurvedic dispensary is functioning at Amarambala in Ernad. 1,775 persons were treated in this dispensary in 1975. An amount of Rs. 7,595 was given as grant to 32 persons of the district who were technically trained. 39 persons were given housing grants in 1975. The amount sanctioned came to Rs. 52,000.

Interest-free loans are given to Harijans for starting industries. An amount of Rs. 4,000 was granted under this scheme in 1975. 3 couples placed under hard circumstances due to interstate marriages were given Rs. 3,600 by way of grant.

Kerala Destitute Pension Scheme:

The Kerala Destitute Pension Scheme is implemented with a view to giving financial assistance to the destitutes who are residing in the state for a continuous period of two years immediately preceding the date of application. The destitutes have been classified into three categories as (1) Old age destitutes, (2) widowed destitutes and (3) Physically disabled and handicapped destitutes. The number of living pensioners, applications pending sanction, number of applications received, number sanctioned, amount etc.,

under the above three categories till March 31, 1976 are given below:

Serial number	Particulars	Old age pension	Widowed pension	Destitute pension	Total
1	2	3	4	5	6
1	No. of living pensioners as on 1st April 1975 ..	4,089	6,534	1,343	11,966
2	No. of applications pending sanction on 1st April 1975 under each category ..	178	356	195	729
3	No. of applications received during the year 1975-76 for pension ..	1,030	2,126	677	3,833
4	No. of cases in which pension has been sanctioned during the year ..	458	915	174	1,547
5	No. of applications under each category which were objected during the year 1974-75 ..	1,030	1,539	707	3,276
6	No. of applications otherwise disposed of ..	..	..	..	..
7	No. of living pensioners under each category as on 31st March 1976 ..	4,319	7,422	1,457	13,198
8	Total expenditure incurred during 1975-76 under each category for payment of pension (Rs.) ..	13,62,241	30,17,229	6,79,052.20	50,58,522.20
9	Amount spent towards M.O. Commission (Rs.) ..	30,314.95	66,509.30	16,408.15	1,13,232.40

Welfare of Scheduled Tribes:

The tribal people are the most depressed and under-privileged group in the country. Normally they do not get a fair share of benefits flowing from the development outlays in the general sector. A new strategy has therefore been evolved to ensure speedy development of the tribal people. Under this new strategy tribal sub-plans and integrated tribal

development projects have been prepared for major tribal areas. All development activities of Government and semi-government organisations and financing and credit institutions as also special programmes launched by government are fully intergrated and fitted into the projects so as to ensure all-round development of the areas. Integrated area development approach aims at quickening the pace of development of the tribal areas with special emphasis on the advancement of Scheduled Tribes. This is sought to be achieved through intensification of development efforts on a well-planned basis pooling all the resources available under various development sections. The details of the tribal sub-plan areas in the district covers an area of 1,173.96 km. with headquarters at Nilambur.

Kerala State Harijan Development Corporation:

The Corporation registered under the Indian Companies Act on 7th December 1972 was formed with the object of uplifting the Scheduled Castes and Scheduled Tribes and to undertake the important task of co-ordinating and consolidating the Harijan development activities in general and undertaking programmes of economic uplift in particular. Among them are the scheme of giving financial assistance for establishing small business, trade or industry, training in autorickshaw driving and (2) loans through nationalised banks for the purchase of milch cows and (3) issue of loans for the purchase of agricultural land, construction of houses etc. The schemes implemented by the Corporation are not necessarily profit oriented and the activities of the Corporation lays emphasis on the social and cultural development of the Scheduled Castes and the Scheduled Tribe Communities in the

State. Government have reserved 10 per cent of industrial units in the Mini-industrial estates for Scheduled Castes and Scheduled Tribes. The Corporation is issuing loans to the Scheduled Castes and Scheduled Tribes at 5 per cent interest in order to enable them to avail of this facility. Government have also given direction to all heads of Departments and other agencies implementing plan schemes that 10 per cent of the development outlay in each sector should be earmarked exclusively for the benefit of Scheduled Castes and Scheduled Tribes.

The Tribal Welfare Department:

The Tribal Welfare Department constituted on 1st July 1975 is the agency to implement tribal welfare schemes and to undertake the welfare measures exclusively for tribal people. The Department has set up 5 tribal units. Of these one is at Nilambur in this district. During the fifth plan period Government of India have adopted a new approach to tribal development by which all areas with more than 50 per cent tribal concentration have been clearly identified and special plans have been prepared for such areas.

Charitable Endowments and Trusts:

Regarding the early Devaswoms and the various legislative measures taken in the erstwhile Malabar area in regard to the Devaswoms, the Report of the High Level Committee for the unification of laws relating to Hindu Religious Institutions and Endowments observed as follows:

"While the Devaswoms in Travancore and Cochin came under the control and supervision of the Governments of those States, no such supervision or control was ever exercised by any controlling authority over

the Devaswoms in Malabar. As in the case of Travancore and Cochin, though many of the temples were founded and endowed by the Rajas, Chieftains and **Jemmies**, some of them were founded and endowed by the general public. Almost all the temples in Malabar are now under the management of **uralars**.

Until the time of the State's Re-organisation in 1956, Malabar area was part of the Madras State. Therefore, the Governance of that area was vested in the Madras Government till then. Hence, the administrative set-up of the Religious Institutions in the Malabar area has to be viewed with reference to the law in force in the Madras State from time to time governing the subject. There was some sort of supervisory control over temples exercised in the Madras State through the District Collectors by virtue of their executive authority, though no such control was exercised in so far as Malabar temples were concerned. By the passing of Regulation VII of 1817, the Madras Endowments and Escheats Regulations, the Government control over religious institutions was given a statutory basis. Even from the very early days, though there is very little authority vesting any specific jurisdiction in the Kings over temples and other similar religious institutions, it appears that, according to customary law and usage, Kings by virtue of their sovereign powers used to exercise control over the religious institutions with a view to safeguarding their properties and due performance of customary ceremonies and rituals. This immemorial custom acquired the sanctity of sacred texts and therefore, the Kings exercised their control having regard to the interests of the general public. Thus, "the State in its secular, executive and judicial capacity; habitually intervened to prevent fraud and waste in dealing with religious institutions". The policy underlying Regulation VII

of 1817 (The Madras Endowments and Escheats Regulation) was as far as possible, to continue the existing traditions. This Regulation was intended to see to "the due appropriation of the rents and produce of lands granted for the support of mosques and Hindu temples and colleges or other public purposes, for the maintenance and repair of bridges, choultries and **chatrams** and other public buildings and for the custody and disposal of escheats". Regulation VII of 1817 was hailed by the Hindu public as a very welcome piece of legislation as it sought to protect and preserve the properties of the Hindu Religious Institutions. This measure was considered as one of the many acts of the foreign government by which "the Government endeared themselves to the hearts of their Indian subjects". But so far as Malabar was concerned though Regulation VII of 1817 applied to Malabar also, there was no Government interference or control in any way with the management of temples and other religious institutions. The reason for this non-interference is stated to be that the **Rajas**, **Uralars** and **Jemmies** were claiming that most of these institutions were private. Anyhow, the system of active control and supervision by Government even in other areas in Madras continued only till 1840. By that time, the Christian Missionaries had started an agitation against the East India Company on the ground that it was incompatible for a Christian Government to carry on the administration of the Hindu and Mohammadan Religious Institutions. The authorities in England had to yield to the pressure of the Christian Missionaries. So much, so, gradual withdrawal of the Government control over the management of such institutions was effected, though the Regulation VII of 1817 had not been repealed but continued in force. No doubt, some of the British Officers in India were against such withdrawal of management by the Government as they felt

the Sovereign was shirking a serious responsibility and abdicating its functions. Anyhow their views were of no avail. In fact, the Madras Government instructed the Board of Revenue in the year 1841 to withdraw from interference in the management of religious endowments and sent a report to the Government of India that a total withdrawal was accomplished in the Madras Presidency. Therefore, from 1842 to 1863, we find that most of the institutions were left without any control, Government refusing to exercise its sovereign powers in this regard. As a result, the resources of the Religious institutions were dissipated and properties mis-appropriated by the persons in management. The situation having reached such a crisis, the British Government thought that it would not be proper to allow things to drift in that manner. But at the same time, they wanted that as far as possible Government interference directly in the management of 'native' religious institutions was avoided. Accordingly, Act XX of 1863 (The Religious Endowments Act) was passed by the Government of India which replaced Regulation VII of 1817. After working for some time, this Act also was found to be very unsatisfactory. It is true that the Act carried out the general policy of the then Government to take a neutral attitude in regard to the administration of the religious institutions and management of Hindu temples, but it did not make any provision for adequate supervision and control of the management of the temples. This Act contemplated the constitution of Committees for management of temples, but so far as Malabar was concerned, no temple Committees were constituted. Justice Sundaram Iyer, in his "MALABAR LAW", says:—

"In Madras, even while Regulation VII of 1817 was in force, the Government or the Board of Revenue

did not exercise any rights under the Act over the temples in Malabar on account of the report dated 23rd September, 1817, of the Collector, that all the temples were private endowments which was, of course, an absolutely erroneous view. The result was that notwithstanding the legal cessation of **melkoima** right of the former rulers, the latter continued, in the case of some few temples, to interfere in their affairs and gradually acquired by prescription joint rights of management of the legitimate **Uralars**. When the Madras Government was taking steps in 1841 to carry out its policy of withdrawing from the superintendence of temples, Conolly, the Collector of Malabar reported that "the pagodas in Malabar generally are and always have been independent of Government interference. They are either the property of some influential family, the ancestors of which built and endowed them, or, as is commonly the case, are claimed and managed by a body of trustees who derive their rights from immemorial inheritance and who conduct of the affairs of the temple under the patronage and superintendence of some Raja or other person of consideration." Conolly goes on to say that the "only temples under Government control were those which were escheated to them in consequence of the extinction of the families of Vettathunadu Raja and of Chennat Nair of Palghat". In the Malabar area, therefore, the temples continued to be administered by the **Uralars** directly or through their agents, without any interference or control by any outside authority till recently. Thus mis-application and mis-management of temple funds by the **Uralars** became the order of the day and practically the administration of every temple deteriorated day-by-day.

Very soon after the passing of the Act of 1863, it was considered necessary to effect modifications in that

Act in view of the many defects therein. It was felt that a legislative enactment which provided for the appointment of a responsible agency was absolutely necessary to prevent the mis-management of the institutions by the trustees.

Many attempts were made subsequently by the Madras Government to pass a suitable measure and drafts of Bills were prepared for the purpose. But none became law. Committee after Committee was appointed to go into the question and all the Committees were unanimous in their view regarding the necessity for a comprehensive and effective legislation to control the administration of Religious Institutions. But the Government was somewhat lukewarm in regard to this matter on the ground of religious neutrality. With the introduction of reforms in the set-up of administration of the Government in the Centre and in the Provinces in 1919, and the transfer of responsibility to a certain extent to elected Ministries, the question assumed importance. A Bill was therefore introduced in the Madras Legislature in 1922 to codify the law taking into account the trend of public opinion. The strong necessity for such a measure was explained as follows:—"There is a wide-spread dissatisfaction with the management and control of religious institutions falling under sections 3 and 4 of the India Act of 1863. In this Presidency, opinion is unanimous that the inadequacy of the provisions of that Act to check the maladministration and misuse of the trust properties is largely responsible for the present condition of these institutions. Various efforts had been made from time to time to introduce legislative measures for the removal of the many abuses that admittedly exist in the administration of these endowments. Several Committees were appointed to report

upon the State of the existing law and to make suggestions for its modification. Several private Bills on the subject were introduced both in the local and in the Supreme Legislative Councils. The recommendations of the above Committee and the Bills above referred to, however, fell through as they were considered either too wide in their application or were too elaborate in their provisions or were inconsistent in certain respects with the principle and policy on which Act of 1863 was based. The amendments required in the Act of 1863 to remedy its defects are so many that it has been considered the preference course to repeal it altogether and enact a self-contained piece of legislation dealing with the whole subject of Hindu Religious Endowments in this Presidency. The main object of the present Bill is to assure the efficient administration of Hindu Religious Endowments in this Presidency.....". This Bill became law and was passed as Act I of 1925. But on account of certain constitutional issues, the validity of this Act was challenged in Courts of Law and therefore, this Act was re-enacted as Act II of 1927, validating all acts done under Act I of 1925. The Act of 1927 was considered to be a very beneficial measure and welcomed by all sections of the people. Since its enactment in 1927, there have been not less than ten amending Acts of the Legislature (Act Nos. 1 of 1928, 5 of 1929, 4 of 1930, 11 of 1931, 11 of 1934, 12 of 1935, 20 of 1938, 22 of 1939, 5 of 1944, 11 of 1946 and 5 of 1947).

After the attainment of independence and the coming into force of the Constitution of India, a Bill to consolidate the law relating to Hindu Religious and Charitable Institutions and Endowments in the Province including the Thirumala-Thirupathi Devas-thams was introduced in the Madras Legislature in

pursuance of the decision of the Government to provincialise the administration of Hindu Religious Endowments. This was passed into law as XIX of 1951.

In the Malabar area, the law now in force is the Madras Act XIX of 1951, as amended by Madras Act 27 of 1954. Some of the provisions of the Act of 1951 were declared unconstitutional by the Madras High Court (See A.I.R. 1952 Madras 613) and also by the Supreme Court (See A.I.R. 1954, p. 282, Supreme Court). By the Act of 1951 referred to above, the administration of the Thirumalai-Thirupathi **Devasthanams** was brought within the purview of the Act, with a view to have stricter and unified control over the religious institutions in the State under a single authority. Whatever special provisions were required for the Thirumalai-Thirupathi **Devasthanams** were incorporated in this Act and the Thirumalai-Thirupathi **Devasthanams** Act of 1932 was repealed. Power was also given by this Act to extend the provisions of the Act and the rules made under it with suitable modifications to any public charitable institutions over which it may be found necessary to assume control. The Act also empowers the department to the custodians of temple sculptures, monuments and paintings of archaeological importance. The department is entrusted with the implementation of the Temple Entry Authorisation Act and The Birds and Animals Sacrifice Prohibition Act.

From time immemorial the Hindu religious institutions were the biggest landowners and the landed property was the main source of their income. With the enactment of various land legislations, these institutions were deprived of that income. The annuity payable by Government is the main source of income and most of the institutions have to depend on this for their existence.

The Hindu Religious and Charitable Endowments Department was set up under the Madras Hindu Religious and Charitable Endowments Act XIX of 1951 as amended by the Madras Act XXVII of 1954 and rules framed thereunder. This Department is in charge of the administration of the Hindu Religious and Charitable Institutions and Endowments. Under the Act the Commissioner, Hindu Religious and Charitable Endowments (Administration) Department exercises supervisory control over all religious and charitable endowments in the Malabar area. Wide powers have been given under the Act to the Commissioner and the officers of the Devaswom Department under him to supervise and control the management of the institutions by the trustees, to frame schemes for the management of such institutions in cases where such schemes are found necessary and in cases of proved misconduct by the trustees to resume or dismiss them or to suspend them and appoint a fit person for discharging their functions. The Act also empowers the Commissioner to notify institutions which are grossly mismanaged by the trustees and to assume administration of such institutions through Executive Officers appointed for the purpose. The department is now functioning under the control of the Board of Revenue. This institutions under the supervisory control of the Hindu Religious and Charitable Endowments (Administration) Department is appended to this Chapter.

Wakf:

There are a number of mosques, orphanages, poor homes, Madrassas and such other Muslim institutions of an educational and religious character in the district. These religious and charitable institutions are supported

by specific endowments and they are generally known by the name Wakf properties. With a view to assuring these endowments being used entirely for the purpose for which they are created and to making necessary arrangements for their maintenance and administration of the charitable institutions of the Muslims, the Parliament of India passed in the year 1954, the Wakf Act. This Act was modified upto March 1, 1958 and made applicable to the State of Kerala. The Kerala Wakf Board was established by the Government of Kerala on October 1, 1960 in pursuance of the provisions of the Wakf Act. The Board functions with headquarters at Ernakulam and exercises general control and supervision of all Wakf properties in Kerala. Some of these Wakfs are managed by individual **Mutavallis** as per the provisions of the Wakf deeds. Some others are managed by committees elected for this purpose. In cases of dispute the Wakf Board is empowered with the power of intervention.

The details regarding the registered Wakf properties in the district are given below:

1. Value of Wakf properties	Rs. 2,12,45,312
2. Number of registered Wakf	2,212
3. Annual income from these properties	Rs. 5,85,287
4. Different types of Wakfs:	
(a) Juma Mosques	615
(b) Prayer Halls (Thakkayus)	422
(c) Arabic Schools	10
(d) Orphanages	8
(e) Other Welfare services	704

The well being of the people of the community is the general aim of Wakfs. The Juma Masjid is the centre of Islamic religious activities. Even marriages,

divorces and services to the funeral ceremonies of the local Muslims are conducted by the Khatheeb as the head of the mosque. Thykkavus are intended for daily prayers and are located in villages to serve the religious needs of the Muslims. Madrassas are intended for imparting religious knowledge to the younger sections of the community. The Madrassas impart lessons on the fundamental and elementary principles of Islam and a working knowledge on Arabic language. Orphanages are established for bringing up the orphans (Yatheems) belonging to the Muslim community. The orphans are given education and training in various trades. Arabic Colleges in the district provide free mess and boarding and impart higher education in Arabic. Some of them are affiliated to Calicut University. The introduction of provisions of Land Reforms Act has adversely affected the smooth working of the Wakf institutions, as their main source of income is from the landed properties. Financial assistance from the Government and the public are necessary for the proper functioning of the Wakf institutions.

Wakf created for purposes other than religious are mainly intended for utilising the income therefrom for social welfare activities like, feeding travellers (Musafirs), aiding students (mutha-alims) and such other charitable purposes including recital of the Holy Quran.

Other Endowments:

There are certain other endowments in the district which are intended for the award of scholarships. These endowments are vested with the Treasurer of Charitable Endowments under section 9 of the Charitable Endowments Act, 1890. The Examiner of Local Fund Accounts acts as the Treasurer. The following are the endowments of this character in the district.

<i>Name of the Endowment</i>	<i>Name of the Administrator</i>
1 Sri K. P. Padmanabhan Nair Memorial Endowment	Headmaster, Government High School, Kuttipuram
2 Venkitagiri Iyer Endowment Prize Fund	Headmaster, Government High School, Mankada
3 Sri Kunhava Master Memorial Scholarship Fund	Headmaster, Government High School, Tirarangadi
4 Rao Bahadur M. C. Krishna Varma Raja Memorial Fund	Headmaster, High School, Mankada
5 The Maharaja K. C. Manavadan Raja Endowment Fund of Kottakkal	Headmaster, Raja's High School, Kottakkal and the District Educational Officer, Malappuram
6 Hitchcock Memorial Fund, South Malabar	Commandant, M.S.P.



APPENDIX I

List of Religious Institutions

ERNAD TALUK

Major Institutions—

Ananthiyur temple	Karumarakkad
Arikizhaya Siva temple	Manjeri
Mootharakunnu temple	do.
Pullanoor Samootham	do.
Thiruvadikkal temple	do.
Karinkali temple	do.
Amarambalam Samootham	Tiruvalai
Cheruvayur temple	Cheruvayur
Chemmanthatta temple	Amarambalam
Chengara Puthiya Trikkovil	Iruvatti
Elayur Vishnu temple	do.
Cherukunnu Bhagavathy temple	Puthur
Chirakkal temple	Trikkalangode
Naduvath temple	do.
Trikkalangode temple	do.
Eranjamanna temple	Elathur
Kodasseri temple	Chembrasser
Kalikkavu temple	Karuvambaram
Kidangazhi temple	do.
Karinkali temple	do.
Kizhuthrikkovil temple	Pandicad
Mannavil temple	do.
Pulamanna temple	do.
Trippakkat temple	do.
Kappat Math	Payyanad
Keeranellur temple	Peruvallur
Kavilmangad temple	Puliyacode
Kadunnallur temple	do.
Kandamangalam temple	Punnappala
Punnappala Siva temple	do.
Kandamangalam temple	do.
Karikkad temple	Trikkalangode

Kappil Karinkali temple	Wandur
Wandur temple	do.
Mannur Siva temple	Malappuram
Thripuranthakam temple	Malappuram
Madavallur temple	Madavallur
Nallurpalli temple	Ariacode
Saligramam temple	do.
Narukara temple	Narukara
Neermangat temple	do.
Neerambra Karinkali temple	Kodur
Oorakam temple	Melmuri
Potiyat temple	do.
Pulapetta Siva temple	Pulapetta
Thottakkad Bhagavathi temple	do.
Palakat Karinkali temple	Trippanachy
Trippanachy etc. temples	do.
Pullanoor temple	Valluvambram
Poothrirkovil temple	Porur
Porur Siva temple	do.
Pazhangara Bhagavathi temple	Arimbra
Pandamangalam temple	Kottakkal
Poilkavu temple	Nediyiruppu
Panthalur Bhagavathy temple	Panthalur
Ponmala Siva temple	Ponmala
Ravipuram Vishnu temple	Chathagottupuram
Trikkat Vishnu temple	do.
Thirumandhamkunnu Bhagavathy temple	do.
Thaliyil temple	Vengara
Thrivangad temple	Chelambra
Vennayur temple	do.
Triikkaikunnu temple	Kizhuparamba
Trikkalayur temple	do.
Thrivardhanamkunnu and Madthathil-kulangara temple	Oorakam
Unnimora temple	Orangattiri
Vennayur temple	Thennala
Vettakkorumakan temple	Thovur

Minor institutions.—

Elancherithrikovil temple	Chelambra
Erambra temple	Kookod

PERINTHALMANNA TALUK

Major institutions.—

Apathukatha Ganapathy temple	Arakurissi
Mariyamman temple	do.
Arianambi temple	Ariyur
Attathrikkovil temple	Melathur
Eswaramangalam temple	do.
Poothramanna temple	do.
Pazhedath temple	do.
Alayakkat Vishnu temple	Perinthalmanna
Alayakkat Vishnu temple	do.
Perinthalmanna temple	do.
Vellat Puthur temple	do.
Kainikkat temple	do.
Arayangod temple	Thankara
Baladevapuram temple	Keezhattur
Chemmanthatta Sreekrishnapuram temple	do.
Thambalacode temple	do.
Bhagavathy temple	Kumaramputhur
Chethanamkurissi temple	Anamangod
Chethalur temple	Chethalur
Panankurissi temple	do.
Cherakkat Kavu temple	Karuva
Cheruthrikkovil temple	Moorkanad
Lakshmikanthapuram temple	do.
Pathikottil temple	do.
Sivamangalam temple	do.
Chelakkad temple	Pulamanthol
Methrikkovil temple	do.
Poothrikkovil temple	do.
Eppukkat Vishnu temple	Edapatta
Kattuputhur Siva temple	do.

Karinkali temple	Edapatta
Specific Endowment attached to Vettathur Siva temple	do.
Elat temple	Elamkulam
Karuthavariyam temple	do.
Methrikkovil temple	do.
Palathole Vishnu temple	do.
Erakkathukunnu temple	Karikitamkunnu
Kolangottiri Bhagavathi temple	do.
Karkitamkunnu temple	do.
Elamkunnu temple	Thachanattukara
Kizhusseri temple	do.
Kurumali temple	do.
Thencheri temple	do.
Vettakkorumakan temple	do.
Govindapuram temple	Viyyakurissi
Hariharakulangara temple	Edathanattukara
Pathiramanna, etc. temples	do.
Kodakkat temple	Beemanad
Krishnapuram temple	Chemmalasseri
Kadannamanna Bhagavathy temple	Kadannamanna
Kodur Pothrikkovil temple	Kodur
Kandungoth temple	Koottilangadi
Kankanikot alias Avinhikkat temple	Karuvembalam
Karuvambalam Siva temple	do.
Kottil Siva temple	Mankata
Methrikkovil and Kizhuthrikkovil temples	do.
Kulamethrikkovil temple	Mankatapalliprom
Thiyyadikkavu temple	do.
Kaipalli Samootham	Methazhur
Kodivalliyat temple	Mulliamkurissi
Kailiyoth Math	Nenmini
Kozhiyur Siva temple	Pazhanellur
Methrikkovil temple	Alanellore
Neminiprath temple	do.
Nerlath temple	do.

Thechkot temple	Alanellore
Manikkapurath temple	Angadipuram
Ramaramanna temple	do.
Thirumandhamkunnu Bhagavathy temple	do.
Malankizhand temple	Chemmalassery
Manimangalam temple	Karkitamkunnu
Muthukurissi temple	Keezhur
Meelammanna temple	Kuruva
Malapurambath Ayyappan temple	Kuruvambalam
Mukkaman temple	Valankurissi
Neerputhur temple	Arakkuparamba
Thrinarayanapuram temple	do.
Poothurkonamala temple	Alanellur
Purandamanna temple	Aliparamba
Thrippothanpuzha temple	do.
Pulapetta Koottala temple	Kallidicode
Thuppanad temple	do.
Pacheri temple	Kariyavattom
Pizharikkovil temple	Pang
Pananjankara temple	Puzhakkattiri
Pallikurup temple	Thachampara
Ramapuram temple	Vadakkankara
Subramaniaswami temple	Eravimangalam
Thiruvallikkat temple	Kakkuth
Thiruvilampatta temple	Karkitamkunnu
Thelakkad temple	Kariyavattom
Thottakkad kavu temple	do.
Thonichira Siva temple	Valambur
Thiroorkad Siva temple	do.
Uppumakkavu temple	Pathikkara
Vishnu temple	Chengaleri
Pazhangode temple	Mallamkurissi
Vazhangada temple	Paral
Valliampram temple	Puzhakkattiri
Valupuram temple	Valupuram
Velakurissi temple	Thazhacode

Cherungudi temple

Kazhukulam

Karuppamanna temple

Pulasseri

Minor institutions.—

Pulamanthole temple

Pulamanthole

Karat temple

do.

Chakkuvara temple

Eravimangalam

Puliyankavu Ayyappan Kavu temple

do.

Ponnukavu temple

Paral

Puthur Siva temple

Perinthalmanna

Unnanthrakavu temple

do.

Valapurath temple

Arakkuparamba

Karimkali temple

do.

Nagalassery kavu temple

do.

Veliyankode temple

Arakkuparamba

Cheruputhur temple

do.

Silleswaram Siva temple

Chetthalur

Ramanthirikkovil temple

do.

Kadampaya temple

Pathayakkara

Mele Ambalam temple

do.

Pathippayapalli temple

do.

Kunnakkat Ayyappan temple

do.

Vadakkankara Ayyappan temple

do.

Vellur temple

Vettathur

Kodayil temple

Aliparamba

Thalayil temple

do.

Ayyappan temple

Ernakulam

Kannakavu temple

do.

Puliyakavu temple

do.

Mattayakunnu temple

do.

Pallat temple

Keezhathur

Chalavara temple

Chalavara

Panancheri temple

Chalavara

Kunnuvara temple

Angadipuram

PONNANI TALUK

Major institutions.—

Akilanam temple

Chazhyathir

Anakkara Siva temple	Anakkara
Gowrikunnu temple	do.
Koodatil Peruvambalam temple	do.
Amakkavu temple	Kothachira
Ayloor Anthimahakalam temple	Thavanur
Chennamangalam temple	Alangode
Ceruvaikara temple	Eswaramangalam
Chembramēnam temple	Kuttiapala
Pizharikkavu temple	do.
Puramundaikkat temple	do.
Sukapuram Dakshinamoorthy temple	do.
Chemmanikavu temple	Pattithara
Karanapra temple	do.
Yegneswaram temple	do.
Govaradhanapuram temple	Eswaramangalam
Ganapathi temple	Painkannoor
Govardhanapuram temple	Punnayoorkulam
Hariharamangalam temple	Kadavanad
Kattupuram Vettakkorumakan temple	Ayoor
Kothamangalam temple	Challissery
Karukaputhur temple	Chazhiyathim
Korachamkulam temple	Eramangalam
Kavucode temple	Kavucode
Pattisseri temple	do.
Thaneernkode temple	do.
Thozhur mangalam temple	do.
Koodail Vishnu temple	Kolalamba
Kurunjikavu and Muthalamkunnu temples	Koodallur
Malamkavu Ayyappan temple	do.
Panniyur temple	do.
Karakkattil Bhagavathy temple	Kothachira
Kumaranelloor and Kadukkankunnu temples	Kumaranellur
Kalladathu temple	do.
Mavera Vishnu temple	do.
Perinkanur Cheekkot temple	do.

Vellanur temple	Kumaranellur
Vladikkunnu temple	do.
Karamapra temple	Mathur
Kodanad temple	Mczhathur
Kottilukkal Asurambakalan temple	Nagalassery
Komangalam temple	do.
Poilamthrikkovil temple	do.
Thirumangalam temple	do.
Kokkur Vishnu temple	Othalur
Kozhuvilanga temple	Pappinivattom
Kodalikavu temple	Thirumittacode
Kannoor temple	Thrithala
Nhangattiri temple	do.
Thrithala Siva temple	do.
Ollanur temple	do.
Marancherry temple	Marancherry
Mudavannur temple	Mczhathur
Thrippanikkottu Kavu temple	do.
Mundamthrikkovil temple	Nannamukku
Mukkuthala Bhagavathy temple	Pallikkara
Maravancherry Bhagavathy temple	Thrikkanapuram
Manikanteswaram temple	Vadakkekkad
Othalur temple	Angadi
Palliyil temple	Edappal
Thalmunda Bhagavathy temple	do.
Perumparamba temple	Edappatta
Perumudisseri Vettakkorumakan temple	Eramangalam
Poilam temple	Kappur
Pothannur Bhgavathy temple	Pothanur
Purangukavu temple	Purangu
Thripatta temple	Kadikkad
Thirumaniyur temple	Kaladi
Trikkovil temple	do.
Vettakkorumakan temple	Kaladi
Thalakkasserry temple	Thalakkassery
Thiruvanipra temple	Mala

Trikkovil temple	Ponnani Nagaram
Thirumittacode temple	Thirumittacode
Trikkarangat temple	do.
Trikkannamukku temple	Vailathur
Valiyapoilam temple	Pothanur
Kaplingat temple	Vadakkekkad

Minor institutions.—

Potarkavu temple	Muthur
Andayil temple	Angady
Vengasseri temple	do.
Kakkattiri temple	Mala
Kalliattil temple	do.
Dharmagiri temple	do.
Cherunna Sekharapurath temple	do.
Kamubikavu temple	Koodallur
Nayetttil Siva temple	do.
Kizhisseri Vishnu temple	Pattithara
Aliyampatath temple	do.
Pattiyil Siva temple	do.
Pulim Vishnu temple	do.
Koyamkavu temple	Nagalasseri
Elavathukal temple	do.
Kaladi temple	do.
Ayyankovil temple	Nagalasseri
Puthrakovil temple	do.
Ayyappankavu temple	do.
Asikuthura Navalappan temple	do.
Kunnamkulam temple	Chandrapini
Trichukavu Ayyappan temple	do.
Chalingat temple	Kaipamangalam
Ganapathy temple	Painkanoor
Chinnakottilukkal temple	do.
Kulangara Trikkovil temple	Azhathur
Piriyarkavu temple	do.
Kunnathurkavu temple	do.
Kaithara temple	do.

Eripuram temple	Azhathur
Eranhikkal temple	Kumaranallur
Arayamangalam temple	do.
Veenancherry Bhagavathy temple	Pattithara
Ayyappan temple	do.
Pallikulangara temple	do.
Kottalil temple	do.
Ayinikat temple	do.
Nelpini temple	Panangad
Desikula Subramania temple	Ala
Ayikad temple	Marakara
Yekshswaram temple	Vadakkumprom
Edayur temple	Edayur
Narishiputhur temple	do.
Trikanapuram temple	do.
Chirangara temple	Paruthur
Ayyappankavu temple	do.
Ariyichil temple	do.
Taliyil temple	do.
Thazhatta temple	Irimbiliam
Naduvapad temple	do.
Kunnatharkavu temple	Irimbiliam
Irimbiliam temple	do.
Sri Krishnapuram temple	Thavanoor
Iruvalangara temple	Chennara
Puthiripadiyath temple	do.
Cherupunna temple	Chennara
Perinthirikkovi temple	Chennava
Kolapozh temple	Edappal
Cherukavu temple	do.
Palliprom temple	do.
Pallasserri temple	do.
Siva temple	Pachettiri
Sree Kurumba Bhagavathy temple	Ryrimangalam
Kottilangattiri Bhagvathy temple	do.
Pulathikulangara temple	do.
Chirakkal Bhagavathy temple	do.

Kutaparambil temple	Thekkankuttar
Vengalur temple	do.
Pazhedath temple	do.
Cheriamundam temple	Cheriyamundan
Sri Rama temple	Pariapuram
Siva temple	do.
Ganapathy temple	do.
Puraparampa Bhagavathy temple	do.
Moriya temple	do.
Panagattar Bhagavathy temple	Kuttipala
Sashtiyil temple	do.
Veemipuram temple	do.
Kulangara temple	do.
Manaliyarkavu temple	do.
Mannaliyarkavu temple	do.
Mannetha kavu temple	Edappal
Theruthiyil temple	Trikanapuram
Kattakkasseri Subramonia temple	do.
Karumba Mahakali temple	do.
Madurisseri temple	do.
Mallur temple	do.
Ayirnisa temple	do.
Ayamkolam Bhagavathy temple	do.
Kallur Bhagavathy temple	do.
Manchery Chemadakavu temple	do.
Vellamasseri temple	Alathiyur
Valliaperkulam temple	do.
Kandamkurubikavu temple	Izhuvantheruth
Poothrikovil temple	Kadavanad
Koilpally temple	Perimpatappu
Chemath temple	Alangode
Attayil temple	do.
Kizhayapurath temple	do.
Kolanchery temple	Pallikara
Tirvalayanur temple	Vadakkkad
Kankanapetty temple	do.
Papplingangat temple	do.

Koipamadhom temple	Ayiroor
Panurkavu temple	Punnayurkulam
Ayithachira temple	Painkanoor
Mookancherry temple	Trithala
Vettolikavu temple	Thirumittacode
Nellikulangara Bhagavathy temple	do.
Cherkal Bhagavathy temple	Peringanoor
Krishna temple	Veliangode
Tirumangalath Madom temple	Engadiyur
Manakkad Muthassiar amman temple	Punnayurkulam
Attirissery temple	Ponmeda
Muthamparambath Bhagavathy temple	Anakkara
Pookulangara Bhagavathy temple	Engandiyur
Manathat Bhagavathy temple	Perimpadappu
Kadikka temple	Kadikkad
Panurkavu temple	Punnayurkulam
Parritakulam temple	do.
Kennassangode Subramonia temple	do.
Erancherry Bhagavathy temple	Edakazhiyur
Narayanakulangara temple	Iriyaprom
Palpatty Bhagavathy temple	Ariyoor
Pattaleswaram temple	do.
Chalukulangara Bhagavathy temple	do.
Kulikkalur temple	Poocode
Chambalakulangara temple	do.
Kachanigat temple	do.
Cherrakkal Bhagavathy temple	do.
Chettioath temple	do.
Ayiramkavu Bhagavathy temple	Engandiyur
Ponniankulangara temple	Vemmanad
Srikrishna temple	Vallankode
Tiruvellor temple	Mullassery
Thathankulangara temple	Vemmanad
Kerappuram temple	Alangode
Arayangalam temple	Kumaranelloor

Vadassery Ayyappan temple	Kolalamba
Karadyot koota Ayyappan temple	do.
Kolath temple	do.
Ayikunnu temple	Othallur
Mankunnu temple	do.
Velayazhekot Vishnu temple	Pallikara
Kottiyat Vishnu temple	do.
Kannayan Kavu temple	do.

TIRUR TALUK

Major institutions.—

Alamanna temple	Edayur
Kulangara temple	do.
Pookattiyur temple	do.
Arikeswaram temple	Cherur
Ayyanthran kavu temple	Perumanna
Channankavu temple	Kurumbathur
Cheruvallikkat temple	Melmur
Catampuzha temple	do.
Karakatkalam temple	do.
Mankulangara temple	do.
Chembravattath Ayyappan temple	Chembravattam
Chaliyakudam temple	Melmur
Chenthala Vishnu temple	Thrikkandiyur
Thrikkandiyur temple	do.
Cherukunnu Bhagavathy temple	Puthur
Edappatta temple	Cherukundangad
Karimudi temple	do.
Kodikunnu Bhagavathy temple	do.
Edakkuda temple	Marakkara
Erakkara Durgaparameswari temple	do.
Kallarmangalam temple	do.
Maruthi temple	do.
Moorkanat temple	do.
Thaikkad Vishnu temple	do.
Thiruvallur temple	do.
Ernakkaranelur temple	Panapuram

Ernellur Subramonia temple	Ozhur
Karuvankulangara temple	do.
Karuvattisseri temple	do.
Ozhur Vishu temple	do.
Thirumangat temple	do.
Ganapathy temple	Valiakunnu
Narasimha temple	do.
Thirupuranthakkan temple	do.
Valiyakunnu temple	do.
Kalat temple	Niramarudur
Manathala temple	do.
Karumarakkad temple	Valiyakunnu
Kaithirikkovil temple	Naduvattom
Karinkapra temple	Omachapuzha
Kanmanam temple	Kanmanam
Kalari temple	Kalari
Keeravellur temple	Perivallur
Kodancheri temple	Niramarudur
Koduvayur temple	Koduvayur
Palaparamba temple	do.
Kunhikulangara temple	Keraladeeswarapuram
Valuvil temple	do.
Mannur temple	Mannur
Mavundayur temple	Vadakumpuram
Thindilam Siva temple	do.
Thozhuvannur temple	do.
Maravancherry Bhagavathy temple	Trikkannapuram
Nellur Shiva temple	Feroke
Nannambra temple	Nannambra
Unmathur Siva temple	Kutti-prom
Neramkaithakotta temple	Vallikunnu
Thiruthiyilakalam specific Endowment attached to Mannur temple	do.
Vaikathur temple	Kattuparuthi
Pallipram temple	Pallipram
Pappanur temple	Velimukku
Parambathu kavu temple	Irimbilyam

Rudramahakalan temple	Irimbiliyam
Vailasseri temple	do.
Periapuram temple	Valipram
Pazhananur temple	Kadalundi
Perumana temple	Perumana
Perinthrikkovil temple	Alathiyur
Vellamasseri temple	do.
Punnathala temple	Kurumbathur
Puthukulangara temple	Keraladeeswarapuram
Ryrimangalam temple	Ryrimangalam
Thanalur temple	Thanalur
Thaliyil temple	Vengara
Thirunavaya temple	Thirunavaya
Vyragot Bhagavathy temple	do.
Thamarakkavu temple	Tirur
Thrikkaikat Math	Pariyapuram
Thrikkaikat temple	do.
Triprangode temple	Triprangode
Trikulam temple	Thirurangadi
Ullanam temple	Ullanam
Valamarudur temple	Chennara
Velliyot temple	Anandavoor
Vemanna temple	do.
Vennayur temple	Vettam
Vettathukavu temple	Thennala
Vettakkorimakan Oottu Brahma- swom	Vettam
Painkanoor temple	Kuttiapuram

Minor institutions.—

Munnarakkal kavu temple	Parappanangadi
Vazhappasseri kavu temple	do.
Upath kavu temple	do.
Kuttikulath kavu temple	do.
Puthentheru temple	Naduva
Polpayil temple	do.
Pazhayatheru temple	do.

Ayyappan kavu temple	Naduva
Chirakkal temple	do.
Kalikavu temple	do.
Siva temple	do.
Vettakkorumakan kavu temple	do.
Rameswaram temple	do.
Kurumbakavu temple	do.
Vilayanattu kavu temple	do.
Pindapizhal temple	Mannur



CHAPTER XVIII

PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS

Representation of the district in the State and Central Legislatures :

The district was represented in the erstwhile Madras Legislative Assembly as part of the old Malabar district till the formation of the Kerala State and the division of the erstwhile Malabar district into the three revenue districts of Cannanore, Kozhikode and Palghat. Most of the areas that now form the Malappuram district were represented in the Kerala Assembly by the representatives of Kozhikode and Palghat districts. The district was represented through the Tirurangadi, Tanur, Tirur, Kuttipuram, Kondotti, Malappuram, Manjeri and Nilambur constituencies of the then Kozhikode district and Ponnani, Thrithala, Mankada and Perinthalmanna constituencies of the Palghat district. The following table gives the number of voters, votes polled, and the votes secured by the political parties in 1965 elections :

TABLE I

Elections of 1965

<i>Name of the constituency</i>	<i>Total votes</i>	<i>No. of votes polled</i>	<i>Party affiliation</i>	<i>No. of votes polled by candidates</i>
(1)	(2)	(3)	(4)	(5)
Tirurangndi	69,242	51,463	Muslim League	20,836
			Congress	19,594
			C.P.I. (Marxist)	10,104
Tanur	71,596	43,478	Muslim League	25,351
			Congress	12,338
			C.P.I. (Marxist)	5,789

<i>Name of the constituency</i>	<i>Total votes</i>	<i>No. of votes polled</i>	<i>Party affiliation</i>	<i>No. of votes polled by candidates</i>
(1)	(2)	(3)	(4)	(5)
Tirur	65,675	N.A.	Muslim League Congress C.P.I. (Marxist) C.P.I. Independent	18,368 14,695 10,008 2,923 867
Mankada	61,583	41,651	C.P.I. (Marxist) Muslim League Congress	17,875 16,582 6,287
Kondotti	71,971	52,542	Muslim League Congress C.P.I. (Marxist) Independent	24,757 15,174 11,606 1,005
Malappuram	67,829	N.A.	Muslim League C.P.I. (Marxist) Congress	25,251 12,745 8,607
Manjeri (Reserved)	63,362	N.A.	Independent Congress	20,060 13,124
Nilambur	63,010	42,961	C.P.I. (Marxist) Congress Muslim League Independent Independent	17,914 10,753 8,863 4,320 969
Perintalmanna	63,672	N.A.	C.P.I. (Marxist) Muslim League Congress Independent	17,426 12,388 5,446 1,601
Ponnani	69,417	50,382	Congress Jan Sangh C.P.I. Muslim League C.P.I. (Marxist)	15,881 2,102 3,302 14,609 13,589
Trithala (Reserved)	67,867	N.A.	C.P.I. (Marxist) Congress Independent	21,815 15,804 661
Kuttipuram	64,841	38,871	Muslim League C.P.I. (Marxist) Congress	17,878 12,402 7,713

As no party was able to obtain a working majority to form a ministry, the Assembly was dissolved before even convening it. President's rule was proclaimed and it continued till 1967 when fresh elections were conducted.

TABLE II

Elections of 1967

<i>Name of the constituency</i>	<i>Total votes</i>	<i>No. of votes polled</i>	<i>Party affiliation</i>	<i>No. of votes polled by each party</i>
(1)	(2)	(3)	(4)	(5)
Tirurangadi	68,606	52,128	Muslim League	29,267
			Congress	19,599
			Jan Sangh	2,062
Tanur	70,948	46,362	Muslim League	29,219
			Congress	10,941
			Jan Sangh	4,245
Mankada	60,772	38,563	Muslim League	29,503
			Congress	4,986
			Jan Sangh	2,472
Kondotti	71,352	51,685	Muslim League	33,106
			Congress	13,874
			Jan Sangh	3,131
Malappuram	67,287	46,433	Muslim League	32,813
			Congress	12,094
Manjeri (Reserved)	62,742	39,351	Muslim League	23,752
			Congress	12,636
			Independent	925
*Nilambur	62,741	42,733	C.P.I. (Marxist)	25,215
			Congress	15,426
			Muslim League	N.A.

*Consequent on the death of C.P.I. (Marxist) candidate, the result of the by-election held on April 20, 1970 was as follows:

Total votes polled 61,387

Congress	30,802
C.P.I. (Marxist)	25,228
Jan Sangh	2,424
Congress (O)	1,221
Invalid	767

<i>Name of the constituency</i>	<i>Total votes</i>	<i>No. of votes polled</i>	<i>Party affiliation</i>	<i>No. of votes polled by each party</i>
(1)	(2)	(3)	(4)	(5)
Perinthalmanna	62,725	33,177	C.P.I. (Marxist) Congress	24,287 7,513
Ponnani	69,230	51,516	Muslim League Congress Jan Sangh	30,281 16,430 2,602
Trithala (Reserved)	67,341	42,555	C.P.I. (Marxist) Congress Jan Sangh	24,119 14,485 2,082
Kuttipuram	63,929	40,769	Muslim League Congress	28,245 10,968

The next election to the State Legislature was held in September 17, 1971.

TABLE III
Elections 1971

<i>Name of the constituency</i>	<i>Total votes</i>	<i>No. of votes polled</i>	<i>Party affiliation</i>	<i>No. of votes polled by candidates</i>
(1)	(2)	(3)	(4)	(5)
Tirurangadi	85,840	66,094	Muslim League Independent Independent Invalid	32,608 31,893 820 773
Tanur	86,079	50,722	Muslim League Independent Invalid	35,960 13,813 949
Mankada	75,226	56,352	Muslim League C.P.I. (Marxist) Invalid	30,779 24,438 1,135
Kondotti	85,710	66,447	Muslim League Independent Independent Invalid	40,203 22,612 2,793 839

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<i>Name of the constituency</i>	<i>Total votes</i>	<i>No. of votes polled</i>	<i>Party affiliation</i>	<i>No. of votes polled by candidates</i>
(1)	(2)	(3)	(4)	(5)
Malappuram	84,328	62,895	Muslim League	39,682
			Independent	22,379
			Invalid	834
Manjeri (Reserved)	73,790	42,826	Muslim League	23,882
			I.S.P.	17,190
			Independent	1,016
			Invalid	738
Nilambur	85,467	52,938	Congress	26,798
			C.P.I. (Marxist)	23,987
			Kerala Congress	1,682
			Invalid	471
Perinthalmanna	74,826	53,552	Muslim League	28,436
			C.P.I. (Marxist)	23,865
			Invalid	1,251
Ponnani	88,027	53,123	Independent	31,329
			Muslim League	27,207
			Independent	3,604
			Invalid	993
Trithala	80,084	54,107	Congress	25,822
			C.P.I. (Marxist)	24,690
			Independent	2,660
			Invalid	935
Kuttipuram	76,458	55,048	Muslim League	30,081
			Independent	23,870
			Invalid	1,097
Tirur	7,871	57,417	Muslim League	28,634
			Independent	24,842
			Invalid	892

In the election to the Lok Sabha in 1971 the district had two constituencies viz., Manjeri and Ponnani. Of the total thirteen Assembly seats of the district, seven (Nilambur, Tirur, Tanur, Kuttipuram, Mankada, Malappuram and Manjeri) fell within the former and three (Thrithala, Ponnani and Perinthalmanna) in the latter. The remaining Assembly constituencies of Kondotti and Tirurangadi fell in the

Kozhikode 2—Lok Sabha constituency. Ottappalam, Pattambi and Srcekrishnapuram constituencies of the Palghat district and Chelakkara of the Trichur district were the other assembly constituencies that constituted the Ponnani Lok Sabha seat. The following table shows the total votes secured by the parties from the various assembly constituencies in the elections of 1971.

<i>Name of Lok Sabha seats</i>	<i>Name of Assembly seats</i>	<i>No. of votes polled</i>	<i>Party</i>
(1)	(2)	(3)	(4)
1. Manjeri	1. Tirur	26,271 8,151 4,930	Muslim League C.P.I. (Marxist) Jan Sangh
	2. Nilambur	19,999 11,262 3,030	Muslim League C.P.I. (Marxist) Jan Sangh
	3. Tanur	30,385 3,013 3,670	Muslim League C.P.I. (Marxist) Jan Sangh
	4. Kuttipuram	22,734 6,020 3,526	Muslim League C.P.I. (Marxist) Jan Sangh
	5. Mankada	21,046 10,189 4,408	Muslim League C.P.I. (Marxist) Jan Sangh
	6. Malappuram	30,625 5,574 5,353	Muslim League C.P.I. (Marxist) Jan Sangh
	7. Manjeri	21,981 7,209 5,529	Muslim League C.P.I. (Marxist) Jan Sangh
Total		171,469 51,659 30,535	Muslim League C.P.I. (Marxist) Jan Sangh

<i>Name of Lok Sabha seats</i>	<i>Name of Assembly seats</i>	<i>No. of votes polled</i>	<i>Party</i>
(1)	(2)	(3)	(4)
2. Ponnani	1. Trithala	23,096	C.P.I. (Marxist)
		24,673	Congress
		2,924	Jan Sangh
	2. Ottapalam	19,353	C.P.I. (Marxist)
		14,914	Congress
		2,800	Jan Sangh
	3. Ponnani	24,693	C.P.I. (Marxist)
		24,891	Congress
		2,176	Jan Sangh
	4. Perintalmanna	17,572	C.P.I. (Marxist)
		19,258	Congress
		1,619	Jan Sangh
	5. Pattambi	21,250	C.P.I. (Marxist)
		16,357	Congress
		3,208	Jan Sangh
	6. Sreekrishnapuram	19,392	C.P.I. (Marxist)
		12,781	Congress
		2,334	Jan Sangh
	7. Chelakkara	20,742	C.P.I. (Marxist)
		21,062	Congress
		2,005	Jan Sangh
Total		146,186	C.P.I. (Marxist)
		134,263	Congress
		17,083	Jan Sangh

Of the total votes polled 253,690, the Muslim League candidate got 171,469. The C.P.I. (Marxist) secured 51,659 and Jan Sangh 30,535. The invalid votes came to 3,144. The Muslim League candidate won with a majority of 119,810 over his nearest C.P.I. (Marxist) rival.

In the Ponnani Lok Sabha seat, out of the total votes of 297,537 polled the C.P.I. (Marxist) secured 146,186 defeating Muslim League candidate by a majority of 11,923 votes.

In the 1976 election, the district has got two Lok Sabha constituencies viz., Manjeri and Ponnani. The Lok Sabha seat of Manjeri consisted of 569,228 votes and Ponnani 573,502 as they stood on September 16, 1976. Of the seven assembly constituencies which form the Manjeri Lok Sabha seat, those of Beypore and Kunnamkulam fell within the Kozhikode revenue district. The number of seats in the State Legislature is 12 viz., Wandoor, Nilambur, Manjeri, Malappuram and Kondotti of the Manjeri Parliamentary constituency and Tirurangadi, Tanur, Tirur, Ponnani, Kuttipuram, Mangada and Perinthalmanna of the Ponnani Lok Sabha seat. The following table gives the number of votes in each constituency.

Table		
<i>Name of Lok Sabha constituency</i>	<i>Name of Assembly constituency</i>	<i>No. of votes</i>
(1)	(2)	(3)
Manjeri*	1. Wandoor	84,084
	2. Nilambur	85,570
	3. Manjeri	80,134
	4. Malappuram	81,649
	5. Kondotti	80,449
	Total	407,886
Ponnani	1. Tirurangadi	81,559
	2. Tanur	81,128
	3. Tirur	88,246
	4. Ponnani	90,066
	5. Kuttipuram	74,081
	6. Mankada	78,436
	7. Perinthalmanna	79,936
	Total	573,502

* The two Assembly seats of the Manjeri Lok Sabha constituency fall within the jurisdiction of the revenue district of Kozhikode.

The following table gives the number of votes, votes polled, the votes secured by the parties and the number of invalid votes in 1976 :

<i>Name of constituency</i>	<i>Total votes</i>	<i>No. polled</i>	<i>Party affiliation</i>	<i>No. of votes polled by candidates</i>	<i>No. of invalid votes</i>
(1)	(2)	(3)	(4)	(5)	(6)
1. Malappuram	81,649	55,086	Muslim League	39,362	..
			Muslim League (S)	15,724	1,190
2. Wandoor (Reservation)	N.A.	N.A.	Congress	35,369	..
			Janatha	22,079	..
			Independent	290	N.A.
3. Manjeri	80,134	61,533	Muslim League	43,626	..
			Muslim League (S)	16,807	1,100
4. Ponnani	90,066	N.A.	Congress	38,086	..
			C.P.I. (Marxist)	28,334	N.A.
5. Tanur	81,128	56,361	Muslim League	42,886	..
			Muslim League (S)	12,158	1,317
6. Tirur	88,246	69,067	Muslim League	41,675	..
			Muslim League (S)	26,127	1,265
7. Kondotti	80,449	N.A.	Muslim League	41,731	..
			Muslim League (S)	20,189	..
			Independent	213	N.A.
8. Tirurangadi	81,559	..	Muslim League	40,540	..
			Independent	21,479	..
9. Nilambur	85,570	64,540	Congress	35,410	..
			C.P.I. (Marxist)	27,692	..
			Independent	1,435	2,826
10. Kuttipuram	74,081	48,990	Muslim League	36,367	..
			Muslim League (S)	12,023	1,350
11. Perintalmanna	79,986	62,120	Muslim League	32,356	..
			C.P.I. (Marxist)	24,751	..
			Independent	1,701	..
			Independent	253	..
			Independent	288	2,667
12. Mankada	78,436	..	Muslim League	33,597	..
			Muslim League (S)	26,207	..

Of the 12 seats to the State Legislature the United Front got all the twelve seats and the two Lok Sabha seats also went to the ruling front. On a party-wise analysis, 9 State Assembly Seats and two Lok Sabha seats went to the Muslim League and three Assembly seats went to the Indian National Congress.

NEWS PAPERS

No newspaper is published from this district. Similarly no major weeklies or magazines are also printed for publication from this area. The only weekly that had a good circulation which was published from here was 'Mappillanadu'. This also ceased publication for sometime now.

However the major Malayalam dailies namely 'The Mathrubhoomi' 'The Malayala Manorama', 'The Desabhimani', 'The Chandrika', 'The League Times', 'The Pradeepam', 'The Al-Amin', 'The Janayugom', all published from Kozhikode have got readers in the district. The major English dailies that have circulation in the district are 'The Indian Express' and 'The Hindu'. Among the weeklies are 'the Mathrubhoomi' 'the Chandrika' 'the Desabhimani', 'the Malayala Manorama', 'the Kumkumam', 'the Malayalanadu' 'the Janayugom' and cine magazines.

All the major dailies have their correspondents and representatives in the district with their headquarters located at Malappuram.

VOLUNTARY SOCIAL SERVICE ORGANISATIONS

The district has got a network of voluntary social service organisations. The list of major voluntary social service organisations in the district are given below :

1. **Anamanakad Mahila Samajam (Allparamba Panchayat, Perintalmanna block):** E-1-8-1961. A & O—Social, educational and economic uplift of women and children. Ac.—Balwadi, balasamajam, tailoring class and social education activities. B—150. Exp. Rs. 1,700 : S—Grant from block, local contribution and subscriptions.

2. Andathode Welfare Extension Project, Punnayoor-kulam P.O. (Punnayoorkulam panchayat, Andathode block): E-7-3-1960. R—Under the State Social Welfare Advisory Board, Kerala. A & O—General progress and welfare of women and children and the handicapped. Ac. — conducting 8 centres having balwadi, craft training, social education, medical aid, maternity services etc. B— 800 families. Exp.— Rs. 36,800. S—Grant from State Social Welfare Advisory Board, State Government and local contributions.

3. Angadipuram Mahila Samajam, (Angadipuram panchayat, Mankada block): E—3-9-1961, 14-11-1961. A & O—Development of social welfare activities for women and children. Ac.—Balwadi and social education classes. B—50, Exp.—Not furnished. S—Donations and subscriptions.

4. Arakkaparamba Mahila Samajam (Thazhakode panchayat, Perintalmanna block): A&O Social, educational and economic progress of women and children.—Ac.—Balwadi, sewing and embroidery classes, kitchen garden. B—100. Exp. Rs. 350. S—Block grant, subscriptions and local collections.

5. B.S.S. Loka Karya Kshetra (Andathode block): E—15-3-1953. R—17-12-1952. (All India Organisation). A & O — Development of local resources and

Abbreviations:	Exp.	= Approximate annual expenditure.
	E	= Date of Establishment.
	A and O	= Aims and Objectives.
	B	= Approximate number of persons benefited.
	R	= Date of registration.
	Ac.	= Activities
	S	= Source of income.

mobilisation of peoples participation in community development activities. Ac.—Nursery, craft class, kitchen garden and other social, educational activities. B—500—families. Exp.—Rs. 3,080. S—Grant from Government and local collections.

6. B.S.S. Mahila Samajam, Eswaramangalam (Ezhuvarthuruthy panchayat, Ponnani block): E—1952. R—29-8-1962. A & O—Work for the uplift of women and children. Ac.—Needlework and embroidery class, reading room and other social education activities. B—40. Exp.—Rs. 200. S—Subscriptions and Donations.

7. Edapal Mahila Samajam, (Edapal panchayat, Ponnani block): E—25-5-1963. R—2-7-1964. A & O—Progress of women through welfare activities. Ac.—Nursery class, tailoring and craft classes and social education. B—70. Exp.—Rs. 500. S—Subscriptions and donations.

8. Eramangalam Mahila Samajam, Eramangalam (Perumpadappu panchayat, Andathode block): E—15-6-1960. A & O—social, cultural and economic progress of women and children. Ac.—Balwadi, tailoring class, cooking and kitchen gardening and first aid. B—100. Exp.—not furnished. S—Subscriptions and local collections.

9. Eranimangalam Mahila Samajam, (Elamkulam panchayat, Perintalmanna block): A & O—promote welfare services for women and children. Ac.—Balwadi, sewing and embroidery classes and kitchen gardening. B—90. Exp. Rs. 350. S—Grant from block, subscriptions and donations.

10. Indira Mahila Samajam, Elamkulam (Elamkulam panchayat, Perintalmanna block): E—29-2-1962. A & O—Social, cultural and economic uplift

of women and children. Ac.—Balwadi, Balasamajam, spinning class and social education centre. B—80. Exp. Rs. 1,500. S—Block grant, subscriptions and donations.

11. Karkidamkundu Mahila Samajam (Perintalmanna block): E—29-7-1962. Work for the general progress and welfare of women and children. Ac.—Balawadi, Balasamajam, spinning class and social education centre. B—150. Exp.—Not furnished. S—Grant from block, subscriptions and donations.

12. Keezhathur Mahila Samajam (Keezhathur panchayat, Perintalmanna block): E—1-5-1962. A & O—Work for the general progress and welfare of women and children. Ac.—Balwadi, balasamajam, spinning class and social education centre. B—100. Exp.—Rs. 350. S—Block grant and local collections.

13. Kolathoor Mahila Samajam (Kolathoor panchayat, Mankada block): E—24-3-1961. R—1962. A&O—Uplift of women and children. Ac.—Nursery class and social education classes. B—50. Exp.—Rs. 250. S—Subscriptions and local collections.

14. Mankada Mahila Samajam (Mankada Panchayat, Mankada block): R—17-7-1960. R—26-10-1960. A & O—Work for the uplift of women and children. Ac.—Balawadi and social education activities. B—50. S—Subscriptions and donations.

15. Mankada Pallipuram Mahila Samajam (Kootilangadi panchayat, Mankada block): E—31-3-1964. R—1964. A & O—General progress and welfare of women and children. Ac.—Sewing and embroidery class, reading room and social education activities. B—40. Exp.—Rs. 390. S—Donations and subscriptions.

16. Melathur Mahila Samajam (Melathur panchayat, Perintalmanna block): E—1-8-1962. A&O—Progress of women and children through welfare activities. Ac.—Balawadi, balasamajam and social education activities. B-100. Exp.—Rs. 1,500. S—Grant from block, subscriptions and local collections.

17. Mookuthala Mahila Samajam (Nannamukku panchayat, Andathode block): E—30-1-1959. A & O—Social, cultural and economic progress of women and children. Ac.—Childrens' park, tailoring and music class, child care services, etc., B-50. S—Subscriptions and donations.

18. Nannamukku Mahila Samajam (Nannamukku panchayat, Andathode block): A & O—General progress and welfare of women and children. Ac.—Tailoring class and social education activities. B-25. S—Members subscriptions.

19. Panchayat Mahila Samajam (Thuruva panchayat, Mankada block): E—25-2-1964. R—1964. A&O—Work for the uplift of women and children. Ac.—Balwadi, sewing and craft classes and social education. B-50. S—Subscriptions and donations.

20. Pattikkad Mahila Samajam (Perintalmanna block): E—1-10-1963. A&O—Social, cultural and economic progress of women and children. Ac.—Balawadi, adult literacy class and charkha class. B-80. Exp.—Rs. 350. S—Block grant, donations and subscriptions.

21. Perintalmanna Mahila Samajam (Perintalmanna panchayat, Perintalmanna block): E—1-8-1962. A & O—General progress and welfare of women and children. Ac.—Balawadi, balasamajam, tailoring class and social education activities. B-100. Exp.—Rs. 700. S—Grant from block, subscriptions and donations.

22. Sukapuram Mahila Samajam, Sukapuram (Vakkamkulam panchayat, Ponnani block): E—25-12-1956. R-15-6-1962. A & O—Social, cultural and economic progress of women and children. Ac.—Nursery class, spinning and dance classes. B-90. Exp.—Rs. 3,960. S—Grant from block, subscriptions and donations.

23. Vanderi Mahila Samajam (Punnayurkulam panchayat, Andathode block): E—3-11-1956. A & O—Social, cultural and economic uplift of women and children. Ac.—Balawadi, amber charka class, child care and other social education activities. E-30. Exp.—Rs. 160. S—Donations and subscriptions.

24. Veliyancode Mahila Samajam, Veliyancode (Perumpadappu panchayat, Andathode block): E—22-5-1960. R-4-7-1961. A & O—Provide welfare services for women and children. Ac.—Balwadi, tailoring and cooking classes, kitchen garden and first aid. B-60. S—Subscriptions, donations and sale proceeds.

25. Abdul Rahim Nagar Mahila Samajam, Abdul Rahim Nagar P.O. (Abdul Rahim Nagar Panchayat, Vengara block): E—28-6-1964. R—3-10-1964. A&O—Unite women and promote social welfare activities. Ac.—Balwadi, needlework class and reading room. B-100. Exp.—Rs. 1,000. S—Grant from Government donations and subscriptions.

26. Alathiyoor Mahila Samajam, Alathiyoor P.O. (Thripparangode Panchayat, Tirur block): E—10-6-1962. R—19-2-1965. A&O—Social, Educational and economic progress of women and children. Ac.—Craft training and social education activities. B-70. Exp.—Rs. 500. S—Grant from block and local collections.

- 27. Appavally Mahila Samajam (Amarambalam panchayat, Wandoor block):** E—12-8-1964. A & O—Work for the welfare of women and children. Ac.—Social education activities. B-100. S—Subscriptions and local contributions.
- 28. Aricode Mahila Samajam (Aricode panchayat, Manjeri block):** E—13-9-1961. A & O—Improve social, cultural and economic conditions of women and children. Ac.—Balawadi, craft centre and social education activities. B-50. Exp.—Rs. 1,470. S—Subscriptions and donations.
- 29. B.E.M: Boys Orphanage, Parapperi (Thiriprangoode P.O. (Thiriprangoode panchayat, Tirur block):** E—1865. R—1930. A&O—Social, cultural and educational uplift of the poor and helpless boys. Ac.—Orphanage, L.P. and U.P. Schools and technical institute. B-570. Exp.—Rs. 22,640. S—Grant from Government and Mission.
- 30. B.S.S. Loka Karya Kshethra, Manjeri (Manjeri panchayat, Manjeri block):** E—1-10-1962. R—17-12-1952. (All India organisation) A & O—Development of local resources and mobilisation of peoples participation in community development programmes. Ac.—Nursery class, craft classes, kitchen garden and social education activities. B-10,000 population. Exp.—Rs. 3,800; S—Grant from State Government and local collections.
- 31. Chelambra Mahila Samajam (Chelambra panchayat, Kondotti block):** E—20-4-1963. R—20-4-1963. A & O—Alround development of women and children. Ac.—Needle work classes and social education activities. B-50. Exp.—Rs. 325. S—Subscriptions and donations.
- 32. Desaseveni Mahila Samajam, Kalpakancherry P. O. (Kalpakancherry panchayat, Tanur block):** E—29-3-1964. R—5-6-1964. A & O—Promotion of

welfare activities for women and children. Ac.—Nursery class, sewing and embroidery classes and social education activities. B-30. Exp.—Rs. 200. S—Donations and fees.

33. Desēeya Mahila Samajam, Thrikandiyoor P.O. (Tirur panchayat, Tirur block): E-23-12-1961. R-21-9-1964. A & O—Social, cultural and economic progress of women and children. Ac.—Nursery class, craft training, library and social education. B-80. Exp.—Rs. 3,680. S—Grant from Block, subscriptions and donations.

34. Edavana Orphanage, Edavana (Edavana panchayat, Manjeri block): A & O—Care and education of poor orphan children. Ac.—Boarding, lodging and education. B-65. S—Grant from State Government and local collections.

35. Jyothi Mahila Samajam, Puthuppally P.O. (Purathoor panchayat, Tirur block): E-10-6-1962. R-19-2-1965. A & O—General progress and welfare of women and children. Ac.—Craft centre, young farmers association, social education activities. B-65. Exp.—Rs. 525. S—Grant from Block, subscriptions and local collections.

36. Kalikavu Mahila Samajam (Kallkavu panchayat, Wandoor block): E-10-6-1964. A & O—Promote welfare activities for women and children. Ac.—Balawadi, kitchen garden and other social education activities. B-100. Exp.—Rs. 300. S—Subscriptions and donations.

37. Kanmanam Mahila Samajam, Kanmanam P.O. (Valavannoor panchayat, Tirur block): E-24-11-1964. A & O—Improve the social, educational and economic conditions of women and children. Ac.—Tailoring class, music class and social education activities.

38. Kattiparuthy Mahila Samajam, Vanancherry P.O. (Kattiparuthy panchayat, Kuttippuram block): E-15-9-1963. A & O—Improve the social and economic structure of women in village life. Ac.—Tailoring and needlework class, kitchen garden and other social education activities. B-50. Exp: Rs. 630. S—Subscriptions and donations.

39. Kavannoor Mahila Samajam, (Kavannoor Panchayat, Manjeri block): E-26-10-1964. A & O—All round development of women and children. Ac.—Balwadi and social education activities. B-50. S—Subscriptions and donations.

40. Keezhparamba Mahila Samajam, Keezhparamba (Urangatturi panchayat, Kondotti block): E-10-5-1963. R-10-5-1963. A & O—Promote welfare activities for women and children. Ac.—Balwadi and spinning classes and social education. B-40. S—Subscriptions and local contributions.

41. Kerala Jam-Iyyathul Ulama Madeenathul Uloom Orphanage, Pulikkal, via. Feroke (Cherukavu panchayat, Kondotti block): E-24-7-1955. A & O—Provide shelter and education to poor orphans. Ac.—Boarding, lodging and education. B-50. Exp.—Rs. 3,000. S—Donations from the public and grant from State Government.

42. Kondotti Mahila Samajam (Kondotti panchayat, Kondotti block): E—19-8-1963. R—19-8-1963. A & O—Promote welfare activities for women and children. Ac.—Spinning and social education activities. B-40. S—Subscriptions and local collections.

43. Kuttippuram Mahila Samajam (Kuttippuram panchayat, Kuttippuram block): E-1-4-1964. A&O—Improve the social, educational and economic conditions of women and children. Ac.—Balwadi tailoring

and craft class, social education. B-80. S—Subscriptions and local collections.

44. Kuzhimanna Mahila Samajam, (Kuzhimanna panchayat, Kondotti block): E—11-11-1964. R-11-11-1963. A & O—Promote welfare activities for women and children. Ac.—Balawadi and social education activities. B-40. S—Subscriptions and donations.

45. Mampad Yatheem Khana, Mampad (Mampad panchayat, Wandoor block): A & O—Care and education of poor orphan children. Ac.—Boarding lodging and education. B-65. S—Grant from State Government and donations.

46. Manimooly Mahila Samajam, Manimooly (Edikkara panchayat, Wandoor block): E-10-6-1958. A & O—Social, educational and economic progress of women and children. Ac.—Balawadi and social education activities. B-40. Exp. Rs. 100: S—Subscriptions and donations.

47. Manjeri Mahila Samajam (Manjeri panchayat, Manjeri block): E—2-10-1955. R—30-4-1958. A & O—Improve social educational and economic conditions of women and children. Ac.—Childrens Club, library, dance and hindi class, co-operative society and Womens Industrial Co-operative Society. B-100. Exp.—Rs. 3.355. S—Subscriptions and local collections.

48. Melakkom Mahila Samajam, Manjeri P.O. (Manjeri panchayat, Manjeri block): E-24-8-1961. A & O—General progress and welfare of women and children. Ac.—Balawadi, craft class and social education centre. B-40. Exp.—Rs. 1.980. S—Subscriptions and donations.

49. Muslim Dharma Paripalana Sanghom, Muthoor P.O. (Tirur panchayat, Tirur block): E-19-12-1943.

R-7-9-1947. A & O—Provide shelter, care and education to the poor orphan boys and girls, organise relief work, and provide financial assistance to the poor. Ac.—Running an orphanage, school, Industrial training centres, etc. B-180. Exp.—Rs. 32,000. S—Grant from State Government, State Social Welfare Advisory Board, Trusts and endowments, donations, subscriptions and sale proceeds.

50. Nannambra Mahila Samajam (Nannambra panchayat, Tirurangadi block): E-18-8-1963. R-4-9-1964. A & O—General progress and welfare of women and children. Ac.—Balawadi, Balasamajam, craft class, kitchen gardening, first aid and other social education activities. B-100. Exp.—Rs. 490. S—Subscriptions and public contributions.

51. Nilambur Mahila Samajam (Nilambur panchayat, Wandoor block): E-15-8-1957. A & O—Promote welfare of women and children. Ac.—Nursery class, embroidery class and social education activities. B-40. Exp.—Rs. 400. S—Subscriptions and local contributions.

52. Nirmamaruthoor Mahila Samajam, Nirmamaruthoor P.O. (Tanalur panchayat, Tanur block): E-17-4-1964. A & O—Uplift of women and children. Ac.—Needle work and embroidery class and social education activities. B-30. S—Donations and subscriptions.

53. Ozhur Mahila Samajam (Ozhur panchayat, Tanur block): E-26-2-1961. A & O Social, educational and economic progress of women and children. Ac.—Social education activities. B-30. S—Donations and local collections.

54. Pallikkal Mahila Samajam, (Pallikkal panchayat, kondotti block). E-6-8-1961. R-6-8-1961. A & O—General progress and welfare of women and children.

Ac.—Balawadi, tailoring and spinning classes and social education. E-100. S—Donations and subscriptions.

55. Pariapuram Mahila Samajam, Pariapuram P.O. (Tanur panchayat, Tanur block) E-26-9-1959. R-22-10-1961. A & O—Progress of women through social, educational and economic activities. Ac.—Nursery and dance classes and social education activities. B-50. S—Subscriptions and local collections.

56. Paruthur Mahila Samajam, Pallipuram (Paruthur panchayat, Kuttippuram block): E-28-6-1964. R-18-7-1964. A & O—Betterment and uplift of women and children. Ac.—Balawadi, tailoring and spinning and dance classes and social education activities. B-75. Exp.—Rs. 620. S—Grant from block, subscriptions and donations.

57. Pookottur Mahila Samajam, (Pookottur panchayat, Malappuram block): E-1963. R—1963. A & O—General progress and welfare of women. Ac.—Training in cottage industries. B-20. Exp.—320. S—Subscriptions and local collections.

58. Porur Mahila Samajam (Porur panchayat, Wandoor block): E-1959. A & O—Uplift of women and children. Ac.—Balawadi and social education classes. B-60. Exp.—Rs. 500. S—Subscriptions and local collections.

59. Punmathala Mahila Samajam (Athavanad panchayat, Kuttippuram block): E-17-11-1963. R-4-12-1964. A & O—Balawadi, kitchen gardening and other social education activities. B-60. S—Grant from block, subscriptions and local collections.

60. Tanur Mahila Samajam (Tanur panchayat, Tanur block) E-1961. R—10-8-1962. A & O—Promote

welfare activities for women and children.—Ac.—Childrens library, needle work and dance classes. B-50. Exp.—Rs. 100. S—Donations and subscriptions.

61. Thalakkad Mahila Samajam, Bettah Puthiyangadi P.O., (Thalakkad panchayat, Tirur block): E-10-4-1964. A & O—Improve the social, cultural and economic conditions of women and children. Ac.—Balawadi farmers association and other social education activities. B-85. Exp.—Rs. 410. S—Grant from block. Subscriptions and donations.

62. Tirurangadi Welfare Extension Project, P.O. Parappanangadi (Parappanangadi Panchayat, Tirurangadi block): E-18-6-1960. R—Under the State Social Welfare Advisory Board, Kerala, A & O—General progress and welfare of women and children and the handicapped. Ac.—Conducting 8 centres having Balawadi, craft training, social education, medical aid, maternity services etc.—B-800 families. Exp.—Rs. 36,800. S—Grant from State Social Welfare Advisory Board, State Government and block and local contributions.

63. Tirurangadi Yatheem Khana, Tirurangadi P.O. (Tirurangadi panchayat, Tirurangadi block): E-11-12-1943. R—16-10-1946. A & O—Provide shelter, food, clothing, education, secular and religious and medical aid to the poor destitutes and orphans. Ac.—Conducting an orphanage, a high school, and training school and industrial unit and Madarsa mainly for the benefit of the orphans. B-650. Exp.—Rs. 1,37,750. S—Grant-in-aid from State Government, State Social Welfare Advisory Board, subscriptions and sale proceeds.

64. Tirur Vanitha Kudil Vyavasaya Sahakarana Sanghom Ltd., Muthoor Hills, Tirur P.O. (Tirur Panchayat, Tirur block): E-18-1-1963. R -27-12-1962.

A & O—Provide part-time employment for women for their economic uplift. Ac.—Cottage industries. B-45. Exp.—Rs. 19,200. S—Grant from State Social Welfare Advisory Board, Block and Share Capital.

65. Trikalangode Mahila Samajam Parikad P.O., (Trikalangode panchayat, Manjeri block): E-21-8-1960. A & O—Promotion of welfare activities for women and children. Ac.—Balawadi, craft class and social education centre. B-50. Exp.—Rs. 665. S—Subscriptions and donations.

66. Urangattiri Mahila Samajam (Urangattiri panchayat, Kondotti block): E-6-5-1963. R—6-5-1963. A & O—Promote welfare services for women and children. Ac.—Balawadi, tailoring and spinning classes and social education activities. B-50. S—Subscriptions and local collections.

67. Vallikkunnu Mahila Samajam (Vallikkunnu panchayat, Tirurangadi block): E-15-4-1959. R—25-6-1960. A & O—Social, cultural and economic uplift of women and children. Ac.—Craft class, kitchen gardening, first aid and family planning services etc. B-100. Exp.—Rs. 1,020. S—Grant from State Social Welfare Advisory Board, block, donations and sale proceeds.

68. Vazhakkad Mahila Samajam (Vazhakkad panchayat, Kondotti block): E-11-10-1960. R-11-10-1960. A & O—General progress and welfare of women and children. Ac.—Balawadi, spinning and tailoring classes and social education activities. B-40 S—Subscriptions and local collections.

69. Vazhayoor Mahila Samajam, Vazhayoor (Cherukavu panchayat, Kondotti block): E-1960. R—1960. A & O—Improve the general conditions of women and children. Ac.—Balawadi, spinning and tailoring

classes and social education activities. B-55. S—Subscriptions and local collections.

70. Vettathnad Mahila Samajam, Vettam P. O. (Vettam panchayat, Tirur block): E-31-8-1962. A & O—Uplift of women through welfare activities. Ac.—Craft centre, farmers association and other social education activities. B-70. Exp. Rs. 650. S—Grant from block and local collections.

71. Vilayil Mahila Samajam, Vilayil (Cheakode panchayat, Kondotti block): E-1959. R—1959. A&O—Promote social, cultural and economic progress of women and children. Ac.—Balawadi, craft and cooking classes and social education activities. B-50. S—Local contributions.

72. Wandoor Mahila Samajam (Wandoor panchayat, Wandoor block): E-14-11-1959. A&O—Promote welfare of women and children. Ac.—Balawadi, and social education classes. B-50. Exp.—Rs. 450. S—Public contributions and subscriptions.

Social welfare services in the State is mainly carried out by the State Social Welfare Advisory Board through voluntary agencies. They give financial and technical assistance in addition to the grants to voluntary social service organisations taking into consideration the nature of work in which they have involved. The following are the programmes for which the Board gives financial assistance:

- 1. Creche programme:** This is intended for the children of six months old of working women. Day care services are rendered to the babies of working women provided the monthly income of parents does not exceed rupees three thousand. The assistance is released by the Central Social Welfare Board.

2. Vocational Training Course: The Board conducts vocational training course for the needy and deserving women between the age group of 18 to 30 years through the voluntary social service organisations. Some of the vocational training courses are secretarial course, tailoring, ayah training, family planning work, catering or hotel management, home decorations, accountancy, photography, draftsman, radio and television mechanisms. The duration of the course is 12 months but varies according to the nature of the course. The financial assistance for this programme varies according to the number of candidates and the residential and non-residential trainees. There is only one vocational training centre in the district which is run by Pookottumpadam Mahila Samajam, Pookottumpadam for giving training in cutting and tailoring plastics works and bamboo handicrafts. They give training to 25 candidates.

3. Hostel for working women: Another scheme of the board is to institute working women hostel to provide protection and accommodation at reasonable rates to working women of low income group. On the recommendation of the State Social Welfare Board the Central Board accord sanction for voluntary organisations units to set up hostels.

The local Mahilasamajams were entrusted with the welfare extension projects undertaken by the Board when the project was abolished. But the office staff and equipments were handed over to those organisations and 75 per cent of their actual expenses was given as grants. Each centre should render at least two welfare services viz. Balawadi and craft or Balawadi or maternity service.

4. Social and Economic Programmes: The voluntary organisations are given financial assistance for setting

up production or procurement centres with a view to giving work to unemployed women. Industries and crafts which do not normally require elaborate machinery or high technical skills are taken under the programme. Loans are given to set up dairy units to voluntary agencies.

5. Family and Child Welfare Projects: Family and Child Welfare projects with Balawadi, craft and training programme for women have been started at Kondotti Block. The financial responsibility of this project has been taken over by the Government while the administration rests with the State Board.

6. Nutrition Programme: Under the programme grant is given at the rate of 20 paise per child per day for 300 days a year to the children of aided Balawadis to cover 300 calories of food and 15 grams of protein per child per day. 155 balawadis are covered under the programme in the State.

7. Holiday Home for Children: The Board sanctions a grant up to a maximum of rupees five thousand for voluntary organisations for arranging camps for children from low income group families. 50 boys or girls at a stretch are taken for 10 to 15 days duration to places of historical or tourist importance.

8. Welfare Extension Projects (Urban): Financial assistance is given to organisations for providing Balawadi, creche, craft and social education for women educational programme for youth, maternity and child welfare education etc. These are conducted in slums and backward areas in cities and towns.

9. Condensed course of education for adult women: This is intended to educate the school drop-outs between 18 and 30 years especially widows and destitutes. The scheme prepares them for S.S.L.C.

Examination within a period of 10 to 12 months. Grants are given subject to a ceiling of Rs. 50,000 for a batch of 25 to 30 women as the maintenance allowance, stipend and salaries of the teachers.

10. **General Grant-in-aid:** Under the programme financial and technical assistance are extended to voluntary welfare institutions working for women, children, handicapped, aged and infirm. Financial assistance is extended for the consolidation, improvement, extension etc. of existing activities and starting new activities on annual basis. The maximum grant given for a plan period is rupees 5,000. The following are some of the organisations in the district receiving continuing grants for their activities from the Board.



Serial number	Name of Institutions	Activities	Amount sanctioned for 1977-78	Amount recommended for 1978-79
			Rs.	Rs.
1	2	3	4	5
1	Muslim Dharma Paripalana Sanghom, Tirur ..	Orphanage	2,000	2,000
2	Tribal and Rural Development Society, Vengara ..	Balavadi and craft	1,250	1,250
3	Pookottumpadam Mahila Samajam, Pookottumpadam ..	do.	1,250	1,250
4	Mundakkulam Muthuvallur Mahila Samajam, Muthuvallur, Kondotti ..	do.	1,000	1,000
5	Puthukode Mahila Samajam, Puthukode, Ernad Taluk ..	Balavadi	500	500
6	Ozhur Mahila Samajam, Ozhur, Tanaloor ..	do.	500	500
7	Anjali Mahila Samajam, Pulikkal ..	Balavadi and craft	750	750
8	Cherukavu Mahila Samajam, Pulikkal, Malappuram ..	do.	1,250	1,250
9	Kasturba Mahila Samajam, Kizhuparamba, Ernad ..	do.	1,000	1,000
10	Thuvvur Mahila Samajam, Thuvvur, Ernad ..	do. nutrition	1,000	1,000
11	Prathibha Mahila Samajam, Chelembra, Ernad ..	Balavadi and craft	1,000	1,000
12	Navodaya Sanagram Mahila Samajam, Puthukode ..	Balavadi	1,000	1,000
13	Sevini Mahila Samajam, Karad, Malappuram ..	do.	1,000	1,000
14	Kizhisseri Mahila Samajam, Malappuram ..	do.	1,000	1,000

CHAPTER XIX

PLACES OF INTEREST

Angadippuram :

Angadippuram is a place of religious and historical significance. It is celebrated as the seat of the Tirumandhankunnu temple and the Puthanangadi mosque. The Tirumandhankunnu temple is situated on the top of a hillock. One of the legendary traditions relating to the origin of the temple is attributed to a Cheruma caste woman. She was lopping the branches of a tree. She tried to sharpen her knife on a stone which immediately began to bleed. The news of the portent was carried to Katilamittath Namboodiri of the neighbourhood and the temple was erected on the spot. An inscription dated 1732 on one of the beams of the temple records that the temple was copper roofed in that year. Another legend on the founding of the temple is still more interesting. According to it, the temple was erected and presented by Siva for an aged Brahmin as a reward for his piety. Poonthanam, the author of **Jnanappana** was an ardent devotee of this temple. In the Mappilla revolt of 1849 the temple was used by the insurgents as a protective abode to fight against the English. It was then a fortified one. There was a fierce encounter between the British army and the Mappillas. Nearby the temple is seen the remains of a fort. It is said that the fort was built by Tipu. The Puthanangadi mosque is situated one mile from Angadippuram on the Kolathur road. An inscription in Arabic engraved on one of the planks explains the benefits of erecting a **palli**. There are two buildings side by side. It is said that at first there was only one building. There is a very interesting story relating to this. The Walluvanad Raja alarmed at the

continued aggression of the Zamorin imported ten Mappilla families to settle there so that he could count on their support against Zamorin. The first act of Mappillas was to build a mosque there. This was resented by Karuvayur Mussad, the Prime Minister of Walluvanad Raja. He took oath to pull down the mosque if erected. One of the Mappillas by name Murikunna Pokker Muppan also vowed that he would in his turn take off the head of the Mussad if he were to pull down the original mosque and exhibit the head for public view on the spot as a symbol of revenge and also that two mosques would be erected in the place of one. Both the Mussad and the Moopan achieved their ends. The local tradition thus assigns this reason for the presence of two mosques in the same compound. The laterite tomb of Pokker is still conspicuous in the grave yard. The Tali temple at Angadipuram has been recently renovated from the ruins. It is one of the ancient temples of this district.

Angadippuram is now an important railway station in the Shoranur-Nilambur railway line.

Athipotta :

Athipotta is famous for the festival named Athipotta vela. It takes place on second Sunday of Medam of every year. Elephants, panchavadya, fireworks are the important items of the festival which attract thousands of people.

Kadampuzha :

Kadampuzha is situated in the Marakkara panchayat in the Kuttippuram block. Kadampuzha is famous for its temple dedicated to Durga. It attracts thousands of pilgrims and visitors from all over Kerala. Members of all communities and

creeds visit this far-famed temple. The beginning of the rituals of the temple is attributed to Sree Sankara yogi. The festival of **Poomoodal** regularly conducted in the month of January on **Karthika** day is the most important celebration. The idol is profusely covered by **thetti poovu** on this occasion. Outside the **sanctum sanctorum** in front of the idol Durga, there are the idols of Sudarsana, Narasimha, Nagakanyaka and Ayyappan.

Kalikavu:

Kalikavu lies 32kms. north-east of Manjeri and 5 kms. away from Karuvarakundu. The place became famous during the 1921 revolt. Stanely Eaton, an English man was murdered here. There was no trace of the dead body. However a memorial was erected on the place where a bone which was supposed to be his, was buried.

Karuvarakundu :

Karuvarakundu is situated 36 kms. north-east of Manjeri. Most of the inhabitants here are Muslims. In 1915 the District Collector and the author of **Malabar Gazetteer** was ambushed by the Mappilla rebels. Though the Collector narrowly escaped the slaughter, the place had become a target of oppression and collective fine.

Kondotti :

(Ernad taluk—11° 05' North latitude and 75° 55' East longitude)

Headquarters of the Kondotti National Extension Service Block, Kondotti is situated 18 km. east of Manjeri. It is a trading centre in beedi manufacturing and pottery. The place is famous for the **Kondotti**

Valla Nercha, a festival of the Muslims, celebrated for three days in February-March. The Pazhayangadi mosque is about five centuries old. The Kondotti Thangals played a very important role in the religious and social life of the Muslims of this part of the country. Tipu Sultan gave **inam** lands to the Thangal and elevated him as the most important religious head as against the Ponnani Thangals. The English also conceded the **inams** held by them. They were too loyal to the English and always helped them in quelling the Mappilla disturbances. A large number of antiques including decorated vases, ornaments, furniture, swords, daggers and monuments recalling the old magnificence and glory of this family are still preserved by the Kondotti Thangals. It is believed that the ancestor of this family was a sufi saint called Hazrat Mohamed Shah, who is believed to have come from Persia. The beautifully designed mosoleum of the saint stands intact to the present day. Kondotti is also the birthplace of the renowned Mappilla poet Moyinkutty Vaidyar.

Four Kms. west of Kondotti bazaar at Kulathur, are seen the remnants of an old temple believed to have been founded by the aborigines. The Government Travellers' Bungalow is at least 3.2 Kms. away from Kondotti proper. There are a Government High School and a library run by the Malabar Local Library Authority. The two Government medical institutions in Kondotti are the Veterinary Dispensary and the Primary Health Centre.

Kottakkal :

Kottakkal which was once called the Venkatakotta lies 11 Kms. from Malappuram on the Tirur road. The **Kizhekke kovilakam** or the Eastern branch of the Zamorin had their fortified palace at Kottakkal.

Ponmala, halfway between Kottakal and Malappuram contains a rock-cut cave and an important Hindu temple.

The place is popular at present owing to the service it renders for the cause of Ayurvedic system of medicine. The Kottakkal Arya Vaidyasala is a highly reputed institution receiving patients and visitor from all over India. It has a number of branches. A charitable Ayurvedic Hospital, and an Ayurvedic Mental Hospital are run by the institution. Hundreds of acres of land are set apart for growing herbs and plants. An Ayurvedic College is also functioning here. Much research in Ayurvedic treatment and preparation of medicine are done in this place.

Kulathur :

Kulathur is situated 10 Kms. away from Perintalman. It is often remembered as a place where the Mappillas defied the British officers. In 1851 and 1873 there were two serious revolts by the Mappillas. Both of them were started on agrarian grievances. The **amsom** was collectively fined twice. In 1851 the amount realised from Kulathur as fine was Rs. 42,000.

In the neighbourhood of Kulathur there is a place called Panga where there are three rock-cut caves and a **Vattezhuthu** inscription carved upon a rock. The date given in the inscription is M.E. 934 corresponding to 1759 A.D. Kulathur is now linked with other parts of the district by roads.

Malappuram :

(11° 00' North latitude and 76° 00' East longitude)

Malappuram is the headquarters of the well-known Malabar Special Police, the Malappuram Revenue District and the Malappuram National Extension

Service Block. It is the only municipal town of the district. It has been declared as a municipal town in 1971. It has got a population of 32,002. A number of district offices are situated in Malappuram. Tipu Sultan had a fort here. The fort gate maidan (Kottapadi) at the foot of the cantonment hill was once used by Parnambi, a chieftain under Zamorin for training his militia. The Zamorin had stationed a part of his militia here. Malappuram, Calicut and Cannanore were the headquarters of European and British troops for a long time. Malappuram witnessed a number of Mappilla revolts. It was in praise of the martyrs who died in the Malappuram revolt of 1884 that the **Malappuram Suhadakkal**, a popular Mappilla song was composed by the great poet Moyinkutty Vaidyar. In order to quell the frequent disturbances in this place the British raised the Malappuram Special Police which ruthlessly suppressed the Malabar Rebellion in 1921. The century old Haig-barracks founded by the British is situated in a strategic point on the top of the hill at the bank of the Kadalundi river. This is now used as the headquarters of the 122 infantry battalion of the territorial army. This Police force was disbanded later and the Malabar Special Police took its place. Even to-day the Malabar Special Police with its headquarters at Malappuram plays a unique role in the maintenance of law and order in the State. Whenever breach of peace is feared in any part of the State, the units of the Malabar Special Police are sent to that place.

There are two churches at Malappuram. The important mosque of the town is the Jamat mosque. The **Malappuram Nercha** is conducted here for four days in April, in memory of those who fell in the fighting between Paranambi and local Mappillas.

Malappuram **Nercha** is a very important festival of the district. There are two minor temples here dedicated to Lord Siva. Malappuram has a Sub-divisional Magistrate's Court. The Government Hospital here caters to the needs of the personnel of the Malabar Special Police and their dependents. A Veterinary dispensary, a Government polytechnic, a Government high school and a basic training school and a first grade Government college are functioning here. There are also a Government T. B. and a **satram**.

Manjeri :

(Ernad Taluk—11° 05' North latitude and 76° 05' East longitude)

Manjeri is a non-municipal town. It is the taluk headquarters of Ernad. According to the 1971 census it has a population of 15,731. Manjeri is a predominantly Muslim town. It was the headquarters of the Mysorean administrators. This was a lively centre of national movement and served as the venue of the famous Malabar District Political Conference held in 1920. Manjeri was also a stronghold of the rebels during the Malabar Rebellion of 1921. The **Srimutrakunnu** or **Kunnath Ambalam** in this place is dedicated to Goddess Durga. A **Vattezhuthu** inscription on the eastern wall of the temple records the fact that the temple was built and dedicated by Mana Vikrama Manavikraman in M.E. 827 (1652 A.D.). The temple at present belongs to the Manjeri **Kovilakam**. In 1784 the temple and the **Kovilakam** of the Karanamulpad of Manjeri were attacked by Athan Moyan Kurikkal and his men and after a three day's siege were occupied. They also burnt down the **Kovilakam** of the Karanamulpad. The rebels were finally defeated by the Mysorean army. In the year

1849 the place and the temple became a scene of another Mappilla revolt headed by Athan Kurikkal, the grandson of Athan Moyen Kurikkal. Again in 1896 another serious revolt occurred in the same venue, the details of which are given in Chapter two. The annual festival known as **Manjeri Pooram** is held here during March-April and lasts for seven days. The sixth and seventh days of the festival witnessed the peak of the pomp and gaiety of the celebrations and variety entertainments were held from 4 p.m. to 6 p.m. on these two days. There is also the display of fireworks and staging of **Kathakali**, **Ottamthullal** etc. At the Kalikavu temple in Manjeri a festival known as '**Kalikavu Thalapoli**' is held during April-May. The highlight of the festival is its beautiful procession with drum-beating and elephant bearing the deity. There are three mosques and two churches, Protestant and Catholic, at Manjeri.

Manjeri has a Munsiff's Court and a Sub-Magistrate's Court. The Government Hospital, the Government Secondary School, the Junior Technical School situated in Karuvampuram **amsom** and the Arts and Science College run by the N.S.S., are the important institutions of the place. A large number of match factories are located here. The Public Works Department maintains a Traveller's Bungalow and **Satram** here.

Nilambur:

(Ernad taluk --11° 15' North latitude and 76° 10' East longitude)

Twenty-six kms. north of Manjeri, Nilambur is an extensive forest area well-known for its bamboos. It has an area of 324.690 sq. kms. The remnants of old temples, inscriptions on slabs, and tanks are scattered

here and there in the Nilambur forests. Tradition has it that the area was once the colony of Nambuthiris who were driven to Karikad **desam** of Trikkalangode by the unwelcome attentions to their women of the Asuran or demon named Began. In memory of the days when they lived in terror of the demon the **antharjanams** of this area to this day refrain from wearing bangles worn by other Nambuthiri women elsewhere.

The 1921 revolt had in fact cropped upon the issue of attempt to arrest one Vadakkeveettil Mohamed on charge of theft of guns from the Nilambur **Kovilakam**. Mohamed was the Manager of the Nilambur **Kovilakam** estate who later was dismissed by the **Kovilakam** subsequent to his becoming the Secretary of the Khilafat Committee. In the revolt the Kovilakam was attacked by the rebels killing 13 persons who opposed their entry. The **Kovilakam** was looted and revenue records were all destroyed. A festival known as '**Nilambur Pattu**' is held for four days in December-January by the Nilambur **Kovilakam** at 'Vettakkorumakan temple'. The temple belongs to the **Kovilakam**. The festival attracts a large number of devotees including those from the hill tribes in the neighbourhood.

Nilambur is the terminus of the Shoranur-Nilambur railway. The important institutions run by the Government at Nilambur are the Hospital, the High School and the Veterinary Dispensary. The bamboo obtained from the Nilambur forests is to be utilised for a paper pulp factory to be started by the Birlas in the private sector at Mavur. Nilambur has a Government Rest House. The world's oldest leak plantation, known as 'Canolly's plot' is situated here. The Cholanayickans said to be one of the oldest aborigines of Kerala are seen in the thick forests of Nilambur.

Pandikkad:

Pandikkad rose in revolt during the British regime more than once. Lying 13 kms. east of Manjeri, Pandikkad is predominantly a Muslim area. In 1884 there was a serious outbreak in which a number of rebels were killed and the **amsom** was collectively fined. In the 1921 revolt the area was under the control of Variankunnath Kunjumuhamed Haji the renowned Khilafat leader and the most dreaded rebel. On November 14, 1921 he led his men numbering more than 2,000 and made a surprise attack on the Gurkha regiment encamped here. Though the rebels were repulsed the fear it inculcated in the minds of the army personnel was great. Pandikad is now one of the centres of religious activities of Muslims. There is an Arabic College here.

Panniyur:

Panniyur is an historically important place. It is located about 10 kms. west of Trithala on the road leading to Puthiyangadi. The place figures largely in the tradition of the Brahmin colonisation of Kerala. **Keralolpathi** sets forth that the first Brahmin Colonists were brought by Parasurama and he settled them in sixty-four **gramams** or villages. One of the sixty-four **gramams** was Panniyur. There is here an ancient temple believed to be founded by Parasurama for the Panniyur **gramam**. The literary derivation of Panniyur is pig village. Probably this derivation points out to the historical fact that Panniyur Brahmins adopted Vaishnavite faith with Vaishnava emblem pig as opposed to their counterparts of Chovur **gramam** who were Saivaites. It is certain that this village was once an important stronghold of Brahmins. The Syrian Christian deed dated A. D. 774 mentions this **gramam**. The presiding deity of the temple is

Vamanamoorthi, the third incarnation of Vishnu. There is a tradition current among the local people that this temple was constructed by the great mythical figure 'Uliyannore Thachan', of the **Parachipetta Panthirukulam**. There is an inscription in an unknown script on a granite slab in front of one of the shrines in this temple.

Perinkulam:

This place is remarkable for the Car festival or **Retholsavam**. The car highly decorated is pulled by men and supported by elephants used to go through the streets of the villages. **Panchavadya**, fireworks, music concert etc., are the important adjuncts of the festival.

Perintalmanna:

Perintalmanna situated 22 kms. south-east of Malappuram was carved out of the old Walluvanad taluk on January 1, 1957. Then it formed part of the Kozhikode district. With the establishment of the Malappuram district it was transferred to this district. It has now got an area of 505.9 sq. kms. Its population is 273,101. On its north lies Ernad taluk. On the east lies Mannarghat taluk, on the south Ottappalam and on the west Tirur taluk. It consists of 24 villages, 1 town and 16 panchayats. It is a very important trading centre of the district. The chief crops handled are paddy, coconut, cashewnut, pepper and arecanut. Many a road radiate from here to Manjeri, Malappuram, Melattur, Mannarghat, Cherplasser, Pattambi, Kolathur and Pandikkad. It was a centre of the Mappilla revolts of 1896 and 1921. The Government treasury here was looted in 1921 revolt. The dead bodies of the insurgents were thrown into a well in the

garden lying south of the cutcherry at Perintalmanna after the 1896 revolt. The Taluk Office, the Munsiff's Court, the Sub-Registrar's Office, the Police Station, the Transport Station, the Travellers Bungalow, the Government College, etc., are some of the important public institutions of the taluk.

Perumpadappa:

Perumpadappa is said to be the original home of the Cochin Royal family which bears the title Perumpadappu Swaroopam. It was from here that they moved to Tripunithura. Here a big well is found which is attached to the ancient palace of the Perumpadappu Swaroopam that existed here. There is a Juma Masjid in this place which is called Puthen Palli. The holy water in the tank in the Juma Masjid is considered to be an efficacious panacea for the treatment of snake bites. A large number of people from far and near is attracted to this place.

Ponnani:

The area of the Ponnani taluk is 199.4 sq. kms. The headquarters of the taluk is Ponnani. It is one of the few towns of Malabar and a minor port. District Munsiff's court; Sub-Registrar's office; police station; port and sea customs office; combined post and telegraph office; travellers' bungalow; civil hospital and attached thereto an "Edward Coronation" dispensary opened in 1903 are some of the public offices in the town. There is a first grade arts and science college in Ponnani run by the M.E.S. The town lies low, and is a squalid collection of small huts and narrow bazaars, where grocers, grain and cloth merchants and native druggists drive a thriving trade. Mosques meet one at every turn (it is calculated that there are more than forty in the town),

and adjoining each is the over-crowded grave yard, and often with a tank. The drinking water is bad; there is no sanitation; and Ponnani is the permanent home of all diseases engendered by filth and impure water, and is periodically scourged by smallpox.

The taluk has extensive cultivation of paddy fields interspersed with coconut, arecanut, jack trees, etc.

Historically the Ponnani town is important. From very early days Pannani was a Muslim stronghold. It was raised by Almeida in 1507 A.D. and burnt by Menezes in 1525 A.D. The Portuguese also tried to build a fort here in 1585. But it was never completed. One of the earliest English factories was founded here in the middle of the 17th century. Haider Ali fortified it soon after his invasion of Malabar and in 1782 Tipu and M. Lally encountered Macleod, the Company's general in Malabar at this place. Before an actual fight Tipu returned to his capital hearing the sad demise of his father. However no traces of Haider Ali's fort are seen now.

Ponnani is the seat of Mounat-ul-Islam Sabha. The Sabha is perhaps the only one of its kind in Kerala in carrying out activities of proselytism. Many people are converted to Islam under the auspices of the Sabha. The dissemination of Islamic doctrines in general and the instruction into the rudiments of the Faith to new converts are among the other activities of this Sabha. Reference to this Sabha has been made by Arnold in his famous work **Preaching of Islam**. This Sabha was formed on September 9, 1900. It was registered under the section 26 of the Indian Companies Act, 1822 on January 1, 1908. The Sabha has got lands and buildings worth about 6½ lakh rupees in 1965. The Sabha runs an Arabic College, High School, a U. P. School,

Charuvattam mosque and some buildings for housing new converts and the handicapped. The main sources of income of this Sabha are from what is called **Dharmam, Nercha, Sakat and Dharmapetty piruvu**. It is seen that the Sabha has spent about Rs. 75,000 from its income for the benefit of new converts and the handicapped. The Sabha is managed by a managing committee of 40 members.

The Jartingal Thangal whose Jaram is a beautiful one with its copper sheeted cupola is situated on the road from the taluk office to the travellers' bungalow. Ponnani is also celebrated as the seat of Makdhum, the great spiritual heads and scholars. The principal authority on religious subjects is the Makdhum Thangal of Ponnani, till recent past. The office of the **Kazi** is also sometimes held by the Thangal. It is said that Makdhum Thangal is descended from an Arab, Zein-ud-din who founded the famous Muhammadan College at Ponnani. The Jaram or the mausoleum of the Thangals is an object of high and profound veneration by all Muslims. The Makdhum family had a brilliant succession of profound scholars and learned historians including Sheik Zainuddin, who was the author of the first historical work on Kerala the Tuh-fat-ul-Mujahideen.

Ponnani is also the seat of a well-known Hindu temple Trikkavu. A very interesting story is woven round the founding of this temple. A chetti and a muslim were overtaken by a storm in the sea. They took an oath to found a temple and a mosque if their lives were saved. However they landed safely at Ponnani. They fulfilled their vows, by building the Trikkavu temple and the Jamat mosque.

Ponnani is also a minor port of Kerala. The dangerous bar in this port shifts yearly. So only native

vessels enter the port. The turn-over of the trade of this port is given in Chapter VI.

Pudiyangadi:

(11° 15' north latitude and 75° 45' east longitude)

Three miles from Tirur, Pudiyangadi was formerly called Bettatpudiyangadi (Betlat + Pudiya + Angadi—meaning the new town in Vettam, the seat of the Raja of Bettatnad). The estate of the Raja of Bettatnad became escheated in 1793. There are two Jamat mosques here. At Vellamasseri there is a Hindu temple dedicated to **Garuda**. The temple is resorted to by the Hindu population to ward off any **sarpapida** (visitations of serpentine displeasure in the form of various diseases), **Garuda** being the natural enemy of serpents. There is also a Hanuman temple nearby. A festival known as **Nercha** is conducted by the Muslims here.

Tanur (Tirur taluk):

(10° 55' north latitude and 75° 55' east longitude)

Tanur is situated 9 kms. north of Tirur. Tanur is a non-municipal town and a small port. It is the corrupted form of 'Tanniyur', meaning the village of **Tanni** trees, **Terminalia bellerica**, very common here. According to the census of 1971 Tanur has a population of 27,126 and an area of 6,099.40 sq. kms. Tanur was one of the early settlements of the Portuguese and after the peace of 1513 with the Zamorin a chapel was founded here. St Francis Xavier visited the place in 1546 and converted the local chieftain. Tanur being an important fishing centre, fishermen form the bulk of the population. The Fisheries Department has erected an identification and guide light to help the sea-going fishermen to

land safely on their villages after sunset and at times of squally weather. There are four mosques here of which the Jamat mosque is the most important. Two miles to the south of Tanur is the Keleswaram or Keraladhiswaram (and now Keraladisapuram) temple dedicated to Vishnu. As its name (**Kerala + adhiswaram**, i.e., the governing deity of Kerala) implies, it is one of the ancient temples in the south. About 3.2 kms. north of Tanur is another notable temple, the Trikkayikkad temple. The deities worshipped here are Siva, Bhagavathi and Ayyappan. The mural paintings of the Trinity (Brahma, Vishnu and Siva) and Narasimhamurthi can be found in the **Srikovil**. The Trikkayikkad temple is believed to have been founded by Parasurama, while the adjoining **Madom** is ascribed by local people to Sri Sankaracharya. A Government High School and a Government Dispensary are functioning in the town.

Thavannur:

Thavannur is famous for the Rural Institute. It is on the banks of **Bharathapuzha**. It was here that the mortal remains of Mahatma Gandhi were immersed in the holy waters of **Bharathapuzha**. A temple dedicated to Brahma is an important Hindu institution here. Thavannur is the seat of an **Othanmar Madom** where the Namboothiris are taught in Vedas.

Thenjippalam:

Thenjippalam is the western border of the district. It is 18 kms. west of Tirurangadi. Thenjippalam became important in modern times after the establishment of the Calicut University. Though ironically named as Calicut University, it is situated in the Malappuram district. All the colleges of Cannanore, Kozhikode, Malappuram, Palghat and Trichur

districts come under its jurisdiction. With the University buildings, teaching departments, hostels for men and women students, staff quarters for teaching and non-teaching staff and play grounds, stadium, recreation clubs and the University Library, the place has become one of the important centres of educational and cultural activities in the State.

Thuvur:

Thuvur is another place which became famous with the 1921 Mappilla Revolt. It lies 21 kms. east of Manjeri. The Shoranur-Nilambur railway line passes through Thuvur where there is a railway station. It was at Thuvur that 35 persons including two Mappillas were mercilessly murdered by the rebels for assisting the troops to trace out the rebels. The dead bodies were thrown in a well nearby. Variamkunnathu Kunjammed Haji was the leader of the rebels here who ordered the execution.

Tirumara:

Tirumara has an important ancient Hindu temple situated close to this place. The tank or spring attached to this temple is held in great veneration by the people who believe that '**Brahma**' performed his **Yaga** or sacrifice here. It is called the **Brahma Kundam**. The soil taken from the bed of this tank is used by the Nampoothiris for the performance of **Yagam**.

Tirunavai:

Tirunavai is situated on the banks of the **Bharathapuzha**. The name of Tirunavai can be spilt into **Shri + nava + yogi + puram**. It is a place of historical and religious importance. According to tradition Tirunavai temple is so called on account of its having been founded by nine famous saints. Set in sylvan

surroundings the temple is situated on the northern bank of the **Bharathapuzha**. Frequently mentioned in the **Keralolpathi**, Tirunavai looms large in the historical traditions of Kerala. Keralan Perumal, by one account the anonymous hero of Kerala, was anointed in the royal hall at Vakayar after one of the **Mamamkam** festivals. It was one of the three holy places of the legendary Cheraman Perumal (Trikariyur, Tirunavai and Valarpatnam Fort), and from its sandy island he is said to have set out on his pilgrimage to Mecca. Opposite to the temple on the other side of the river are a temple dedicated to Brahma, one of the two temples of this kind in the whole of India and the **Ottanmar madom**, a college for Nampoothiri boys.

It was in Tirunavai that the **Mamamkam** festival, believed to have been founded by Cheraman Perumal, and performed for the last time in 1755, was celebrated every twelfth year. The **Rakshapurushan** or protector of the festival was the acknowledged suzerain of Malabar. Two months before the festival began, the Zamorin summoned all the chieftains to be present; and those who acknowledged his supremacy sent flags in token of fealty. But the Walluvanad Raja, whose right to hold the festival had been usurped by the Zamorin, sent **chavers** (suicide army). The origin of the festival is obscure. From the fact that it took place every twelfth year and that during its existence Malabar was in theory without a ruler some writers have sought to link it with the other dubious tradition that the early Perumals reigned only twelve years and then abdicated.

Though **Mamamkam** is today only a thing of the past, Tirunavai has still retained its glorious traditions unsullied. The nava Mukunda temple of Tirunavai believed to be founded by the nine great saints, has

earned the title of **Thekkan Kasi** (Southern Banares) and is an important place of pilgrimage. The **Survodaya Mela** is held here every January. The mortal remains of Mahatma Gandhi, Jawaharlal Nehru and Lal Bahadur Sastri were immersed in the **Bharatheapuzha** flowing in front of the temple here. A statue of Gandhiji is erected on the way leading to the temple. Tirunavai has a private High School.

Tirur (Tirur taluk):

(10° 55' north latitude and 75° 55' east longitude)

Tirur is the headquarters of the Tirur taluk. It is a municipal town. It has got a railway station. Mangalore-Madras railway line passes through this town. Here the railway comes into contact with the palm-fringed backwaters and lagoons of Kerala. It is situated at the coast 44 kms. away south of Kozhikode. According to the Census of 1971 Tirur town has a population of 32,272 and an area of 16.59 kms. In the neighbouring Trikkandiyur **amsom** there is an ancient and famous Siva temple believed to have been founded by Parasurama. The temple is associated with Tunchathu Ezhuthachan, the father of Malayalam literature. Near this temple another small temple dedicated to **Vettakkorumakan** is situated. One of the notable sites of the locality is the **Tunchan Parambu** which is the birth place of Tunchathu Ezhuthachan. It is even now regarded as a hallowed ground possessing an extraordinary power of inspiration. Children in the neighbourhood and elsewhere when initiated into the mysteries of the letters are made to trace the letters of the alphabet in sand taken from the site. Of late a **narayam** (a crude form of instrument for writing) believed to have been used by Ezhuthachan was recovered from the well now in ruins.

Tirur is an important trading centre in fish and betel leaves. The important institutions here are the Munsiff's Court, the Second Class Sub-Magistrate's Court, the Government High School, the Government Secondary and Basic Training School for Girls, the Seethi Saheb Memorial Poly technic run by the Kerala Muslim Educational Society of Ernakulam, the Government Dispensary, the Veterinary Dispensary and the Library run by the Malabar Local Library Authority. There is also a good Travellers' Bungalow at Tirur.

Tirurangadi:

Tirurangadi is 22 kms. south-west of Malappuram. It is situated in the bank of the Kadalundi River. Buchanan in the year 1800 visited the place which he called Tiruvana Angadi. It was once the headquarters of the Cheranad taluk. The remains of an old fort built by the Mysoreans round the place of the Zamorin are still seen.

The place witnessed the rout of the Mysorean army by Colonel Hartely in the Third Anglo-Mysore War in 1790. Tipu's generals Mertab Ali Khan and Hussain Ali Khan were defeated in this battle.

It was here that the first shot of the Revolt 1921 was fired on August 20, 1921 in the English attempt to make a surprise raid at Tirurangadi mosque, on August 21 with the opening of fire by the English the revolt 1921 started. It was from here Ali Musaliar and his 39 followers were captured. The Tirurangadi battle was one of the important battles of the 1921 revolt.

Directly opposite to the Tirurangadi mosque on the northern side of the river is the Mambram mosque which is acclaimed as the most important pilgrim centre of the Mappillas of Malabar. It is the seat of the Mambram Thangals. The first of the Thangals, Sayed

Hussain Ibn Alavi Jiffri Thangal, who is said to have come from Arabia in the early decades of the 18th century. The Zamorin welcomed him and elevated him to the position of the religious head of the Muslims of Malabar. The Thangal was a man gifted with wonderful spiritual talents and scholarship. His nephew (brother's son) Hazrat Sayed Alavi Thangal was another celebrated religious leader who came to Mambram after the death of his uncle. He had established many mosques in Kerala. Next in the line who became very famous was Sayed Fazl Pookoya Thangal who was transported from Mambram along with his followers in 1852 by the English. He died at Constantinople in 1901. The murder of Conolly, the District Collector of Malabar by the Mappillas was due to their grievance on the transportation of their religious leader.

The **mukham** or mausoleum which contains 11 tombs including those of the first Thangal and of the Sayed Alavi and their nearest relatives is a place of pilgrimage.

Tirurangadi is again famous for the **Yatheemkhana** or orphanage. Under the orphanage a craft school, a high school and a first grade college are well managed. There is also a mosque in the campus.

Veliyancode

The importance of Veliyancode lies in the fact that the Muslims look upon the tomb of **Ummer Quasi** with great reverence and veneration. The mosque nearby and the tomb of the great religious scholar attract thousands of followers of Islam to this place. Ummer Quasi was born in 1757 as the son of Kasiyarakath Kakkatharayil Ali Musaliar. He had his religious instructions from the Makdoods of Ponnani and later

from Syed Alavi Thangal. He was a scholar endowed with wonderful gifts and esteemed by all sections of the people. After him the management of the Veliyancode mosque has been hereditarily held by the eldest member of his family.

The place is also famous for the gymnasts like Muthunny Koya Thangal, Ustad Bappukurukkal, Cherukunjukkoya Thangal and Mammu Kurukkal. The last one was also a known Ayurvedic Physician.



APPENDIX A

LIST OF VILLAGES IN MALAPPURAM DISTRICT

I. Ernad Taluk

- | | |
|-----------------|--------------------|
| 1. Vazhayur | 23. Nediyruppu |
| 2. Vazhakkad | 24. Kuzhimanna |
| 3. Cheekkode | 25. Pulpatta |
| 4. Kizhuparamba | 26. Trikkalangode |
| 5. Urungattiri | 27. Karakunnu |
| 6. Mambad | 28. Elankur |
| 7. Nilambur | 29. Porur |
| 8. Chungathara | 30. Vellayur |
| 9. Edakkara | 31. Kalikavu |
| 10. Amarambalam | 32. Karuvarakkundu |
| 11. Wandur | 33. Thuvvur |
| 12. Thiruvalli | 34. Chembrasseri |
| 13. Edavanna | 35. Pandikkad |
| 14. Perakamanna | 36. Vettikkattiri |
| 15. Kavanoor | 37. Pandalur |
| 16. Areecode | 38. Anakkayam |
| 17. Muthuvallur | 39. Pookkottur |
| 18. Pulikkal | 40. Morayur |
| 19. Cherukavu | 41. Urakam |
| 20. Chelambra | 42. Ponmala |
| 21. Pallikkal | 43. Kottakkal |
| 22. Kondotty | |

II. Perinthalmanna Taluk

- | | |
|-------------------|--------------------|
| 44. Kodur | 56. Puzhakkattiri |
| 45. Kuruva | 57. Angadippuram |
| 46. Koottilangadi | 58. Perinthalmanna |
| 47. Vadakkangara | 59. Pathaikkara |
| 48. Mankada | 60. Thazhekkode |
| 49. Nenmeni | 61. Arakkuparamba |
| 50. Kizhattur | 62. Aliparamba |
| 51. Melattur | 63. Anamangad |
| 52. Edapatta | 64. Elamkulam |
| 53. Vettathur | 65. Pulamanthole |
| 54. Kariavattom | 66. Kuruvambalam |
| 55. Valambur | 67. Moorkkanad |

APPENDIX A—(cont.)**III. Tirur Taluk**

68. Vallikkunnu	87. Kalpakancheri
69. Tenhippalam	88. Marakkara
70. Peruvallur	89. Melmuri
71. Kannamangalām	90. Edayoor
72. Abdurahiman Nagar	91. Irimbiliām
73. Moonniyoor	92. Kattipparuthi
74. Ariyallur	93. Kuttippuram
75. Parappanangadi	94. Naduvattom
76. Tirurangadi	95. Athavanad
77. Vengara	96. Kurumbathur
78. Parappur	97. Ananthavoor
79. Othukkungal	98. Valavannur
80. Thennala	99. Cheriyaṁundam
81. Nannambra	100. Vettom
82. Tanur	101. Talakkad
83. Ozhur	102. Thirunavaya
84. Tanalur	103. Triprangode
85. Ponnundam	104. Mangalam
86. Perunanna	105. Purathur

IV. Ponnani Taluk

106. Ezhuvathiruthy	111. Marancheri
107. Kalady	112. Veliyancode
108. Tavanur	113. Perumpadappa
109. Vattamkulam	114. Nannamukku
110. Edappal	115. Alancode

APPENDIX B

GEOLOGY

Malappuram District can be divided into three district natural physical divisions: (1) the lowland forming the coastal plains; (2) the central undulating country and (3) the forest clad high hill ranges on the east forming the Wynad hills. The coast-line is almost straight and 40 kms. in length. The Chaliyar, otherwise known in the lower reaches as the Beypore river, the Kadalundi river also called the Karimpuzha, and the Ponnani river (Pulantod river) originating in the high hill ranges are the important rivers which drain the district.

The geology of the area comprises Precambrian rocks of the Charnockite Group and Wynad Schist Complex. Pyroxene granulite/charnockite and garnet-biotite gneiss are the chief rock types forming the charnockite Group, while quartz-sericite schist/luchsite-quartzite, magnetite-quartzite and metapyroxenite and talc-tremolite rocks constitute the Wynad Schist Complex.

The abovementioned rocks are profusely traversed by quartz and pegmatite veins. It is presumed that the quartz veins probably carry gold. Numerous intrusions of dolerite dykes are also noted along the foothills. The tentative stratigraphy is as follows :

Intrusives	Laterite, Soil Alluvium Quartz/pegmatite veins Dolerite Metagabbro
Migmatite	Amphibolite/hornblende—biotite gneiss biotite gneiss

Wynad Schist Complex	Metapyroxenite/talc—tremolite—actinolite rock
	Quartz—sericite schist/fuchsite quartzite/ Carbonate rocks
	Magnetite quartzite
Charnockite group	Garnet—biotite gneiss (+ sillimanite and kyanite)
	Pyroxene granulite/charnockite

Pyroxene granulite/charnockite

Pyroxene/granulite/charnockite association is seen in the high ranges, west of Nilambur. Pyroxene granulite occurs as bands and layers in charnockite. These vary in width from less than a centimetre to a few metres without strike continuity.

Pyroxene granulite is a mesocratic to melanocratic rock, medium grained depicting equigranular granulitic texture. The chief minerals are pyroxenes and feldspars, mostly plagioclase. Abundant garnet occurs as fine grains scattered throughout the rock. Accessory minerals are pyrite, chalcopyrite and opaques.

Charnockite is very coarse grained, leucocratic, granoblastic consisting of quartz, feldspar, pyroxene and garnet. The felsic minerals are seen with a greyish colour and coalescing boundaries. Garnet and hypersthene occur as porphyroblasts at several places. Biotite is also seen as a mafic in the rock.

Garnet-biotite (+ sillimanite and rare kyanite) gneiss

Isolated, small outcrops of garnet biotite gneiss often of unmappable dimensions are exposed within pyroxene granulite/charnockite, confirming to the foliation of the host rocks.

The rock is medium to coarse grained consisting of quartz, feldspar and biotite. Lilac coloured garnet

is a characteristic feature. Graphite occurs as smears and specks in the rock. Sillimanite and blades of kyanite are occasionally seen in some outcrops. Sillimanite occurs in the biotite rich portions in which more siliceous portions stand out due to differential weathering and less siliceous portions form depressions.

Hornblende gneiss biotite gneiss

Hornblende gneiss, hornblende biotite gneiss and amphibolite are widely distributed in the eastern part of the Wynad plateau and northeast of Nilambur.

The chief minerals constituting the rock are hornblende and plagioclase. Garnet is profusely developed as porphyroblasts and also as small grains. Biotite is present, with the increase of which the rock becomes hornblende-biotite gneiss. Quartz is relatively low in the rock.

Biotite gneiss is exposed west and northeast of Nilambur, and southwest of the Elambaleri ranges in the forest hills of the Wynad plateau. The rock shows migmatitic structures and has dominant quartz, feldspar, hornblende, biotite and chlorite.

Quartz-sericite schist/fuchsite quartzite

Occurrences of thin, unmappable bands of quartzite with some sericite and green mica (fuchsite) are seen in the area. Fissibility is generally lacking.

Metapyroxenite/talc-tremolite rock

Innumerable bands of unmappable dimension of metapyroxenite occur in the area in the hornblende gneiss/biotite gneiss terrain.

The rock is melanocratic and coarse grained consisting predominantly of pyroxenes. On alteration,

secondary minerals like actinolite, tremolite, talc and chlorite develop at the expense of pyroxenes. Garnet, seen as porphyroblasts, are characteristic in the metapyroxenites of the charnockite/pyroxene granulite terrain.

Under the microscope, the metapyroxenites show a typical granulitic texture. The dominant mineral is pyroxene. Iron ores occur as opaques around margins of pyroxenes. Carbonates are present as accessories.

Magnetite quartzite

Conformable magnetite quartzite bands often thin and impersistent are seen at several places. Their incidence is seen more in the biotite gneiss terrain. In the quartzites, northeast of Nilambur, magnetite content is approximately 25 per cent. Some amphibole probably grunerite is seen in the rock. Under the microscope, the rock consists of hornblende, magnetite, quartz and garnet.

Though various occurrences are known from different parts of the district, owing to their small size and low magnetite content, they may not be of any economic potential.

Carbonate rocks

A number of small occurrences of carbonate rich rocks are seen as bands and boudins within hornblende-biotite gneiss in the deeply dissected, forested and inaccessible areas, northeast of Nilambur. The rock is composed predominantly of carbonate minerals and mafics. The chief mafic mineral is biotite with apatite. magnetite; pyrite and garnet are the accessories.

Quartz veins and pegmatites

Quartz veins and pegmatites are profusely intruded in the area, particularly in the hornblende gneiss and biotite gneiss. Quartz veins vary in width from less than a metre to 5 metres and in strike length upto a maximum of 50 metres. These are generally dirty white to milky white in colour, at certain places, saccharoidal and transparent. The quartz veins are invariably auriferous as confirmed by panning the nearby soil.

Mica bearing pegmatites are commonly seen in the hornblende gneiss in the terrain of Wynad plateau. These have quartz, felspar and muscovites as the chief minerals and biotite and apatite are also occasionally seen.

Dolerite/Gabbro Dykes

Numerous dolerite and gabbro dykes trending NW-SE are prominently seen around Perintalmanna, Malappuram, Manjeri and Arikkod. These dykes have been emplaced along tension fractures probably during the Deccan trap igneous activity. The important minerals are plagioclase, augite and hypersthene. Iron ores occur as opaques with biotite in their periphery.

Metagabbro is very coarse grained melanocratic rock consisting of plagioclase and mafics, most of the mafics being hornblende. Pyrite specks are seen in abundance. The rock is traversed by quartz and pegmatite veins.

Laterite

Laterite is widespread in the district and forms extensive cappings over the hard rocks in the midland

and some parts of the coastal plains. The rock types like charnockite, pyroxene granulite, hornblende-biotite gneiss and biotite gneiss are lateritised to varying degrees along the areas west of Nilambur forming the bank of the Chaliyar river. Mention may be made here that Francis (Hamilton) Buchanan (in 1800 A.D.) was the first man to give a description of the laterite that was seen in Angadippuram.

Economic Geology

Iron ore: The iron ore occurrences were recorded by Buchanan and several others in the 19th century. Recent investigations by the Geological Survey of India brought to light the occurrence of iron ores (Magnetite-quartzite) at several places viz. Vettikkattiri, Porur, Tayyambodi Kutt, Chembrasser, Karuvarakundu, Kalikavu, Paraiyangod, Kappil, Nilambur, Pattikkad, Valangod, Nallur, Puntavanam, Arakkuparamba, Karkidamkunnu, Chemnanipod, Karkidagam, Mankada, Chelambra, Chokkad, Pungag, Mathomalai, Karottimala etc. The bands of iron ores are variable in size and contain upto 38 per cent iron. The ores show lateritisation from a depth of few metres to more than 20 metres.

A detailed investigation of iron ores at Korattimala indicated that the iron ore body extends over a strike length of 1920 metres with a width of 20 to 25 metres in the south, and 5 to 10 metres in the north. The zone of oxidation extends upto a depth of 30 metres from the surface. A reserve of 1.89 million tonnes of oxidised ore upto a depth of 80 metres with 33.57 per cent iron, has been estimated.

Gold

The washing for gold of the alluvial sands and gravels was first recorded by Buchanan (1800) and by

subsequent enquirers. The Geological Survey of India observed gold washings in many rivers in the Nilambur region and concluded that the sands of the rivers of south Malabar are highly auriferous but the source of gold must be looked for, higher up in the Wynad and in the ranges of the Silent Valley and Attapadi valley. The laterites and the lateritic soils in Porur, Palakkad, Chattangottupuram, Punnappala, Wandur and Kappil were also washed for gold till recent times. The gravels fanning out from Nilambur to the northeast towards the Wynad hill tracts, range in thickness from 1 to 2 metres in the high level older terraces to 1.5 metres in the recent river traces. A preliminary estimate of the auriferous gravels here is of the order of about 8.5 million cubic metres. At present, these occurrences are of scientific interest.

Bauxite

Occurrences of aluminous laterite (bauxite) are recorded at Kottakkal, Parappur, Olakkara, Uragan, Melmuri, Chappanangadi and Cherusola. The samples show 25.5 to 47.39 per cent Al_2O_3 :

Ilmenite

The beach sands contain ilmenite. The best average concentrate showed 49 per cent ilmenite, 15 per cent garnet, 10 per cent magnetite and 5 per cent zircon. The reserves are estimated at 910,000 tonnes of ilmenite; 180,000 tonnes of magnetite, 9,000 tonnes of zircon, 229,000 tonnes of garnet and 2,000 tonnes of monozite.

Limeshell

Shells which form a useful source of material for limeburning are found in the Kadalundi river and in

the backwaters of Andathod to Errikkamana. Shells also reported from near Purattur to the north of the Ponnani river.

Building stone

The laterite forms an excellent buildings stone so widely used in the district. The crystalline rocks are quarried at several places for road metal.



APPENDICES 'C' AND 'D'

Since the Malappuram District has been carved out of the areas of Kozhikode and Palghat Districts, it is felt that separate accounts about the Flora and Fauna of this district are not necessary.





APPENDIX E

Climate

The district has a humid climate on the coast and tropical climate in the interior with an oppressive hot season. The rainfall is plentiful and is fairly assured. Seasonwise, the year can be divided into four periods, namely, March to May—Hot season; June to September—Southwest monsoon season; October to November—Post monsoon or the retreating monsoon season and, December to February—Northeast monsoon season.

Rainfall

Normal values of rainfall and rainy days (based on data for the period 1901-50) are available for 5 stations in the district and extreme values of rainfall in 24 hours upto 1970. These are given in Tables I and II. The average annual rainfall in the district is 2900.1 mm. The highest rainfall in the district was recorded in 1924 which was 149 per cent of the normal and the lowest recorded in 1906 which was 77 per cent of the normal. Less than 80 per cent of the annual normal rainfall was recorded only in years 1906, 1921, 1934 and 1935 while more than 80 per cent of the normal was recorded in as many as 46 years during the period 1901 to 1950. About 71 per cent of the annual rainfall is received during the Southwest monsoon months i.e. June to September. Rainfall in the first 2 months i.e. June and July form about 50 per cent of the total rainfall of the year. A fairly good amount of rainfall occurs as thunder-showers in May and the post monsoon months of October and November. Very little rainfall in the

district is received during the Northeast monsoon season. The average number of rainy days during the year is 117.5.

Temperature

There is no meteorological observatory in the district. The description that follows is, therefore, based on meteorological records of Kozhikode and Palghat districts from portions of which the present district of Malappuram has been formed. On the coast, the day temperatures are lowest during the southwest monsoon period. From September—October onwards the day temperatures increase slowly till April which is the hottest month with the daily mean maximum temperature of about 32°C, while in the eastern parts of the district, the temperatures begin to increase from January. March is the hottest month with a mean daily maximum temperature of about 37°C. The weather is oppressive in the hot season particularly in the interior of the district. Near the coast, the sea breeze in the afternoons gives some relief. Afternoon thunderstorms in April and May, also bring relief. The highest maximum temperature recorded at Palghat was 41.7°C on 26-4-1950 and at Kozhikode was 37.2°C on 17-5-1920. The lowest minimum temperature recorded at Palghat was 15.6°C on 29-1-1946 and that at Kozhikode was 16.1°C on 27-11-1901, 12-12-1895 and 25-2-1925.

Humidity

The air is highly humid throughout the year, and the humidity increases in the southwest monsoon months. The average is more than 70 per cent. However, in the hot months of the year the average humidity is between 65 to 80 per cent on the coast and about 50 per cent or less in the interior of the district, particularly in the afternoon.

Cloudiness:

In the southwest monsoon months, the skies are heavily clouded to overcast. In the premonsoon and post monsoon months, the skies are moderately to heavily clouded. In the remaining part of the year, the skies may be lightly clouded on the coast and clear or lightly clouded in the interior of the district.

Winds:

Winds are generally light to moderate with some strengthening in the coastal regions during the southwest monsoon season and in the interior during February to May. In the southwest monsoon season winds blow mainly from west or northwest in the coastal regions and from southwest to west in the interior. In the other seasons, northeast to easterly winds blow in the morning and southwest to northwest in the afternoons.

Special Weather Phenomena:

May and April are the months of maximum thunderstorm activity followed by October and November. Thunderstorm activity is much less in January and February. In association with some storms/depressions in the Arabian sea and the Bay of Bengal, the district experiences heavy rain and squally winds. Some of the cyclonic storm/depression in the Bay of Bengal affect the district during May and November causing heavy rain and squally winds. Frequency of such disturbances is very less about once in 10 years in each month.

TABLE I

Normals and extremes of rainfall

Station	No. of years of data	January	February	March	April	May	June	July	August	September
1	2	3	4	5	6	7	8	9	10	11
Manjeri	50 a b	8.1 0.5	4.3 0.3	20.1 1.1	75.9 4.5	197.9 8.2	711.2 22.9	832.9 25.8	424.9 19.4	201.7 11.7
Nilambur	50 a b	6.6 0.5	5.8 0.4	13.2 1.1	62.0 4.3	157.5 7.6	636.5 21.8	861.6 26.1	433.1 19.8	191.3 12.6
Tirurangadi	50 a b	5.3 0.5	6.1 0.4	14.2 1.1	72.1 4.0	242.1 9.0	760.7 24.2	765.6 25.6	390.1 19.4	208.5 12.6
Perinthalmanna	50 a b	6.3 0.4	8.6 0.5	24.9 1.7	86.9 5.2	191.0 8.0	650.7 22.7	759.2 25.7	393.9 18.9	189.5 11.5
Ponnani	50 a b	7.4 0.5	7.6 0.5	24.1 1.3	96.5 5.0	266.5 10.6	753.1 24.3	715.8 25.0	383.0 18.5	202.9 11.8
Malappuram (District)	a b	6.7 0.5	6.5 0.4	19.3 1.3	78.7 4.6	211.0 8.7	702.4 23.2	787.0 25.6	405.0 19.2	198.8 12.0

(a) Normal rainfall in mm. (b) Average number of rainy days (days with rain of 2.5 mm. or more).

TABLE I—(cont.)

Station	No. of years of data	October	November	December	Annual	Highest annual rainfall as percentage of normal and year**	Lowest annual rainfall as percentage of normal and year**	Heaviest rainfall in 24 hours*	
								Amount (mm.)	Date
		12	13	14	15	16	17	18	19
Manjeri	50 a b	308.1 13.3	170.2 7.4	30.5 1.6	2985.8 116.7	154 (1924)	69 (1935)	345.4	1882 May 19
Nilambur	50 a b	280.9 12.9	133.1 7.4	28.5 1.8	2810.1 116.3	150 (1924)	55 (1935)	321.6	1941 June 9
Tirurangadi	50 a b	253.2 11.8	159.0 7.4	37.3 1.8	2914.2 117.6	137 (1907)	74 (1935)	617.2	1882 May 19
Perinthalmanna	50 a b	320.8 14.0	172.0 7.7	30.2 1.7	2834.0 118.0	160 (1924)	72 (1906)	244.3	1909 May 7
Ponnani	50 a b	286.8 12.6	184.9 7.6	28.2 1.7	2956.8 119.4	152 (1924)	67 (1935)	292.6	1941 June 10
Malappuram (District)	a b	290.0 12.9	163.8 7.5	30.9 1.7	2900.1 117.6				

(a) Normal rainfall in mm. (b) Average number of rainy days (days with rain of 2.5 mm. or more).

* Based on all available data upto 1970. ** Years given in brackets.

TABLE 2
FREQUENCY OF ANNUAL RAINFALL IN THE DISTRICT
 (Data 1901-1950)

<i>Range in mm.</i>	<i>No. of years</i>	<i>Range in mm.</i>	<i>No. of years</i>
2101-2300	2	3301-3500	5
2301-2500	6	3501-3700	1
2501-2700	8	3701-3900	2
2701-2900	11	3901-4100	0
2901-3100	6	4101-4300	0
3101-3300	8	4301-4500	1



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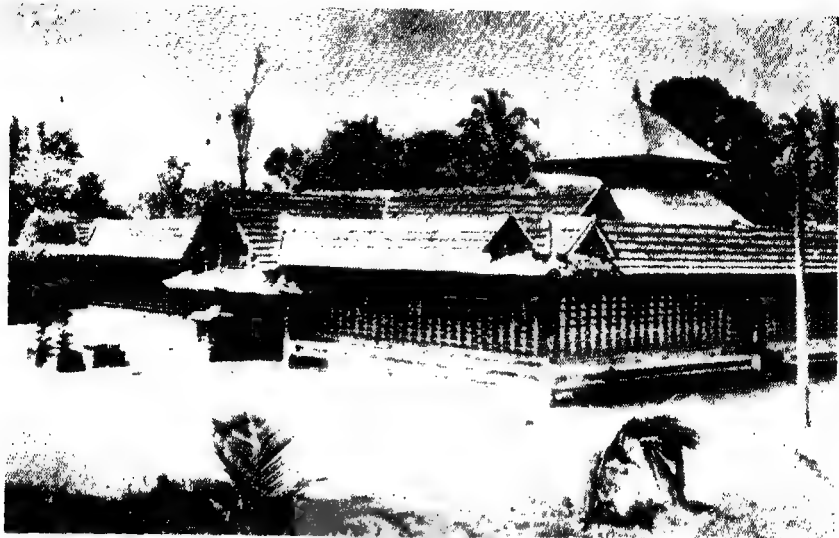




ILLUSTRATIONS



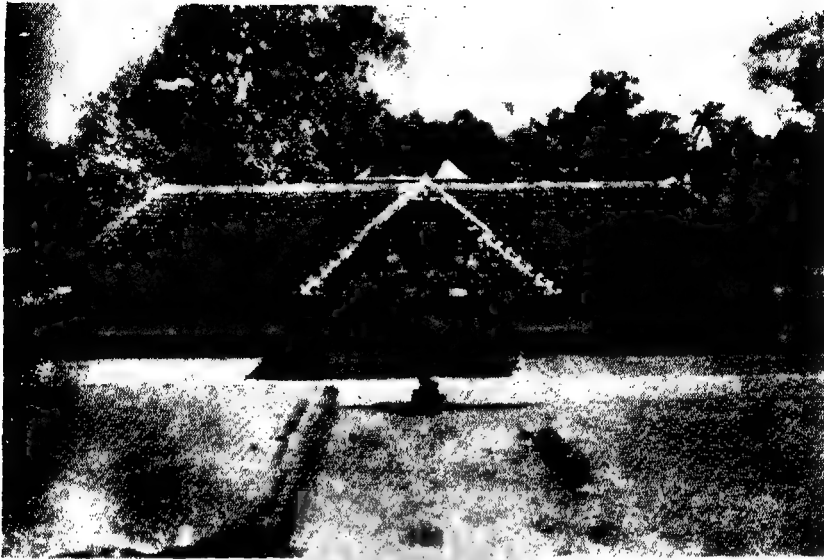
3/830—58



Thirunavaya Mukunda Temple



Chamravattam Ayyappan Temple



Triprangode Temple



Triprangode Temple (Another View)



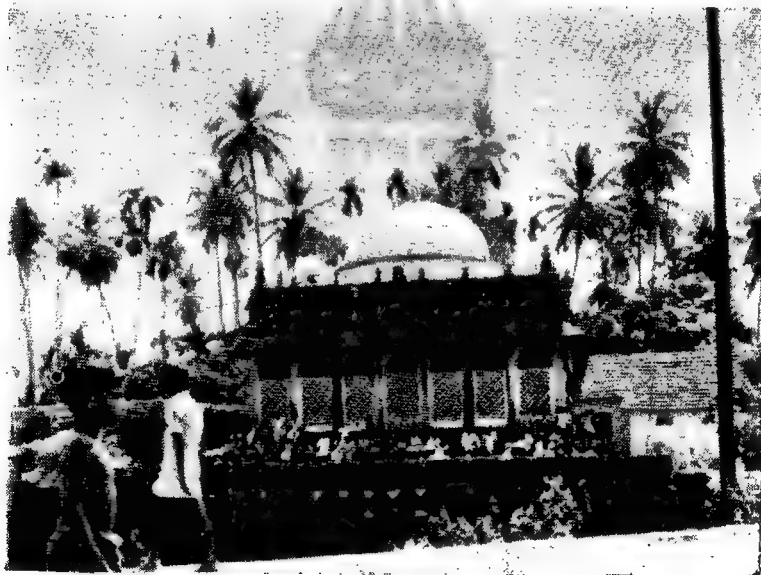
Tirurangadi Mosque, Tirur



Maunatul Islam Association, Ponnani



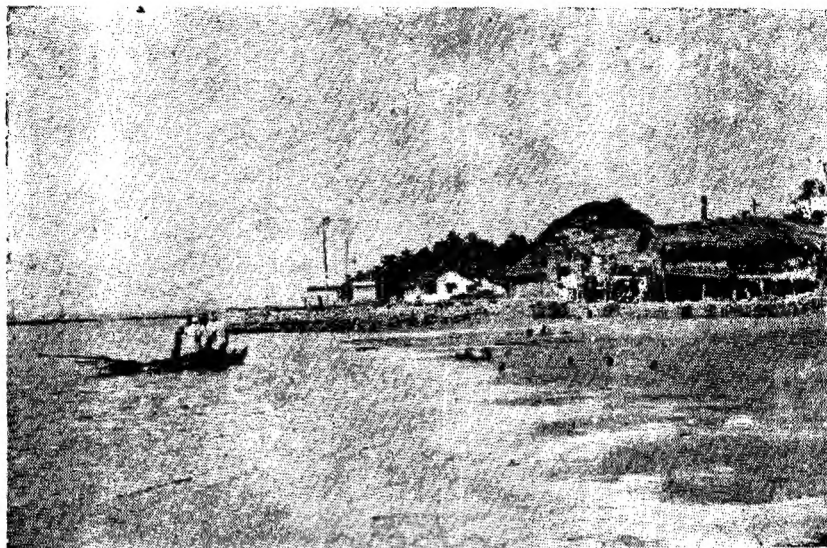
Kondotty Nercha



Kondotty Nercha (Another View)



Thunchan Madom, Tirur



Ponnani Port



Ponnani Port (Another View)

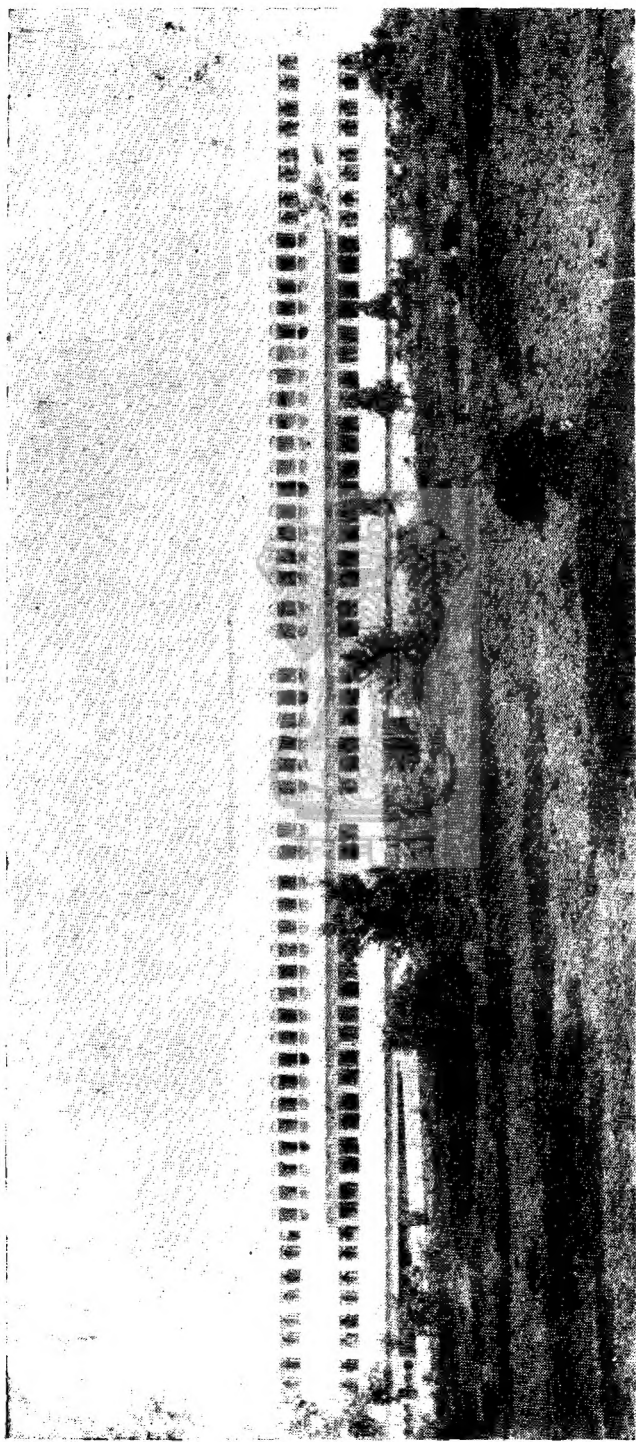


A Tusker in the Nilambur Forests



Nilambur Teak Plantations

सत्यमेव जयते



University of Calicut
